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BEGINNING OF CHAUCER'S CANTERBURY TALES.

From a Manuscript of the 15th century, in British Museum.

Whan that Aprille with his schowres swoote
The drought of Marche hath perced to the roote
And bathud euery veyne in swich licour
Of which vertue engendred is the flour
Whan zephirus eek with his sweete breeth
Enspirid hath in euery holte and heeth
The tendre croppes and the yonge sonne
Hath in the Ram his halfe cours Ironne
And smale fowles maken melodie
That slepen al the night with open yhe
So priketh hem nature in here corages
Than longen folk to gon on pilgramages
And palmers for to seeken straunge strondes
To ferne halwes kouthe in sondry londes
And specially from euery schires ende
Of Engelond to Canturbury they winde
The holy blisful Martir for to seeke
That them hath holpen whan that they were seeke.

Byfel that in that seasoun on a day
In Southwerk at the Tabbard as I lay
Redy to wenden on my pilgrimage
To Canturbury with ful deuout corage
At night was come into that hostelrie
Wel nyne and twenty in a companye
Of sondry folk by auenture Ifalle
In felaschipe and pilgrims were thei alle
That toward Canturbury wolden ryde
The chambres and the stables weren wyde
And wel we weren esud atte beste
And schortly whan the sonne was to reste
So hadde I spoken with hem euerychon
That I was of there felawschipe anon
And made forward erly to aryse
To take oure weye ther as I yow deuyse
But natheles whiles I haue tyme and space
Or that I ferthere in this tale pace
Me thinketh it acordant to resoun
To telle yow alle the condicioun (. . . . .)

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But nathelees whiles I have tyme and space
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Teachers' Edition

THIRTY-ONE VOLUMES

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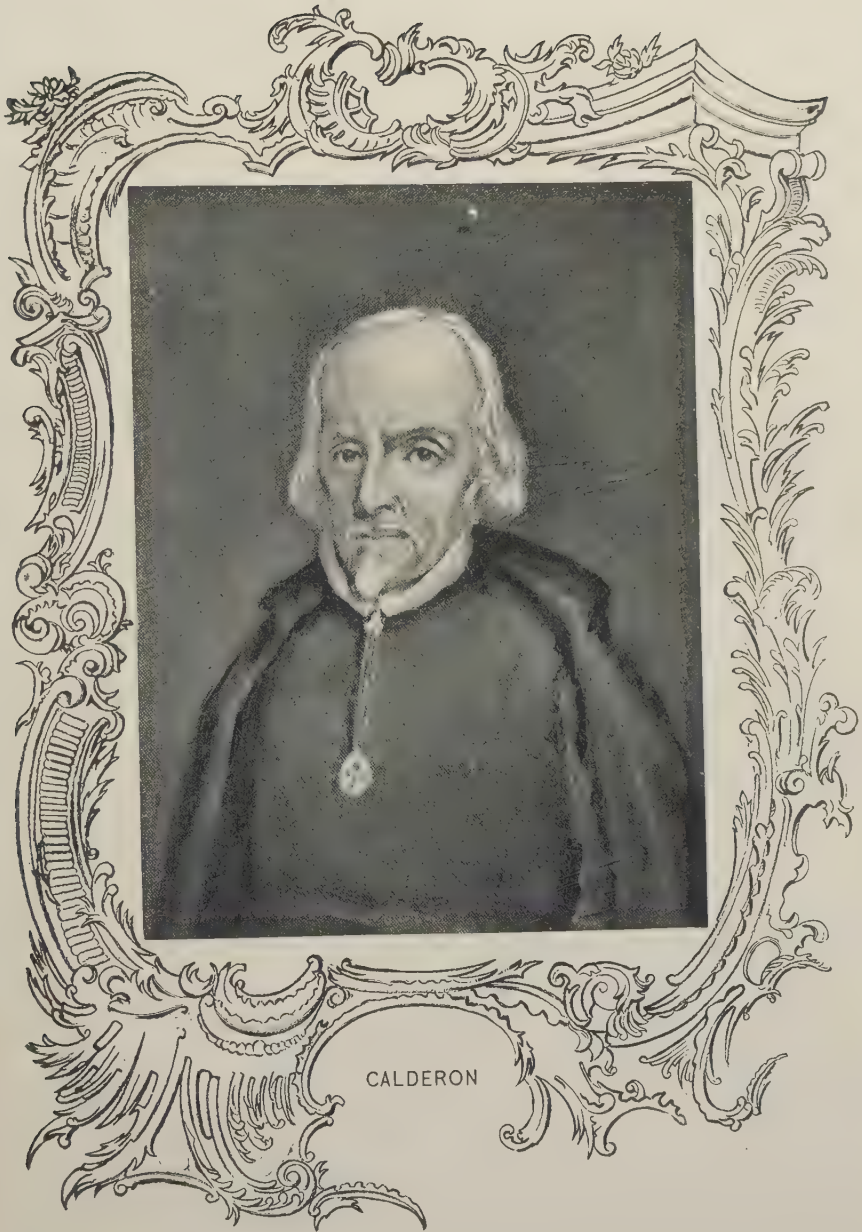


CALDERON

PEDRO CALDERON

(1600–1681)

BY MAURICE FRANCIS EGAN

THE reputation of Pedro Calderon de la Barca has suffered in the minds of English-speaking people from the injudicious comparisons of critics, as well as from lack of knowledge of his works. To put Calderon, a master of invention, beside Shakespeare, the master of character, and to show by analogies that the author of 'Othello' was far superior to the writer of 'The Physician of His Own Honor,' is unjust to Calderon; and it is as futile as are the ecstasies of Schultze to the coldness of Sismondi. Schultze compares Dante with him, and the French critics have only recently forgiven him for being less classical in form than Corneille, who in 'Le Cid' gave them all the Spanish poetry they wanted! Fortunately the student of Calderon need not take opinions. Good editions of Calderon are easily attainable. The best known are Heil's (Leipzig, 1827), and that by Harzenbusch (Madrid, 1848). The first edition, with forewords by Vera Tassis de Villareal, appeared at Madrid (nine volumes) in 1682-91. Commentaries and translations are numerous in German and in English; the translations by Denis Florence MacCarthy are the most satisfactory, Edward Fitzgerald's being too paraphrastic. Dean Trench added much to our knowledge of Calderon's best work; George Ticknor in the 'History of Spanish Literature,' and George Henry Lewes in 'The Spanish Drama,' left us clear estimates of Lope de Vega's great successor. Shelley's scenes from 'El Magico Prodigioso' are superb.

No analyses can do justice to the dramas, or to the religious plays, called "*autos*," of Calderon. They must be read; and thanks to the late Mr. MacCarthy's sympathy and zeal, the finest are easily attainable. As he left seventy-three *autos* and one hundred and eight dramas, it is lucky that the work of sifting the best from the mass of varying merit has been carefully done. Mr. Ticknor mentions the fact that Calderon collaborated with other authors in the writing of fourteen other plays.

Calderon was not "the Spanish Shakespeare." "The Spanish Ben Jonson" would be a happier title, if one feels obliged to compare everything with something else. But Calderon is as far above Ben Jonson in splendor of imagery as he is below Shakespeare in his

knowledge of the heart, and in that vitality which makes Hamlet and Orlando, Lady Macbeth and Perdita, men and women of all time. They live; Calderon's people, like Ben Jonson's, move. There is a resemblance between the *autos* of Calderon and the masques of Jonson. Jonson's are lyrical; Calderon's less lyrical than splendid, ethical, grandiose. They were both court poets; they both made court spectacles; they both assisted in the decay of the drama; they reflected the tastes of their time; but Calderon is the more noble, the more splendid in imagination, the more intense in his devotion to nature in all her moods. If one wanted to carry the habit of comparison into music, Mozart might well represent the spirit of Calderon. M. Philarète Chasles is right when he says that 'El Mágico Prodigioso' should be presented in a cathedral. Calderon's genius had the cast of the soldier and the priest, and he was both soldier and priest. His *comedias* and *autos* are of Spain, Spanish. To know Calderon is to know the mind of the Spain of the seventeenth century; to know Cervantes is to know its heart.

The Church had opposed the secularization of the drama, at the end of the fifteenth century, for two reasons. The dramatic spectacle fostered for religious purposes had become, until Lope de Vega rescued it, a medium for that «naturalism» which some of us fancy to be a discovery of M. Zola and M. Catulle Mendès; it had escaped from the control of the Church and had become a mere diversion. Calderon was the one man who could unite the spirit of religion to the form of the drama which the secular renaissance imperiously demanded. He knew the philosophy of Aristotle and the theology of the 'Summa' of St. Thomas as well as any cleric in Spain, though he did not take orders until late in life; and in those religious spectacles called *autos sacramentales* he showed this knowledge wonderfully. His last *auto* was unfinished when he died, on May 25th, 1681, —sixty-five years after the death of Shakespeare,—and Don Melchior de Leon completed it, probably in time for the feast of Corpus Christi.

The *auto* was an elaboration of the older miracle-play, and a spectacle as much in keeping with the temper of the Spanish court and people as Shakespeare's 'Midsummer Night's Dream' or Ben Jonson's 'Fortunate Isles' was in accord with the tastes of the English. And Calderon, of all Spanish poets, best pleased his people. He was the favorite poet of the court under Philip IV., and director of the theatre in the palace of the Buen Retiro. The skill in the art of construction which he had begun to acquire when he wrote 'The Devotion of the Cross' at the age of nineteen, was turned to stage management at the age of thirty-five, when he produced his gorgeous pageant of 'Circe' on the pond of the Buen Retiro. How elaborate

this spectacle was, the directions for the prelude of the greater splendor to come will show. They read in this way:—

«In the midst of this island will be situated a very lofty mountain of rugged ascent, with precipices and caverns, surrounded by a thick and darksome wood of tall trees, some of which will be seen to exhibit the appearance of the human form, covered with a rough bark, from the heads and arms of which will issue green boughs and branches, having suspended from them various trophies of war and of the chase: the theatre during the opening of the scene being scantily lit with concealed lights; and to make a beginning of the festival, a murmuring and a rippling noise of water having been heard, a great and magnificent car will be seen to advance along the pond, plated over with silver, and drawn by two monstrous fishes, from whose mouth will continually issue great jets of water, the light of the theatre increasing according as they advance; and on the summit of it will be seen seated in great pomp and majesty the goddess Aqua, from whose head and curious vesture will issue an infinite abundance of little conduits of water; and at the same time will be seen another great supply flowing from an urn which the goddess will hold reversed, and which, filled with a variety of fishes leaping and playing in the torrent as it descends and gliding over all the car, will fall into the pond.»

This 'Circe' was allegorical and mythological; it was one of those soulless shows which marked the transition of the Spanish drama from maturity to decay. It is gone and forgotten with thousands of its kind. Calderon will be remembered not as the director of such vain pomps, but as the author of the sublime and tender 'Wonderful Magician,' the weird 'Purgatory of St. Patrick,' 'The Constant Prince,' 'The Secret in Words,' and 'The Physician of His Own Honor.' The scrupulous student of the Spanish drama will demand more; but for him who would love Calderon without making a deep study of his works, these are sufficiently characteristic of his genius at its highest. The reader in search of wider vistas should add to these 'Los Encantos de la Culpa' (The Sorceries of Sin), and 'The Great Theatre of the World,' the theme of which is that of Jacques's famous speech in 'As You Like It':—

«En el teatro del mundo
Todos son representados.»

(«All the world's a stage,
And all the men and women merely players.»)

On the principal feasts of the Church *autos* were played in the streets, generally in front of some great house. Giants and grotesque figures called *tarascas* gamboled about; and the *auto*, which was more like our operas than any other composition of the Spanish stage, was begun by a *loa*, written or sung. After this came the play, then an

amusing interlude, followed by music and sometimes by a dance of gipsies.

Calderon boldly mingles pagan gods and Christ's mysteries in these *autos*, which are essentially of his time and his people. But the mixture is not so shocking as it is with the lesser poet, the Portuguese Camoens. Whether Calderon depicts 'The True God Pan,' 'Love the Greatest Enchantment,' or 'The Sheaves of Ruth,' he is forceful, dramatic, and even at times he has the awful gravity of Dante. His view of life and his philosophy are the view of life and the philosophy of Dante. To many of us, these simple and original productions of the Spanish temperament and genius may lack what we call «human interest.» Let us remember that they represented truthfully the faith and the hope, the spiritual knowledge of a nation, as well as the personal and national view of that knowledge. In the Spain of Calderon, the personal view was the national view.

Calderon was born on January 17th, 1600, — according to his own statement quoted by his friend Vera Tassis, — at Madrid, of noble parents. He was partly educated at the University of Salamanca. Like Cervantes and Garcilaso, he served in the army. The great Lope, in 1630, acknowledged him as a poet and his friend. Later, his transition from the army to the priesthood made little change in his views of time and eternity.

On May 25th, 1881, occurred the second centenary of his death, and the civilized world — whose theatre owes more to Calderon than it has ever acknowledged — celebrated with Spain the anniversary at Madrid, where as he said, —

«Spain's proud heart swelleth.»

The selections have been chosen from Shelley's 'Scenes,' and from Mr. MacCarthy's translation of 'The Secret in Words.' 'The Secret in Words' is light comedy of intricate plot. Fabio is an example of the attendant *gracioso*, half servant, half confidant, who appears often in the Spanish drama. The Spanish playwright did not confine himself to one form of verse; and Mr. MacCarthy, in his adequate translation, has followed the various forms of Calderon, only not attempting the assonant vowel, so hard to escape in Spanish, and still harder to reproduce in English. These selections give no impression of the amazing invention of Calderon. This can only be appreciated through reading 'The Constant Prince,' 'The Physician of His Own Honor,' or a comedy like 'The Secret in Words.'

Francis Egan

THE LOVERS

From 'The Secret in Words'

[Flerida, the Duchess of Parma, is in love with her secretary Frederick. He loves her lady, Laura. Both Frederick and Laura are trying to keep their secret from the Duchess.]

FREDERICK — Has Flerida questioned you
Aught about my love?
Fabio — No, surely;
But I have made up my mind
That you are the prince of dunces,
Not to understand her wish.
Frederick — Said she something, then, about me?
Fabio — Ay, enough.
Frederick — Thou liest, knave!
Wouldst thou make me think her beauty,
Proud and gentle though it be,
Which might soar e'en like the heron
To the sovereign sun itself,
Could descend with coward pinions
At a lowly falcon's call?
Fabio — Well, my lord, just make the trial
For a day or two; pretend
That you love her, and —
Frederick — Supposing
That there were the slightest ground
For this false, malicious fancy
You have formed, there's not a chink
In my heart where it might enter, —
Since a love, if not more blest,
Far more equal than the other
Holds entire possession there.
Fabio — Then you never loved this woman
At one time?
Frederick — No!
Fabio — Then avow —
Frederick — What?
Fabio — That you were very lazy.
Frederick — That is falsehood, and not love.
Fabio — The more the merrier!
Frederick — In two places
How could one man love?

Fabio— Why, thus:—
Near the town of Ratisbon
Two conspicuous hamlets lay,—
One of them called Ageré,
The other called Mascárandón.
These two villages one priest,
An humble man of God, 'tis stated,
Served; and therefore celebrated
Mass in each on every feast.
And so one day it came to pass,
A native of Mascárandón
Who to Ageré had gone
About the middle of the mass,
Heard the priest in solemn tone
Say, as he the *Preface* read,
« Gratias ageré, » but said
Nothing of Mascárandón.
To the priest this worthy made
His angry plaint without delay:
« You give best thanks for Ageré,
As if your tithes we had not paid! »
When this sapient reason reached
The noble Mascárandónese,
They stopped their hopeless pastor's fees,
Nor paid for what he prayed or preached;
He asked his sacristan the cause,
Who told him wherefore and because.
From that day forth when he would sing
The *Preface*, he took care t'intone,
Not in a smothered or weak way,
« *Tibi semper et ubique*
Gratias — Mascdrandón! »
If from love,—that god so blind,—
Two parishes thou holdest, you
Are bound to gratify the two;
And after a few days you'll find,
If you do so, soon upon
You and me will fall good things,
When your Lordship sweetly sings
Flerída et Mascárandón.
Frederick— Think you I have heard your folly?
Fabio— If you listened, why not so?
Frederick— No: my mind can only know
Its one call of melancholy.

Fabio — Since you stick to Ageré
And reject Mascárandón,
Every hope, I fear, is gone,
That love his generous dues will pay.

Translation of Denis Florence MacCarthy.

CYPRIAN'S BARGAIN

From 'The Wonderful Magician'

[The Demon, angered by Cyprian's victory in defending the existence of God, swears vengeance. He resolves that Cyprian shall lose his soul for Justina, who rejects his love. Cyprian says:—]

So bitter is the life I live,
That, hear me hell, I now would give
To thy most detested spirit
My soul forever to inherit,
To suffer punishment and pine,
So this woman may be mine.

[*The Demon accepts his soul and hastens to Justina.*

Justina — 'Tis that enamored nightingale
Who gives me the reply:
He ever tells the same soft tale
Of passion and of constancy
To his mate, who, rapt and fond,
Listening sits, a bough beyond.

Be silent, Nightingale! — No more
Make me think, in hearing thee
Thus tenderly thy love deplore,
If a bird can feel his so,
What a man would feel for me.
And, voluptuous vine, O thou
Who seekest most when least pursuing,—
To the trunk thou interlacest
Art the verdure which embracest
And the weight which is its ruin,—
No more, with green embraces, vine,
Make me think on what thou lovest;
For while thou thus thy boughs entwine,
I fear lest thou shouldst teach me, sophist,
How arms might be entangled too.
Light-enchanted sunflower, thou

Who gazest ever true and tender
On the sun's revolving splendor,
Follow not his faithless glance
With thy faded countenance,
Nor teach my beating heart to fear
If leaves can mourn without a tear,
How eyes must weep! O Nightingale,
Cease from thy enamored tale,—
Leafy vine, unwreath thy bower,
Restless sunflower, cease to move—
Or tell me all, what poisonous power
Ye use against me—

All— Love! love! love!

Justina—It cannot be!—Whom have I ever loved?
Trophies of my oblivion and disdain,
Floro and Lelio did I not reject?
And Cyprian?—

[*She becomes troubled at the name of Cyprian.*

Did I not requite him
With such severity that he has fled
Where none has ever heard of him again?—
Alas! I now begin to fear that this
May be the occasion whence desire grows bold,
As if there were no danger. From the moment
That I pronounced to my own listening heart,
"Cyprian is absent, O miserable me!"
I know not what I feel! [*More calmly.*
It must be pity,
To think that such a man, whom all the world
Admired, should be forgot by all the world,
And I the cause.

[*She again becomes troubled.*

And yet if it were pity,
Floro and Lelio might have equal share,
For they are both imprisoned for my sake. [*Calmly.*
Alas! what reasonings are these? It is
Enough I pity him, and that in vain,
Without this ceremonious subtlety,
And woe is me! I know not where to find him now,
Even should I seek him through this wide world!

Enter Demon.

Demon—Follow, and I will lead thee where he is.

Justina — And who art thou, who hast found entrance hither
Into my chamber through the doors and locks?
Art thou a monstrous shadow which my madness
Has formed in the idle air?

Demon — No. I am one
Called by the thought which tyrannizes thee
From his eternal dwelling — who this day
Is pledged to bear thee unto Cyprian.

Justina — So shall thy promise fail. This agony
Of passion which afflicts my heart and soul
May sweep imagination in its storm, —
The will is firm.

Demon — Already half is done
In the imagination of an act.
The sin incurred, the pleasure then remains:
Let not the will stop half-way on the road.

Justina — I will not be discouraged, nor despair,
Although I thought it, and although 'tis true
That thought is but a prelude to the deed:
Thought is not in my power, but action is:
I will not move my foot to follow thee!

Demon — But a far mightier wisdom than thine own
Exerts itself within thee, with such power
Compelling thee to that which it inclines
That it shall force thy step; how wilt thou then
Resist, Justina?

Justina — By my free will.

Demon — I
Must force thy will.

Justina — It is invincible;
It were not free if thou hadst power upon it.

[*He draws, but cannot move* **her.**]

Demon — Come, where a pleasure waits thee.

Justina — It were bought
Too dear.

Demon — 'Twill soothe thy heart to softest peace.

Justina — 'Tis dread captivity.

Demon — 'Tis joy, 'tis glory.

Justina — 'Tis shame, 'tis torment, 'tis despair.

Demon — But how
Canst thou defend thyself from that or me,
If my power drags thee onward?

Justina— My defense
Consists in God.

[*He vainly endeavors to force her, and at last releases her.*

Demon— Woman, thou hast subdued me
Only by not owning thyself subdued.
But since thou thus findest defense in God,
I will assume a feignèd form, and thus
Make thee a victim of my baffled rage.
For I will mask a spirit in thy form
Who will betray thy name to infamy,
And doubly shall I triumph in thy loss,
First by dishonoring thee, and then by turning
False pleasure to true ignominy. [*Exit.*

Justina— I
Appeal to Heaven against thee; so that Heaven
May scatter thy delusions, and the blot
Upon my fame vanish in idle thought,
Even as flame dies in the envious air,
And as the flow'ret wanes at morning frost,
And thou shouldst never—But alas! to whom
Do I still speak?—Did not a man but now
Stand here before me?—No, I am alone,
And yet I saw him. Is he gone so quickly?
Or can the heated mind engender shapes
From its own fear? Some terrible and strange
Peril is near. Lisander! father! lord!
Livia!—

Enter Lisander *and* Livia.

Lisander—O my daughter! what?
Livia— What?
Justina— Saw you
A man go forth from my apartment now?—
I scarce sustain myself!
Lisander— A man here!
Justina— Have you not seen him?
Livia— No, lady.
Justina— I saw him.
Lisander— 'Tis impossible; the doors
Which led to this apartment were all locked.
Livia [*aside*]—I dare say it was Moscon whom she saw,
For he was locked up in my room.

Lisander— It must
Have been some image of thy phantasy.
Such melancholy as thou feedest is
Skillful in forming such in the vain air
Out of the motes and atoms of the day.
Livia— My master's in the right.
Justina— Oh, would it were
Delusion; but I fear some greater ill.
I feel as if out of my bleeding bosom
My heart was torn in fragments; ay,
Some mortal spell is wrought against my frame.
So potent was the charm, that had not God
Shielded my humble innocence from wrong,
I should have sought my sorrow and my shame
With willing steps. Livia, quick, bring my cloak,
For I must seek refuge from these extremes
Even in the temple of the highest God
Which secretly the faithful worship.
Livia— Here.
Justina [*putting on her cloak*]—In this, as in a shroud of snow, may I
Quench the consuming fire in which I burn,
Wasting away!
Lisander— And I will go with thee!
Livia [*aside*]—When I once see them safe out of the house,
I shall breathe freely.
Justina— So do I confide
In thy just favor, Heaven!
Lisander— Let us go.
Justina— Thine is the cause, great God! Turn, for my sake
And for thine own, mercifully to me!

Translation of Shelley.

DREAMS AND REALITIES

From 'Such Stuff as Dreams are Made Of,' Edward Fitzgerald's version of 'La Vida Es Sueno'

[The scene is a tower. Clotaldo is persuading Segismund that his experiences have not been real, but dreams, and discusses the possible relation of existence to a state of dreaming. The play itself is based on the familiar *motif* of which Christopher Sly furnishes a ready example.]

Clotaldo— PRINCES and princesses and counselors,
Fluster'd to right and left — my life made at —
But that was nothing —
Even the white-hair'd, venerable King
Seized on — Indeed, you made wild work of it;
And so discover'd in your outward action,
Flinging your arms about you in your sleep,
Grinding your teeth — and, as I now remember,
Woke mouthing out judgment and execution,
On those about you.

Segismund— Ay, I did indeed.

Clotaldo— Ev'n your eyes stare wild; your hair stands up —
Your pulses throb and flutter, reeling still
Under the storm of such a dream —

Segismund— A dream!
That seem'd as swearable reality
As what I wake in now.

Clotaldo— Ay — wondrous how
Imagination in a sleeping brain
Out of the uncontingent senses draws
Sensations strong as from the real touch;
That we not only laugh aloud, and drench
With tears our pillow; but in the agony
Of some imaginary conflict, fight
And struggle — ev'n as you did; some, 'tis thought,
Under the dreamt-of stroke of death have died.

Segismund— And what so very strange, too — in that world
Where place as well as people all was strange,
Ev'n I almost as strange unto myself,
You only, you, Clotaldo — you, as much
And palpably yourself as now you are,
Came in this very garb you ever wore;
By such a token of the past, you said,
To assure me of that seeming present.

Clotaldo— Ay?
Segismund— Ay; and even told me of the very stars
You tell me hereof — how in spite of them,
I was enlarged to all that glory.
Clotaldo— Ay,
By the false spirits' nice contrivance, thus
A little truth oft leavens all the false,
The better to delude us.
Segismund— For you know
'Tis nothing but a dream?
Clotaldo— Nay, you yourself
Know best how lately you awoke from that
You know you went to sleep on.—
Why, have you never dreamt the like before?
Segismund— Never, to such reality.
Clotaldo— Such dreams
Are oftentimes the sleeping exhalations
Of that ambition that lies smoldering
Under the ashes of the lowest fortune:
By which, when reason slumbers, or has lost
The reins of sensible comparison,
We fly at something higher than we are —
Scarce ever dive to lower — to be kings
Or conquerors, crown'd with laurel or with gold;
Nay, mounting heav'n itself on eagle wings,—
Which, by the way, now that I think of it,
May furnish us the key to this high flight —
That royal Eagle we were watching, and
Talking of as you went to sleep last night.
Segismund— Last night? Last night?
Clotaldo— Ay; do you not remember
Envying his immunity of flight,
As, rising from his throne of rock, he sail'd
Above the mountains far into the west,
That burned about him, while with poising wings
He darkled in it as a burning brand
Is seen to smolder in the fire it feeds?
Segismund— Last night — last night — Oh, what a day was that
Between that last night and this sad to-day!
Clotaldo— And yet perhaps
Only some few dark moments, into which
Imagination, once lit up within
And unconditional of time and space,
Can pour infinities.

Segismund— And I remember
How the old man they call'd the King, who wore
The crown of gold about his silver hair,
And a mysterious girdle round his waist,
Just when my rage was roaring at its height,
And after which it all was dark again,
Bade me beware lest all should be a dream.

Clotaldo— Ay — there another specialty of dreams,
That once the dreamer 'gins to dream he dreams,
His foot is on the very verge of waking.

Segismund— Would that it had been on the verge of death
That knows no waking —
Lifting me up to glory, to fall back,
Stunned, crippled — wretcheder than ev'n before.

Clotaldo— Yet not so glorious, Segismund, if you
Your visionary honor wore so ill
As to work murder and revenge on those
Who meant you well.

Segismund— Who meant me! — me! their Prince,
Chain'd like a felon —

Clotaldo— Stay, stay — Not so fast.
You dream'd the Prince, remember.

Segismund— Then in dream
Revenged it only.

Clotaldo— True. But as they say
Dreams are rough copies of the waking soul
Yet uncorrected of the higher Will,
So that men sometimes in their dream confess
An unsuspected or forgotten self;
One must beware to check — ay, if one may,
Stifle ere born, such passion in ourselves
As makes, we see, such havoc with our sleep,
And ill reacts upon the waking day.
And, by the by, for one test, Segismund,
Between such swearable realities —
Since dreaming, madness, passion, are akin
In missing each that salutary rein
Of reason, and the guiding will of man:
One test, I think, of waking sanity
Shall be that conscious power of self-control
To curb all passion, but much, most of all,
That evil and vindictive, that ill squares
With human, and with holy canon less,
Which bids us pardon ev'n our enemies,

And much more those who, out of no ill-will,
Mistakenly have taken up the rod
Which Heaven, they think, has put into their hands.

Segismund— I think I soon shall have to try again—
Sleep has not yet done with me.

Clotaldo— Such a sleep!
Take my advice—'tis early yet—the sun
Scarce up above the mountain; go within,
And if the night deceived you, try anew
With morning; morning dreams they say come true.

Segismund— Oh, rather pray for me a sleep so fast
As shall obliterate dream and waking too.

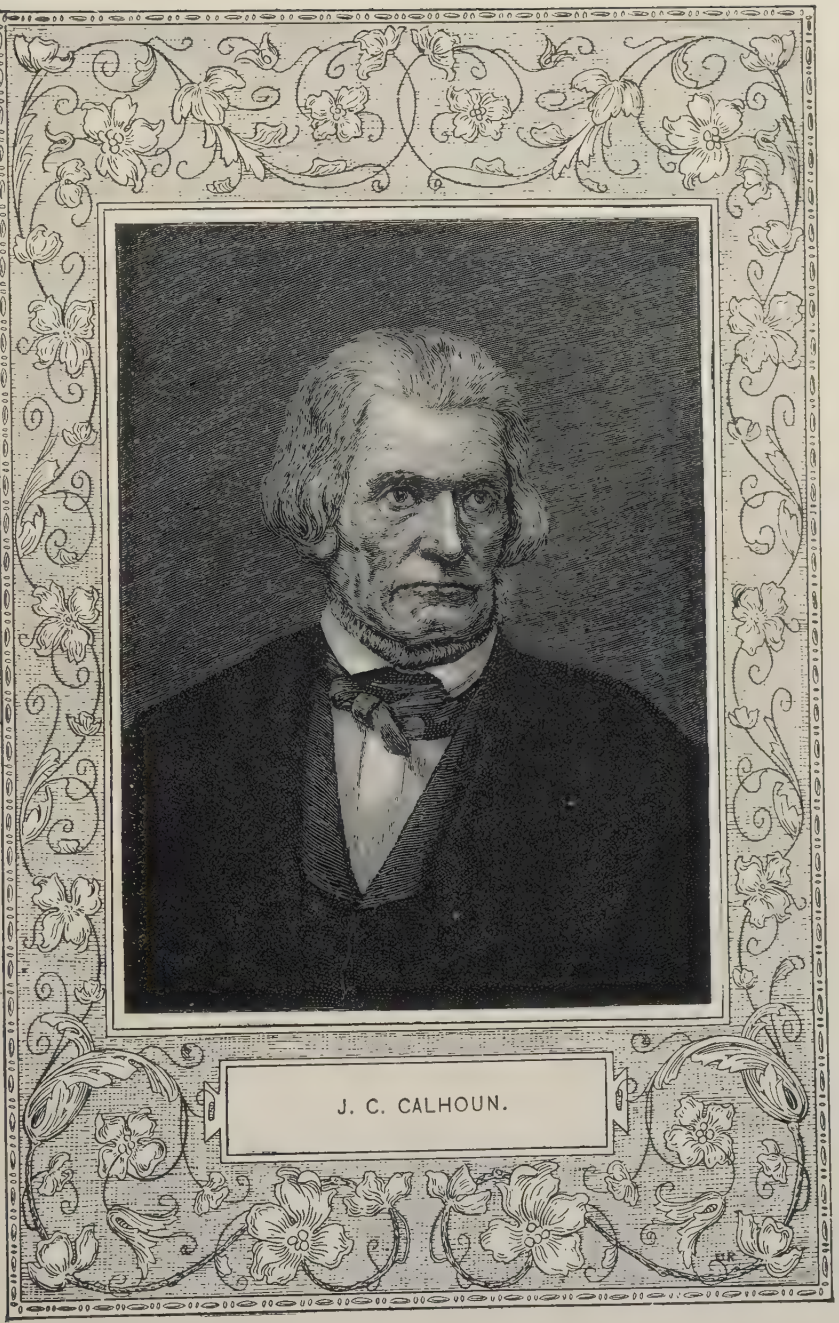
[*Exit into the tower.*

Clotaldo— So sleep; sleep fast: and sleep away those two
Night-potions, and the waking dream between,
Which dream thou must believe; and if to see
Again, poor Segismund! that dream must be.—
And yet—and yet—in these our ghostly lives,
Half night, half day, half sleeping, half awake,
How if our waking life, like that of sleep,
Be all a dream in that eternal life
To which we wake not till we sleep in death?
How if, I say, the senses we now trust
For date of sensible comparison,—
Ay, ev'n the Reason's self that dates with them,
Should be in essence of intensity
Hereafter so transcended, and awoke
To a perceptive subtlety so keen
As to confess themselves befool'd before,
In all that now they will avouch for most?
One man—like this—but only so much longer
As life is longer than a summer's day,
Believed himself a king upon his throne,
And play'd at hazard with his fellows' lives,
Who cheaply dream'd away their lives to him.
The sailor dream'd of tossing on the flood:
The soldier of his laurels grown in blood:
The lover of the beauty that he knew
Must yet dissolve to dusty residue:
The merchant and the miser of his bags
Of finger'd gold; the beggar of his rags:
And all this stage of earth on which we seem
Such busy actors, and the parts we play'd
Substantial as the shadow of a shade,
And Dreaming but a dream within a dream!

THE DREAM CALLED LIFE

Segismund's Speech Closing the 'Vida Es Sueno': Fitzgerald's Version.

A DREAM it was in which I thought myself,
And you that hailed me now, then hailed me king,
In a brave palace that was all my own,
Within, and all without it, mine; until,
Drunk with excess of majesty and pride,
Methought I towered so high and swelled so wide
That of myself I burst the glittering bubble
That my ambition had about me blown,
And all again was darkness. Such a dream
As this, in which I may be walking now;
Dispensing solemn justice to you shadows,
Who make believe to listen; but anon,
With all your glittering arms and equipage,
Kings, princes, captains, warriors, plume and steel,
Ay, even with all your airy theatre,
May flit into the air you seem to rend
With acclamations, leaving me to wake
In the dark tower; or dreaming that I wake
From this, that waking is; or this and that
Both waking or both dreaming;—such a doubt
Confounds and clouds our mortal life about.
And whether wake or dreaming, this I know,—
How dreamwise human glories come and go;
Whose momentary tenure not to break,
Walking as one who knows he soon may wake,
So fairly carry the full cup, so well
Disordered insolence and passion quell,
That there be nothing after to upbraid
Dreamer or doer in the part he played,—
Whether to-morrow's dawn shall break the spell,
Or the last trumpet of the eternal Day,
When dreaming with the night shall pass away.



J. C. CALHOUN.

JOHN CALDWELL CALHOUN

(1782–1850)

BY W. P. TRENT

JOHN C. CALHOUN'S importance as a statesman has naturally stood in the way of his recognition as a writer, and in like manner his reputation as an orator has overshadowed his just claims to be considered our most original political thinker. The six volumes of his collected works, which unfortunately do not embrace his still inaccessible private correspondence, are certainly not exhilarating or attractive reading; but they are unique in the literature of America, if not of the world, as models of passionless logical analysis. Whether passionless logical analysis is ever an essential quality of true literature, is a matter on which opinions will differ; but until the question is settled in the negative, Calhoun's claims to be considered a writer of marked force and originality cannot be ignored. It is true that circumstances have invalidated much of his political teaching, and that it was always negative and destructive rather than positive and constructive; it is true also that much of the interest attaching to his works is historical rather than literary in character: but when all allowances are made, it will be found that the 'Disquisition on Government' must still be regarded as the most remarkable political treatise our country has produced, and that the position of its author as the head of a school of political thought is commanding, and in a way unassailable.

The precise character of Calhoun's political philosophy, the keynote of which was the necessity and means of defending the rights of minorities, cannot be understood without a brief glance at his political career. His birth in 1782 just after the Revolution, and in South Carolina, gave him the opportunity to share in the victory that the West and the far South won over the Virginians, headed by Madison. His training at Yale gave a nationalistic bias to his early career, and determined that search for the *via media* between consolidation and anarchy which resulted in the doctrine of nullification. His service in Congress and as Secretary of War under Monroe gave him a practical training in affairs that was not without influence in qualifying his tendency to indulge in doctrinaire speculation. His service as Vice-President afforded the leisure and his break with Jackson the occasion, for his close study of the Constitution, to discover how the South might preserve slavery and yet continue in the

Union. Finally, his position as a non-aristocratic leader of a body of aristocrats, and his Scotch-Irish birth and training, gave a peculiar strenuousness to his support of slavery, which is of course the corner-stone of his political philosophy; and determined his reliance upon logic rather than upon an appeal to the passions as the best means of inculcating his teaching and of establishing his policy. His political treatises, 'A Discourse on Government' and 'On the Constitution and Government of the United States,' written just before his death in 1850; his pamphlets like the 'South Carolina Exposition' and the 'Address to the People of South Carolina'; and the great speeches delivered in the Senate from 1832 to the end of his term, especially those in which he defended against Webster the doctrine of nullification, could have emanated only from an up-country South-Carolinian who had inherited the mantle of Jefferson, and had sat at the feet of John Taylor of Caroline and of John Randolph of Roanoke. Calhoun was, then, the logical outcome of his environment and his training; he was the fearless and honest representative of his people and section; and he was the master from whom rash disciples like Jefferson Davis broke away, when they found that logical analysis of the Constitution was a poor prop for slavery against the rising tide of civilization.

As a thinker Calhoun is remarkable for great powers of analysis and exposition. As a writer he is chiefly noted for the even dignity and general serviceableness of his style. He writes well, but rather like a logician than like an inspired orator. He has not the stateliness of Webster, and is devoid of the power of arousing enthusiasm. The splendor of Burke's imagination is utterly beyond him, as is also the epigrammatic brilliance of John Randolph, — from whom, however, he took not a few lessons in constitutional interpretation. Indeed, it must be confessed that for all his clearness and subtlety of intellect as a thinker, Calhoun is as a writer distinctly heavy. In this as in many other respects he reminds us of the Romans, to whom he was continually referring. Like them he is conspicuous for strength of practical intellect; like them he is lacking in sublimity, charm, and nobility. It follows then that Calhoun will rarely be resorted to as a model of eloquence, but that he will continue to be read both on account of the substantial additions he made to political philosophy, and of the interesting exposition he gave of theories and ideas once potent in the nation's history.

Notwithstanding the bitterness of accusation brought against him, he was not a traitor nor a man given over to selfish ambition, as Dr. von Holst, his most competent biographer and critic, has clearly shown. Calhoun believed both in slavery and in the Union, and tried to maintain a balance between the two, because he thought

that only in this way could his section maintain its prestige or even its existence. He failed, as any other man would have done; and we find him, like Cassandra, a prophet whom we cannot love. But he did prophesy truly as to the fate of the South; and in the course of his strenuous labors to divert the ruin he saw impending, he gave to the world the most masterly analysis of the rights of the minority and of the best methods of securing them that has yet come from the pen of a publicist.

W. P. Trent.

REMARKS ON THE RIGHT OF PETITION

DELIVERED IN THE SENATE, FEBRUARY 13TH, 1840

MR. CALHOUN said he rose to express the pleasure he felt at the evidence which the remarks of the Senator from Kentucky furnished, of the progress of truth on the subject of abolition. He had spoken with strong approbation of the principle laid down in a recent pamphlet, that two races of different character and origin could not coexist in the same country without the subordination of the one to the other. He was gratified to hear the Senator give assent to so important a principle in application to the condition of the South. He had himself, several years since, stated the same in more specific terms: that it was impossible for two races, so dissimilar in every respect as the European and African that inhabit the southern portion of this Union, to exist together in nearly equal numbers in any other relation than that which existed there. He also added that experience had shown that they could so exist in peace and happiness there, certainly to the great benefit of the inferior race; and that to destroy it was to doom the latter to destruction. But he uttered these important truths then in vain, as far as the side to which the Senator belongs is concerned.

He trusted the progress of truth would not, however, stop at the point to which it has arrived with the Senator, and that it will make some progress in regard to what is called the right of petition. Never was a right so much mystified and magnified. To listen to the discussion, here and elsewhere, you would suppose it to be the most essential and important right: so far

from it, he undertook to aver that under our free and popular system it was among the least of all our political rights. It had been superseded in a great degree by the far higher right of general suffrage, and by the practice, now so common, of instruction. There could be no local grievance but what could be reached by these, except it might be the grievance affecting a minority, which could be no more redressed by petition than by them. The truth is, that the right of petition could scarcely be said to be the right *of a freeman.* It belongs to despotic governments more properly, and might be said to be the last right of slaves. Who ever heard of petition in the free States of antiquity? We had borrowed our notions in regard to it from our British ancestors, with whom it had a value for their imperfect representation far greater than it has with us; and it is owing to that that it has a place at all in our Constitution. The truth is, that the right has been so far superseded in a political point of view, that it has ceased to be what the Constitution contemplated it to be,—a shield to protect against wrongs; and has been perverted into a sword to attack the rights of others—to cause a grievance instead of the means of redressing grievances, as in the case of abolition petitions. The Senator from Ohio [Mr. Tappan] has viewed this subject in its proper light, and has taken a truly patriotic and constitutional stand in refusing to present these firebrands, for which I heartily thank him in the name of my State. Had the Senator from Kentucky followed the example, he would have rendered inestimable service to the country. . . .

It is useless to attempt concealment. The presentation of these incendiary petitions is itself an infraction of the Constitution. All acknowledge—the Senator himself—that the property which they are presented to destroy is guaranteed by the Constitution. Now I ask: If we have the right under the Constitution to hold the property (which none question), have we not also the right to hold it under the same sacred instrument *in peace and quiet?* Is it not a direct infraction then of the Constitution, to present petitions here in the common council of the Union, and to us, the agents appointed to carry its provisions into effect and to guard the rights it secures, the professed aim of which is to destroy the property guaranteed by the instrument? There can be but one answer to these questions on the part of those who present such petitions: that the right

of such petition is higher and more sacred than the Constitution and our oaths to preserve and to defend it. To such monstrous results does the doctrine lead.

Sir, I understand this whole question. The great mass of both parties to the North are opposed to abolition: the Democrats almost exclusively; the Whigs less so. Very few are to be found in the ranks of the former; but many in those of the latter. The only importance that the abolitionists have is to be found in the fact that their weight may be felt in elections; and this is no small advantage. The one party is unwilling to lose their weight, but at the same time unwilling to be blended with them on the main question; and hence is made this false, absurd, unconstitutional, and dangerous collateral issue on the right of petition. Here is the whole secret. They are willing to play the political game at our hazard, and that of the Constitution and the Union, for the sake of victory at the elections. But to show still more clearly how little foundation there is in the character of our government for the extravagant importance attached to this right, I ask the Senator what is the true relation between the government and the people, according to our American conception? Which is principal and which agent? which the master and which the servant? which the sovereign and which the subject? There can be no answer. We are but the agents — the servants. We are not the sovereign. The sovereignty resides in the people of the States. How little applicable, then, is this boasted right of petition, under our system, to political questions? Who ever heard of the principal petitioning his agent — of the master, his servant — or of the sovereign, his subject? *The very essence of a petition implies a request from an inferior to a superior.* It is not in fact a natural growth of our system. It was copied from the British Bill of Rights, and grew up among a people whose representation was very imperfect, and where the sovereignty of the people was not recognized at all. And yet even there, this right so much insisted on here as being boundless as space, was restricted from the beginning by the very men who adopted it in the British system, in the very manner which has been done in the other branch, this session; and to an extent far beyond. The two Houses of Parliament have again and again passed resolutions against receiving petitions even to repeal taxes; and this, those who formed our Constitution well knew, and yet adopted

the provision almost identically contained in the British Bill of Rights, without guarding against the practice under it. Is not the conclusion irresistible, that they did not deem it inconsistent with the right of "the citizens peaceably to assemble and petition for a redress of grievance," as secured in the Constitution? The thing is clear. It is time that the truth should be known, and this cant about petition, not to redress the grievances of the petitioners, but to create a grievance elsewhere, be put down. . . .

I know this question to the bottom. I have viewed it under every possible aspect. There is no safety but in prompt, determined, and uncompromising defense of our rights — to meet the danger on the frontier. There all rights are strongest, and more especially this. The moral is like the physical world. Nature has incrusted the exterior of all organic life, for its safety Let that be broken through, and it is all weakness within. So in the moral and political world. It is on the extreme limits of right that all wrong and encroachments are the most sensibly felt and easily resisted. I have acted on this principle throughout in this great contest. I took my lessons from the patriots of the Revolution. They met wrong promptly, and defended right against the first encroachment. To sit here and hear ourselves and constituents, and their rights and institutions (essential to their safety), assailed from day to day — denounced by every epithet calculated to degrade and render us odious; and to meet all this in silence, — or still worse, to reason with the foul slanderers, — would eventually destroy every feeling of pride and dignity, and sink us in feelings to the condition of the slaves they would emancipate. And this the Senator advises us to do. Adopt it, and the two houses would be converted into halls to debate our rights to our property, and whether, in holding it, we were not thieves, robbers, and kidnappers; and we are to submit to this in order to quiet the North! I tell the Senator that our Union, and our high moral tone of feeling on this subject at the South, are infinitely more important to us than any possible effect that his course could have at the North; and that if we could have the weakness to adopt his advice, it would even fail to effect the object intended.

It is proper to speak out. If this question is left to itself, unresisted by us, it cannot but terminate fatally to us. Our safety and honor are in the opposite direction — to take the

highest ground, and maintain it resolutely. The North will always take position below us, be ours high or low. They will yield all that we will and something more. If we go for rejection, they will at first insist on receiving, on the ground of respect for petition. If we yield that point and receive petitions, they will go for reference, on the ground that it is absurd to receive and not to act — as it truly is. If we go for that, they will insist on reporting and discussing; and if that, the next step will be to make concession — to yield the point of abolition in this District; and so on till the whole process is consummated, each succeeding step proving more easy than its predecessor. The reason is obvious. The abolitionists understand their game. They throw their votes to the party most disposed to favor them. Now, sir, in the hot contest of party in the Northern section, on which the ascendency in their several States and the general government may depend, all the passions are roused to the greatest height in the violent struggle, and aid sought in every quarter. They would forget us in the heat of battle; yes, the success of the election, for the time, would be more important than our safety; unless we by our determined stand on our rights cause our weight to be felt, and satisfy both parties that they have nothing to gain by courting those who aim at our destruction. *As far as this government is concerned, that is our only remedy.* If we yield that, if we lower our stand to permit partisans to woo the aid of those who are striking at our interests, we shall commence a descent in which there is no stopping-place short of total abolition, and with it our destruction.

A word in answer to the Senator from Massachusetts [Mr. Webster]. He attempted to show that the right of petition was peculiar to free governments. So far is the assertion from being true, that it is more appropriately the right of despotic governments; and the more so, the more absolute and austere. So far from being peculiar or congenial to free popular States, it degenerates under them, necessarily, into an instrument, not of redress for the grievances of the petitioners, but as has been remarked, of assault on the rights of others, as in this case. That I am right in making the assertion, I put it to the Senator — Have we not a right under the Constitution to our property in our slaves? Would it not be a violation of the Constitution to divest us of that right? Have we not a right to enjoy, *under*

the Constitution, peaceably and quietly, our acknowledged rights guaranteed by it, without annoyance? The Senator assents. He does but justice to his candor and intelligence. Now I ask him, how can he assent to receive petitions whose object is to annoy and disturb our right, and of course in direct infraction of the Constitution?

The Senator from Ohio [Mr. Tappan], in refusing to present these incendiary and unconstitutional petitions, has adopted a course truly constitutional and patriotic, and in my opinion, the only one that is so. I deeply regret that it has not been followed by the Senator from Kentucky in the present instance. Nothing short of it can put a stop to the mischief, and do justice to one-half of the States of the Union. If adopted by others, we shall soon hear no more of abolition. The responsibility of keeping alive this agitation must rest on those who may refuse to follow so noble an example.

STATE RIGHTS

From the 'Speech on the Admission of Michigan,' 1837

It has perhaps been too much my habit to look more to the future and less to the present than is wise; but such is the constitution of my mind that when I see before me the indications of causes calculated to effect important changes in our political condition, I am led irresistibly to trace them to their sources and follow them out in their consequences. Language has been held in this discussion which is clearly revolutionary in its character and tendency, and which warns us of the approach of the period when the struggle will be between the *conservatives* and the *destructives*. I understood the Senator from Pennsylvania [Mr. Buchanan] as holding language countenancing the principle that the will of a mere numerical majority is paramount to the authority of law and constitution. He did not indeed announce distinctly this principle, but it might fairly be inferred from what he said; for he told us the people of a State where the constitution gives the same weight to a smaller as to a greater number, might take the remedy into their own hands; meaning, as I understood him, that a mere majority might at their pleasure subvert the constitution and government of a State,—which he seemed to think was the essence of democracy. Our little State

has a constitution that could not stand a day against such doctrines, and yet we glory in it as the best in the Union. It is a constitution which respects all the great interests of the State, giving to each a separate and distinct voice in the management of its political affairs, by means of which the feebler interests are protected against the preponderance of the stronger. We call our State a Republic — a Commonwealth, not a Democracy; and let me tell the Senator, it is a far more popular government than if it had been based on the simple principle of the numerical majority. It takes more voices to put the machine of government in motion than in those that the Senator would consider more popular. It represents all the interests of the State, — and is in fact the government of the people in the true sense of the term, and not that of the mere majority, or the dominant interests.

I am not familiar with the constitution of Maryland, to which the Senator alluded, and cannot therefore speak of its structure with confidence; but I believe it to be somewhat similar in its character to our own. That it is a government not without its excellence, we need no better proof than the fact that though within the shadow of Executive influence, it has nobly and successfully resisted all the seductions by which a corrupt and artful Administration, with almost boundless patronage, has attempted to seduce her into its ranks.

Looking then to the approaching struggle, I take my stand immovably. *I am a conservative in its broadest and fullest sense, and such I shall ever remain, unless indeed the government shall become so corrupt and disordered that nothing short of revolution can reform it.* I solemnly believe that our political system is, in its purity, not only the best that ever was formed, but the best possible that can be devised for us. It is the only one by which free States, so populous and wealthy, and occupying so vast an extent of territory, can preserve their liberty. Thus thinking, I cannot hope for a better. Having no hope of a better, I am a conservative; and *because I am a conservative, I am a State Rights man.* I believe that in the rights of the States are to be found the only effectual means of checking the overaction of this government; to resist its tendency to concentrate all power here, and to prevent a departure from the Constitution; or in case of one, to restore the government to its original simplicity and purity. State interposition, or to express it more

fully, the right of a State to interpose her sovereign voice, as one of the parties to our constitutional compact, against the encroachments of this government, is the only means of sufficient potency to effect all this; and I am therefore its advocate. I rejoiced to hear the Senators from North Carolina [Mr. Brown], and from Pennsylvania [Mr. Buchanan], do us the justice to distinguish between nullification and the anarchical and revolutionary movements in Maryland and Pennsylvania. I know they did not intend it as a compliment; but I regard it as the highest. They are right. Day and night are not more different — more unlike in everything. They are unlike in their principles, their objects, and their consequences.

I shall not stop to make good this assertion, as I might easily do. The occasion does not call for it. As a conservative and a State Rights man, or if you will have it, a nullifier, I have resisted and shall resist all encroachments on the Constitution — whether of this Government on the rights of the States, or the opposite: — whether of the Executive on Congress, or Congress on the Executive. My creed is to hold both governments, and all the departments of each, to their proper sphere, and to maintain the authority of the laws and the Constitution against all revolutionary movements. I believe the means which our system furnishes to preserve itself are ample, if fairly understood and applied; and I shall resort to them, however corrupt and disordered the times, so long as there is hope of reforming the government. The result is in the hands of the Disposer of events. It is my part to do my duty. Yet while I thus openly avow myself a conservative, God forbid I should ever deny the glorious right of rebellion and revolution. Should corruption and oppression become intolerable, and not otherwise be thrown off — if liberty must perish or the government be overthrown, I would not hesitate, at the hazard of life, to resort to revolution, and to tear down a corrupt government that could neither be reformed nor borne by freemen. But I trust in God things will never come to that pass. I trust never to see such fearful times; for fearful indeed they would be, if they should ever befall us. It is the last remedy, and not to be thought of till common-sense and the voice of mankind would justify the resort.

Before I resume my seat, I feel called on to make a few brief remarks on a doctrine of fearful import which has been broached

in the course of this debate: the right to repeal laws granting bank charters, and of course of railroads, turnpikes, and joint-stock companies. It is a doctrine of fearful import, and calculated to do infinite mischief. There are countless millions vested in such stocks, and it is a description of property of the most delicate character. To touch it is almost to destroy it. But while I enter my protest against all such doctrines, I have been greatly alarmed with the thoughtless precipitancy (not to use a stronger phrase) with which the most extensive and dangerous privileges have been granted of late. It can end in no good, and I fear may be the cause of convulsions hereafter. We already feel the effects on the currency, which no one competent of judging can fail to see is in an unsound condition. I must say (for truth compels me) I have ever distrusted the banking system, at least in its present form, both in this country and Great Britain. It will not stand the test of time; but I trust that all shocks or sudden revolutions may be avoided, and that it may gradually give way before some sounder and better regulated system of credit which the growing intelligence of the age may devise. That a better may be substituted I cannot doubt; but of what it shall consist, and how it shall finally supersede the present uncertain and fluctuating currency, time alone can determine. All that I can see is, that the present must, one day or another, come to an end or be greatly modified — if that indeed can save it from an entire overthrow. It has within itself the seeds of its own destruction.

OF THE GOVERNMENT OF POLAND

From 'A Disquisition on Government'

It is then a great error to suppose that the government of the concurrent majority is impracticable; or that it rests on a feeble foundation. History furnishes many examples of such governments; and among them one in which the principle was carried to an extreme that would be thought impracticable, had it never existed. I refer to that of Poland. In this it was carried to such an extreme that in the election of her kings, the concurrence or acquiescence of every individual of the nobles and gentry present, in an assembly numbering usually from one hundred and fifty to two hundred thousand, was required to

make a choice; thus giving to each individual a veto on his election. So likewise every member of her Diet (the supreme legislative body), consisting of the King, the Senate, bishops and deputies of the nobility and gentry of the palatinates, possessed a veto on all its proceedings, thus making a unanimous vote necessary to enact a law or to adopt any measure whatever. And as if to carry the principle to the utmost extent, the veto of a single member not only defeated the particular bill or measure in question, but prevented all others passed during the session from taking effect. Further the principle could not be carried. It in fact made every individual of the nobility and gentry a distinct element in the organism, or to vary the expression, made him an owner of the kingdom. And yet this government lasted in this form more than two centuries, embracing the period of Poland's greatest power and renown. Twice during its existence she protected Christendom, when in great danger, by defeating the Turks under the walls of Vienna, and permanently arresting thereby the tide of their conquests westward.

It is true her government was finally subverted, and the people subjugated, in consequence of the extreme to which the principle was carried; not however because of its tendency to dissolution *from weakness*, but from the facility it afforded to powerful and unscrupulous neighbors to control by their intrigues the election of her kings. But the fact that a government in which the principle was carried to the utmost extreme not only existed, but existed for so long a period in great power and splendor, is proof conclusive both of its practicability and its compatibility with the power and permanency of government.

URGING REPEAL OF THE MISSOURI COMPROMISE

From Speech in the Senate, March 4th, 1850

HAVING now shewn what cannot save the Union, I return to the question with which I commenced, How can the Union be saved? There is but one way by which it can with any certainty; and that is by a full and final settlement, on the principle of justice, of all the questions at issue between the two sections. The South asks for justice, simple justice, and less she ought not to take. She has no compromise to offer but the

Constitution; and no concession or surrender to make. She has already surrendered so much that she has little left to surrender. Such a settlement would go to the root of the evil and remove all cause of discontent, by satisfying the South, she could remain honorably and safely in the Union, and thereby restore the harmony and fraternal feelings between the sections which existed anterior to the Missouri agitation. Nothing else can with any certainty finally and forever settle the questions at issue, terminate agitation, and save the Union.

But can this be done? Yes easily; not by the weaker party — for it can of itself do nothing, not even protect itself — but by the stronger. The North has only to will it to accomplish it; to do justice by conceding to the South an equal right in the acquired territory, and to do her duty by causing the stipulations relative to fugitive slaves to be faithfully fulfilled; to cease the agitation of the slave question, and to provide for the insertion of a provision in the Constitution by an amendment which will restore to the South in substance the power she possessed of protecting herself, before the equilibrium between the sections was destroyed by the action of this government. There will be no difficulty in devising such a provision, — one that will protect the South, and which at the same time will improve and strengthen the government instead of impairing and weakening it.

But will the North agree to this? It is for her to answer the question. But I will say she cannot refuse, if she has half the love of the Union which she professes to have; or without justly exposing herself to the charge that her love of power and aggrandizement is far greater than her love of the Union. At all events, the responsibility of saving the Union rests on the North, and not on the South. The South cannot save it by any act of hers, and the North may save it without any sacrifice whatever; unless to do justice, and to perform her duties under the Constitution, should be regarded by her as a sacrifice.

It is time, Senators, that there should be an open and manly avowal on all sides as to what is intended to be done. If the question is not now settled, it is uncertain whether it ever can hereafter be; and we as the representatives of the States of this Union, regarded as governments, should come to a distinct understanding as to our respective views in order to ascertain whether the great questions at issue can be settled or not. If

you who represent the stronger portion cannot agree to settle them on the broad principle of justice and duty, say so; and let the States we both represent agree to separate and part in peace. If you are unwilling we should part in peace, tell us so, and we shall know what to do when you reduce the question to submission or resistance. If you remain silent you will compel us to infer by your acts what you intend. In that case California will become the test question. If you admit her, under all the difficulties that oppose her admission, you compel us to infer that you intend to exclude us from the whole of the acquired territories, with the intention of destroying irretrievably the equilibrium between the two sections. We would be blind not to perceive in that case that your real objects are power and aggrandizement; and infatuated not to act accordingly.

I have now, Senators, done my duty in expressing my opinions fully, freely, and candidly, on this solemn occasion. In doing so I have been governed by the motives which have governed me in all the stages of the agitation of the slavery question since its commencement. I have exerted myself during the whole period to arrest it, with the intention of saving the Union if it could be done; and if it could not, to save the section where it has pleased Providence to cast my lot, and which I sincerely believe has justice and the Constitution on its side. Having faithfully done my duty to the best of my ability, both to the Union and my section, throughout this agitation, I shall have the consolation, let what will come, that I am free from all responsibility.

CALLIMACHUS

(Third Century B. C.)

ALLIMACHUS, the most learned of poets, was the son of Battus and Mesatme of Cyrene, and a disciple of Hermocrates, who like his more celebrated pupil was a grammarian, or a follower of belles-lettres, says Suidas. It is in this calling that we first hear of Callimachus, when he was a teacher at Alexandria. Here he counted among his pupils Apollonius Rhodius, author of the 'Argonautica,' and Eratosthenes, famous for his wisdom in science, who knew geography and geometry so well that he measured the circumference of the earth. Callimachus was in fact one of those erudite poets and wise men of letters whom the gay Alexandrians who thronged the court of Ptolemy Philadelphus called "The Pleiades." Apollonius Rhodius, Aratus, Theocritus, Lycophron, Nicander, and Homer son of Macro, were the other six. From his circle of clever people, the king, with whom he had become a prime favorite, called him to be chief custodian over the stores of precious books at Alexandria. These libraries, we may recall, were the ones Julius Cæsar partially burned by accident a century later, and Bishop Theophilus and his mob of Christian zealots finished destroying as repositories of paganism some three centuries later still. The collections said to have been destroyed by Caliph Omar when Amru took Alexandria in 640 A. D., on the ground that if they agreed with the Koran they were superfluous and if they contradicted it they were blasphemous, were later ones; but the whole story is discredited by modern scholarship. The world has not ceased mourning for this untold and irreparable loss of the choicest fruits of the human spirit.

Of all these precious manuscripts and parchments, then, Callimachus was made curator about the year B. C. 260. Aulus Gellius computes the time in this wise:—"Four-hundred-ninety years after the founding of Rome, the first Punic war was begun, and not long after, Callimachus, the poet of Cyrene in Alexandria, flourished at the court of King Ptolemy." At this time he must have been already married to the wife of whom Suidas speaks in his 'Lexicon,' a daughter of a Syracusan gentleman.

The number of Callimachus's works, which are reported to have reached eight hundred, testifies to his popularity in the Alexandrian period of Greek literature. It contradicts also the maxim ascribed to him, that "a great book is a great evil." Among the prose works

which would have enriched our knowledge of literature and history was his history of Greek literature in one hundred and twenty books, classifying the Greek writers and naming them chronologically. These were the results of his long labors in the libraries. Among them was a book on the Museum and the schools connected with it, with records of illustrious educators and of the books they had written.

It is his poetry that has in the main survived, and yet as Ovid says — calling him Battiades, either from his father's name or from the illustrious founder of his native Cyrene —

> «Battiades semper toto cantabitur orbe:
> Quamvis ingenio non valet, arte valet.»
>
> (Even throughout all lands Battiades's name will be famous;
> Though not in genius supreme, yet by his art he excels.)

Quintilian, however, says he was the prince of Greek elegiac poets. Of his elegies we have a few fragments, and also the Latin translation by Catullus of the 'Lock of Berenice.' Berenice, the sister and wife of Ptolemy Euergetes, who succeeded his father Philadelphus in B. C. 245, had sacrificed some of her hair, laying it on the altar of a temple, from which it was subsequently stolen. In his poem, Callimachus as the court poet sang how the gods had taken the tresses and placed them among the stars. The delicate and humorous 'Rape of the Lock' of Alexander Pope is a rather remote repetition of the same fancy.

We have also from Callimachus's hand six hymns to the gods and many epigrams, the latter of which, as will be seen by the quotations given below, are models of their kind. His lyric hymns are, in reality, rather epics in little. They are full of recondite information, overloaded indeed with learning; elegant, nervous, and elaborate, rather than easy-flowing, simple, and warm, like a genuine product of the muse. Many of his epigrams grace the 'Greek Anthology.'

Among the best editions of Callimachus is that of Ernesti (1761). The extant poems and fragments have been in part translated by William Dodd (1755) and H. W. Tytler (1856). His scattered epigrams have incited many to attempt their perfect phrasing.

HYMN TO JUPITER

At Jove's high festival, what song of praise
Shall we his suppliant adorers sing?
To whom may we our pæans rather raise
Than to himself, the great Eternal King,
Who by his nod subdues each earth-born thing;
Whose mighty laws the gods themselves obey?
But whether Crete first saw the Father spring,
Or on Lycæus's mount he burst on day,
My soul is much in doubt, for both that praise essay.

Some say that thou, O Jove, first saw the morn
On Cretan Ida's sacred mountain-side;
Others that thou in Arcady wert born:
Declare, Almighty Father—which have lied?
Cretans were liars ever: in their pride
Have they built up a sepulchre for thee;
As if the King of Gods and men had died,
And borne the lot of frail mortality.
No! thou hast ever been, and art, and aye shalt be.

Thy mother bore thee on Arcadian ground,
Old Goddess Rhea, on a mountain's height;
With bristling bramble-thickets all around
The hallowed spot was curiously dight;
And now no creature under heaven's light,
From lovely woman down to things that creep,
In need of Ilithyia's holy rite,
May dare approach that consecrated steep,
Whose name of Rhea's birth-bed still Arcadians keep.

Fair was the promise of thy childhood's prime,
Almighty Jove! and fairly wert thou reared:
Swift was thy march to manhood: ere thy time
Thy chin was covered by the manly beard;
Though young in age, yet wert thou so revered
For deeds of prowess prematurely done,
That of thy peers or elders none appeared
To claim his birthright;—heaven was all thine own,
Nor dared fell Envy point her arrows at thy throne.

Poets of old do sometimes lack of truth;
For Saturn's ancient kingdom, as they tell,

Into three parts was split, as if forsooth
There were a doubtful choice 'twixt Heaven and Hell
To one not fairly mad;—we know right well
That lots are cast for more equality;
But these against proportion so rebel
That naught can equal her discrepancy;
If one must lie at all—a lie like truth for me!

No chance gave thee the sovranty of heaven;
But to the deeds thy good right hand had done,
And thine own strength and courage, was it given;
These placed thee first, still keep thee on thy throne.
Thou took'st the goodly eagle for thine own,
Through whom to men thy wonders are declared;
To me and mine propitious be they shown!
Through thee by youth's best flower is heaven shared—
Seamen and warriors heed'st thou not, nor e'en the bard:

These be the lesser gods' divided care—
But kings, great Jove, are thine especial dow'r;
They rule the land and sea; they guide the war—
What is too mighty for a monarch's pow'r?
By Vulcan's aid the stalwart armorers show'r
Their sturdy blows—warriors to Mars belong—
And gentle Dian ever loves to pour
New blessings on her favored hunter throng—
While Phœbus aye directs the true-born poet's song.

But monarchs spring from Jove—nor is there aught
So near approaching Jove's celestial height,
As deeds by heav'n-elected monarchs wrought.
Therefore, O Father, kings are thine of right,
And thou hast set them on a noble height
Above their subject cities; and thine eye
Is ever on them, whether they delight
To rule their people in iniquity,
Or by sound government to raise their name on high.

Thou hast bestowed on all kings wealth and power,
But not in equal measure—this we know,
From knowledge of our own great Governor,
Who stands supreme of kings on earth below.
His morning thoughts his nights in actions show;
His less achievements when designed are done
While others squander years in counsels slow;

Not rarely when the mighty seeds are sown,
Are all their air-built hopes by thee, great Jove, o'erthrown.

All hail, Almighty Jove! who givest to men
All good, and wardest off each evil thing.
Oh, who can hymn thy praise? he hath not been,
Nor shall he be, that poet who may sing
In fitting strain thy praises—Father, King,
All hail! thrice hail! we pray to thee, dispense
Virtue and wealth to us, wealth varying—
For virtue's naught, mere virtue's no defense;
Then send us virtue hand in hand with competence.

Translation of Fitzjames T. Price.

EPITAPH

His little son of twelve years old Philippus here has laid,
Nicoteles, on whom so much his father's hopes were stayed.

EPIGRAM

(Admired and Paraphrased by Horace)

The hunter in the mountains every roe
And every hare pursues through frost and snow,
Tracking their footsteps. But if some one say,
"See, here's a beast struck down," he turns away.
Such is *my* love: I chase the flying game,
And pass with coldness the self-offering dame.

EPITAPH ON HERACLEITUS

They told me, Heracleitus, they told me you were dead;
They brought me bitter news to hear, and bitter tears I shed.
I wept, as I remembered how often you and I
Had tired the sun with talking and sent him down the sky.

And now that thou art lying, my dear old Carian guest,
A handful of gray ashes, long, long ago at rest,
Still are thy pleasant voices, thy nightingales, awake;
For Death he taketh all away, but them he cannot take.

Translation of William Johnson.

EPITAPH

WOULD that swift ships had never been; for so
We ne'er had wept for Sopolis: but he
Dead on the waves now drifts; whilst we must go
Past a void tomb, a mere name's mockery.

Translation of J. A. Symonds.

THE MISANTHROPE

SAY, honest Timon, now escaped from light,
Which do you most abhor, or that or night?
"Man, I most hate the gloomy shades below,
And that because in them are more of you."

EPITAPH UPON HIMSELF

CALLIMACHUS takes up this part of earth,
A man much famed for poesy and mirth.

Translation of William Dodd.

EPITAPH UPON CLEOMBROTUS

LOUD cried Cleombrotus, "Farewell, O Sun!"
Ere, leaping from a wall, he joined the dead.
No act death-meriting had th' Ambraciote done,
But Plato's volume on the soul had read.

CHARLES STUART CALVERLEY

(1831–1884)

No one ever attained greater fame with few, slight, and unserious books than this English author. His name rests upon four volumes only:—'Verses and Translations' (1862); 'Translations into English and Latin' (1866); 'Theocritus Translated into English Verse' (1869); and 'Fly-Leaves' (1872). 'Fly-Leaves' holds a unique place in English literature. It is made up chiefly of parodies, which combine the mocking spirit with clever imitations of the style and affectations of familiar poets. They are witty; they are humorous; they are good-natured; and they are artistic and extraordinarily clever. His satirical banter shown in these verses—most of which are real poems as well as parodies—has been classed as "refined common-sense," and "the exuberant playfulness of a powerful mind and tender and manly nature." It contains also independent literary skits and *comiques* which are quite equal in merit to the parodies.

Calverley was born at Martley, Worcestershire, December 22d, 1831, the son of the Rev. Henry Blayds, a descendant of an old Yorkshire family named Calverley. In 1852 Mr. Blayds resumed the name of Calverley, which had been dropped at the beginning of the century. Calverley was more famous at Harrow for his marvelous jumping and other athletic feats than for his studies, but even at this period he showed great talent for translating from the classics, and astonished every one by his gifts of memory. A few Latin verses won for him the Balliol scholarship in 1850, and in the next year he received at Oxford the Chancellor's prize for a Latin poem.

In 1852 he went to Cambridge, and shortly after won the Craven scholarship, as well as numerous medals and prizes for his attainments in Greek and Latin. This was the more remarkable inasmuch as he was extremely indolent and very fond of society, preferring to entertain his friends by his witty songs, his charming voice, his clever caricatures—for he had talent with his pencil—and his brilliant conversation, rather than to apply himself to routine work. His comrades used to lock him into a room to make him work, and even then he would outwit them by dashing off a witty parody or a bit of impromptu verse. Among his literary *jeux d'esprit* was an examination paper on 'Pickwick,' prepared as a Christmas joke in exact imitation of a genuine "exam." The prizes, two first editions

of Pickwick, were won by W. W. Skeat, now famous as a philologist, and Walter Besant, known to the public as a novelist.

Calverley remained in Cambridge as tutor and lecturer, and was presently called to the bar. It seemed the irony of fate that the famous athlete should receive an injury while skating which compelled him to abandon his profession, and for seventeen years practically abandon work. He died at Folkestone, on February 17th, 1884.

That he was adored by his friends, and possessed unusual qualities of character as well as mind, may be seen in the memoir published by Walter T. Sendall with the 'Literary Remains' (1885). Apart from his wit, Calverley has a distinct claim to remembrance on account of his remarkable scholarship. His translations from Greek and Latin have won the enthusiastic admiration of specialists and students of the classics. Dr. Gunson, tutor of his college, an accomplished Latinist, declared that he thought Calverley's Horatian verse better than Horace's, being equally poetical, and more distinguished in style. These works not only attest his mastery of ancient languages, but also his acquaintance with the beauty and capacity of English verse, into which he has put a grace of his own. His numerous renderings of Latin into English and English into Latin show his ease and dexterity of both thought and touch, and his translation of Theocritus is considered by authorities to be a masterpiece of literary workmanship.

FROM 'AN EXAMINATION PAPER'

'The Posthumous Papers of the Pickwick Club'

From James Payn's 'Some Literary Recollections' and 'Temple Bar,' 1887

1. Mention any occasion on which it is specified that the Fat Boy was *not* asleep; and that (1) Mr. Pickwick and (2) Mr. Weller, senr., ran. Deduce from expressions used on one occasion Mr. Pickwick's maximum of speed.
3. Who were Mr. Staple, Goodwin, Mr. Brooks, Villam, Mrs. Bunkin, "old Nobs," "cast-iron head," young Bantam?
4. What operation was performed on Tom Smart's chair? Who little thinks that in which pocket, of what garment, in where, he has left what, entreating him to return to whom, with how many what, and all how big?
6. "Mr. Weller's knowledge of London was extensive and peculiar." Illustrate this by a reference to facts.

8. Give in full Samuel Weller's first compliment to Mary, and his father's critique upon the same young lady. What church was on the valentine that first attracted Mr. Samuel's eye in the shop?
9. Describe the common Profeel-machine.
10. State the component parts of dog's-nose; and simplify the expression "taking a grinder."
11. On finding his principal in the Pound, Mr. Weller and the town-beadle varied directly. Show that the latter was ultimately eliminated, and state the number of rounds in the square which is not described.
12. "Anythink for air and exercise, as the werry old donkey observed ven they voke him up from his death-bed to carry ten gen'lmen to Greenwich in a tax-cart!" Illustrate this by stating any remark recorded in the 'Pickwick Papers' to have been made by a (previously) dumb animal, with the circumstances under which he made it.
18. How did the old lady make a memorandum, and of what, at whist? Show that there were at least three times as many fiddles as harps in Muggleton at the time of the ball at Manor Farm.
20. Write down the chorus to each line of Mr. S. Weller's song, and a sketch of the mottled-faced man's excursus on it. Is there any ground for conjecturing that he (Sam) had more brothers than one?
21. How many lumps of sugar went into the Shepherd's liquor as a rule? and is any exception recorded?
23. "She's a-swelling wisibly." When did this same phenomenon occur again, and what fluid caused the pressure on the body in the latter case?
24. How did Mr. Weller, senr., define the Funds; and what view did he take of Reduced Consols? In what terms is his elastic force described when he assaulted Mr. Stiggins at the meeting? Write down the name of the meeting.
25. προβατογνώμων: a good judge of cattle; hence, a good judge of character! Note on Æsch. Ag.—Illustrate the theory involved by a remark of the parent Weller.
28. Deduce from a remark of Mr. Weller, junr., the price per mile of cabs at the period.
29. What do you know of the hotel next the Bull at Rochester?
30. Who beside Mr. Pickwick is recorded to have worn gaiters?

BALLAD

Imitation of Jean Ingelow

THE auld wife sat at her ivied door,
(*Butter and eggs and a pound of cheese*)
A thing she had frequently done before;
And her spectacles lay on her aproned knees.

The piper he piped on the hill-top high,
(*Butter and eggs and a pound of cheese*)
Till the cow said "I die," and the goose asked "Why?"
And the dog said nothing, but searched for fleas.

The farmer he strode through the square farmyard;
(*Butter and eggs and a pound of cheese*)
His last brew of ale was a trifle hard—
The connection of which with the plot one sees.

The farmer's daughter hath frank blue eyes;
(*Butter and eggs and a pound of cheese*)
She hears the rooks caw in the windy skies,
As she sits at her lattice and shells her peas.

The farmer's daughter hath ripe red lips;
(*Butter and eggs and a pound of cheese*)
If you try to approach her, away she skips
Over tables and chairs with apparent ease.

The farmer's daughter hath soft brown hair;
(*Butter and eggs and a pound of cheese*)
And I've met with a ballad, I can't say where,
Which wholly consisted of lines like these.

She sat with her hands 'neath her dimpled cheeks,
(*Butter and eggs and a pound of cheese*)
And spake not a word. While a lady speaks
There is hope, but she didn't even sneeze.

She sat with her hands 'neath her crimson cheeks;
(*Butter and eggs and a pound of cheese*)
She gave up mending her father's breeks,
And let the cat roll on her best chemise.

She sat with her hands 'neath her burning cheeks,
(*Butter and eggs and a pound of cheese*)
And gazed at the piper for thirteen weeks;
Then she followed him out o'er the misty leas.

Her sheep followed her, as their tails did them.
(*Butter and eggs and a pound of cheese*)
And this song is considered a perfect gem,
And as to the meaning, it's what you please.

LOVERS, AND A REFLECTION

Imitation of Jean Ingelow

IN MOSS-PRANKT dells which the sunbeams flatter,
(And heaven it knoweth what that may mean;
Meaning, however, is no great matter)
When woods are a-tremble, with rifts atween;

Thro' God's own heather we wonned together,
I and my Willie (O love my love):
I need hardly remark it was glorious weather,
And flitterbats wavered alow, above;

Boats were curtseying, rising, bowing,
(Boats in that climate are so polite,)
And sands were a ribbon of green endowing,
And O the sun-dazzle on bark and bight!

Thro' the rare red heather we danced together,
(O love my Willie!) and smelt for flowers:
I must mention again it was gorgeous weather,
Rhymes are so scarce in this world of ours:—

By rises that flushed with their purple favors,
Thro' becks that brattled o'er grasses sheen,
We walked or waded, we two young shavers,
Thanking our stars we were both so green.

We journeyed in parallels, I and Willie,
In fortunate parallels! Butterflies,
Hid in weltering shadows of daffodilly
Or marjoram, kept making peacock eyes:

Song-birds darted about, some inky
As coal, some snowy, I ween, as curds;
(Or rosy as pinks, or as roses pinky —)
They reck of no eerie To-come, those birds!

But they skim over bents which the mill-stream washes,
Or hang in the lift 'neath a white cloud's hem;

They need no parasols, no goloshes;
And good Mrs. Trimmer she feedeth them.

Then we thrid God's cowslips (as erst his heather)
That endowed the wan grass with their golden blooms;
And snapt (it was perfectly charming weather)—
Our fingers at Fate and her goddess-glooms:

And Willie 'gan sing (O his notes were fluty;
Wafts fluttered them out to the white-winged sea)—
Something made up of rhymes that have done much duty,
Rhymes (better to put it) of "ancientry":

Bowers of flowers encountered showers
In William's carol—(O love my Willie!)
When he bade sorrow borrow from blithe to-morrow
I quite forget what—say a daffodilly.

A nest in a hollow, "with buds to follow,"
I think occurred next in his nimble strain;
And clay that was "kneaden," of course in Eden,—
A rhyme most novel, I do maintain:

Mists, bones, the singer himself, love-stories,
And all at least furlable things got "furled";
Not with any design to conceal their glories,
But simply and solely to rhyme with "world."

* * *

Oh, if billows and pillows and hours and flowers,
And all the brave rhymes of an elder day,
Could be furled together, this genial weather,
And carted or carried in wafts away,
Nor ever again trotted out—ay me!
How much fewer volumes of verse there'd be!

VISIONS

From 'Fly-Leaves'

"*She was a phantom—*" *etc.*

In lone Glenartney's thickets lies couched the lordly stag,
The dreaming terrier's tail forgets its customary wag;
And plodding plowmen's weary steps insensibly grow quicker,
As broadening casements light them on toward home, or home-brewed liquor.

It is — in brief — the evening: that pure and pleasant time,
When stars break into splendor, and poets into rhyme;
When in the glass of Memory the forms of loved ones shine —
And when, of course, Miss Goodchild is prominent in mine.

Miss Goodchild — Julia Goodchild! — how graciously you smiled
Upon my childish passion once, yourself a fair-haired child:
When I was (no doubt) profiting by Dr. Crabb's instruction,
And sent those streaky lollipops home for your fairy suction.

"She wore" her natural "roses, the night when first we met," —
Her golden hair was gleaming neath the coercive net:
"Her brow was like the snawdrift," her step was like Queen Mab's,
And gone was instantly the heart of every boy at Crabb's.

The parlor-boarder chasséed tow'rds her on graceful limb;
The onyx decked his bosom — but her smiles were not for him:
With *me* she danced — till drowsily her eyes "began to blink,"
And *I* brought raisin wine, and said, "Drink, pretty creature, drink!"

And evermore, when winter comes in his garb of snows,
And the returning schoolboy is told how fast he grows;
Shall I — with that soft hand in mine — enact ideal Lancers,
And dream I hear demure remarks, and make impassioned answers.

I know that never, never may her love for me return —
At night I muse upon the fact with undisguised concern —
But ever shall I bless that day! — I don't bless, as a rule,
The days I spent at "Dr. Crabb's Preparatory School."

And yet we two may meet again, — (Be still, my throbbing heart!)
Now rolling years have weaned us from jam and raspberry-tart.
One night I saw a vision — 'twas when musk-roses bloom,
I stood — *we* stood — upon a rug, in a sumptuous dining-room:

One hand clasped hers — one easily reposed upon my hip —
And "Bless ye!" burst abruptly from Mr. Goodchild's lip:
I raised my brimming eye, and saw in hers an answering gleam —
My heart beat wildly — and I woke, and lo! it was a dream.

CHANGED

I KNOW not why my soul is racked;
Why I ne'er smile, as was my wont
I only know that, as a fact,
I don't.

I used to roam o'er glen and glade,
Buoyant and blithe as other folk,
And not unfrequently I made
A joke.

A minstrel's fire within me burned;
I'd sing, as one whose heart must break,
Lay upon lay—I nearly learned
To shake.

All day I sang; of love and fame,
Of fights our fathers fought of yore,
Until the thing almost became
A bore.

I cannot sing the old songs now!
It is not that I deem them low;
'Tis that I can't remember how
They go.

I could not range the hills till high
Above me stood the summer moon:
And as to dancing, I could fly
As soon.

The sports, to which with boyish glee
I sprang erewhile, attract no more:
Although I am but sixty-three
Or four.

Nay, worse than that, I've seemed of late
To shrink from happy boyhood—boys
Have grown so noisy, and I hate
A noise.

They fright me when the beech is green,
By swarming up its stem for eggs;
They drive their horrid hoops between
My legs.

It's idle to repine, I know;
I'll tell you what I'll do instead:
I'll drink my arrowroot, and go
To bed.

THOUGHTS AT A RAILWAY STATION

'Tis but a box, of modest deal;
Directed to no matter where:
Yet down my cheek the teardrops steal—
Yes, I am blubbering like a seal;
For on it is this mute appeal,
« *With care.* »

I am a stern cold man, and range
Apart: but those vague words « *With care* »
Wake yearnings in me sweet as strange:
Drawn from my moral Moated Grange,
I feel I rather like the change
Of air.

Hast thou ne'er seen rough pointsmen spy
Some simple English phrase—« *With care* »
Or « *This side uppermost* »—and cry
Like children? No? No more have I.
Yet deem not him whose eyes are dry
A bear.

But ah! what treasure hides beneath
That lid so much the worse for wear?
A ring perhaps—a rosy wreath—
A photograph by Vernon Heath—
Some matron's temporary teeth
Or hair!

Perhaps some seaman, in Peru
Or Ind, hath stowed herein a rare
Cargo of birds'-eggs for his Sue;
With many a vow that he'll be true,
And many a hint that she is too—
Too fair.

Perhaps—but wherefore vainly pry
Into the page that's folded there?
I shall be better by-and-by:
The porters, as I sit and sigh,
Pass and repass—I wonder why
They stare!

«FOREVER»

Forever! 'Tis a single word!
Our rude forefathers deemed it two:
Can you imagine so absurd
A view?

Forever! What abysms of woe
The word reveals, what frenzy, what
Despair! For ever (printed so)
Did not.

It looks, ah me! how trite and tame;
It fails to sadden or appall
Or solace—it is not the same
At all.

O thou to whom it first occurred
To solder the disjoined, and dower
Thy native language with a word
Of power:

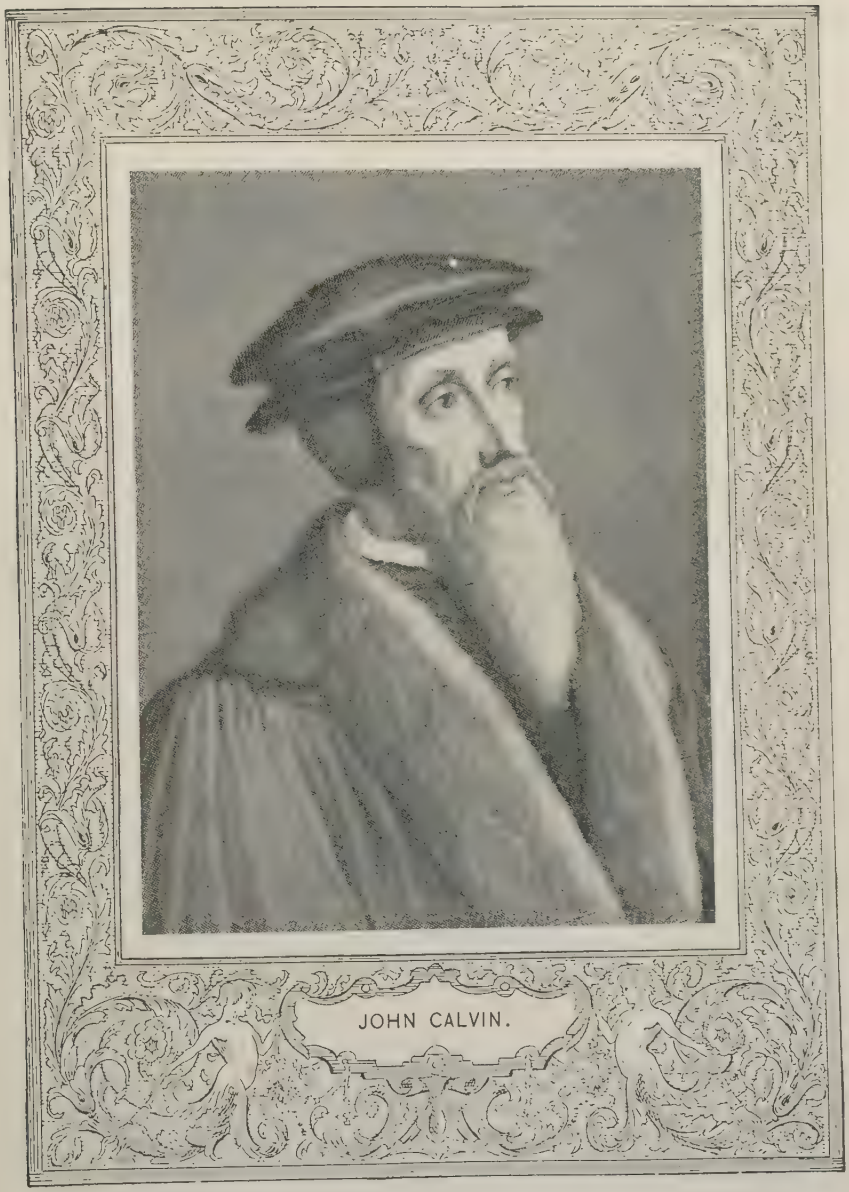
We bless thee! Whether far or near
Thy dwelling, whether dark or fair
Thy kingly brow, is neither here
Nor there.

But in men's hearts shall be thy throne,
While the great pulse of England beats:
Thou coiner of a word unknown
To Keats!

And nevermore must printer do
As men did long ago; but run
«For» into «ever,» bidding two
Be one.

Forever! passion-fraught, it throws
O'er the dim page a gloom, a glamour:
It's sweet, it's strange; and I suppose
It's grammar.

Forever! 'Tis a single word!
And yet our fathers deemed it two:
Nor am I confident they erred;—
Are you?



JOHN CALVIN.

JOHN CALVIN

(1509–1564)

BY ARTHUR CUSHMAN McGIFFERT

JOHN CALVIN was born in the village of Noyon, in northeastern France, on the 10th of July, 1509. He was intended by his parents for the priesthood, for which he seemed to be peculiarly fitted by his naturally austere disposition, averse to every form of sport or frivolity, and he was given an excellent education with that calling in view; but finally at the command of his father—whose plans for his son had undergone a change—he gave up his theological preparation and devoted himself to the study of law. Gifted with an extraordinary memory, rare insight, and an uncommonly keen reasoning faculty, he speedily distinguished himself in his new field, and a brilliant career was predicted for him by his teachers. His tastes however were more literary than legal, and his first published work, written at the age of twenty-three, was a commentary on Seneca's 'De Clementia,' which brought him wide repute as a classical scholar and as a clear and forceful writer.

Though he had apparently renounced forever all thoughts of a clerical life, he retained, even while he was engaged in the study of law and in the more congenial pursuit of literature, his early love for theology; and in 1532, under the influence of some of Luther's writings which happened to fall into his hands, he was converted to the Protestant faith and threw in his fortunes with the little evangelical party in Paris. His intellectual attainments made him a marked man wherever he went, and he speedily became the leading spirit in the circle to which he had attached himself. Compelled soon afterward by the persecuting measures of King Francis I. to flee the country, he took up his residence at Basle and settled down, as he hoped, to a quiet literary life. It was during his stay here that he published in 1536 the first edition of his greatest work, 'The Christian Institutes,' in which is contained the system of theology which has for centuries borne his name, and by which he is best known to the world at large. Probably no other work written by so young a man has ever produced such a wide-spread, profound, and lasting influence. In its original form, it is true, the work was only a brief and simple introduction to the study of the Scriptures, much less imposing and forbidding than the elaborate body of divinity which is now known to theologians as 'Calvin's Institutes': but all the substance of the last

edition is to be found in the first; the theology of the one is the theology of the other — the Calvin of 1559 is the Calvin of 1536. The fact that at the age of twenty-six Calvin could publish a system of theology at once so original and so profound — a system, moreover, which with all his activity of intellect and love of truth he never had occasion to modify in any essential particular — is one of the most striking phenomena in the history of the human mind; and yet it is but one of many illustrations of the man's marvelous clearness and comprehensiveness of vision, and of his force and decision of character. His life from beginning to end was the consistent unfolding of a single dominant principle — the unwavering pursuit of a single controlling purpose. From his earliest youth the sense of duty was all-supreme with him; he lived under a constant imperative — in awe of, and in reverent obedience to, the will of a sovereign God; and his theology is but the translation into language of that experience; its translation by one of the world's greatest masters of logical thought and of clear speech.

Calvin's great work was accompanied by a dedicatory epistle addressed to King Francis I., which is by common consent one of the finest specimens of courteous and convincing apology in existence. A brief extract from it will be found in the selections given below.

Soon after the publication of the 'Institutes,' Calvin's plans for a quiet literary career were interrupted by a peremptory call to assist in the work of reforming the Church and State of Geneva; and the remainder of his life, with the exception of a brief interval of exile, was spent in that city, at the head of a religious movement whose influence was ultimately felt throughout all Western Europe. It is true that Calvin was not the originating genius of the Reformation — that he belonged only to the second generation of reformers, and that he learned the Protestant faith from Luther. But he became for the peoples of Western Europe what Luther was for Germany, and he gave his own peculiar type of Protestantism — that type which was congenial to his disposition and experience — to Switzerland, to France, to the Netherlands, to Scotland, and through the Dutch, the English Puritans, and the Scotch Presbyterians, to large portions of the New World. Calvin, to be sure, is not widely popular to-day even in those lands which owe him most, for he had little of that human sympathy which glorifies the best thought and life of the present age; but for all that, he has left his mark upon the world, and his influence is not likely ever to be wholly outgrown. His emphasis upon God's holiness made his followers scrupulously, even censoriously pure; his emphasis upon God's will made them stern and unyielding in the performance of what they believed to be their duty; his emphasis upon God's majesty, paradoxical

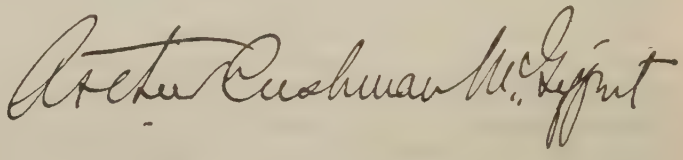
though it may seem at first sight, promoted in no small degree the growth of civil and religious liberty, for it dwarfed all mere human authority and made men bold to withstand the unlawful encroachments of their fellows. Thus Calvin became a mighty force in the world, though he gave the world far more of law than of gospel, far more of Moses than of Christ.

Calvin's career as a writer began at an early day and continued until his death. His pen was a ready one and was seldom idle. In the midst of the most engrossing cares and occupations — the cares and occupations of a preacher, a pastor, a teacher of theology, a statesman, and a reformer to whom the Protestants of many lands looked for inspiration and for counsel — he found time, though he died at the early age of fifty-four, to produce works that to-day fill more than threescore volumes, and all of which bear the unmistakable impress of a great mind. In addition to his 'Institutes,' theological and ethical tracts, and treatises, sermons, and epistles without number, he wrote commentaries upon almost all the books of the Bible; which for lucidity, for wide and accurate learning, and for sound and ripe judgment, have never been surpassed. Among the most characteristic and important of his briefer works are his vigorous and effective 'Reply to Cardinal Sadolet,' who had endeavored after Calvin's exile from Geneva in 1539 to win back the Genevese to the Roman Church; his tract on 'The Necessity of Reforming the Church; presented to the Imperial Diet at Spires, A. D. 1544, in the cause of all who wish with Christ to reign' — an admirable statement of the conditions which had made a reformation of the Church imperatively necessary, and had led to the great religious and ecclesiastical revolution; another tract on 'The True Method of Giving Peace to Christendom and Reforming the Church,' — marked by a beautiful Christian spirit and permeated with sound practical sense; still another containing 'Articles Agreed Upon by the Faculty of Sacred Theology at Paris, with the Antidote'; and finally an 'Admonition Showing the Advantages which Christendom might Derive from an Inventory of Relics.' Though Calvin was from boyhood up of a most serious turn of mind, and though his writings, in marked contrast to the writings of Luther, exhibit few if any traces of genial spontaneous humor, the last two works show that he knew how to employ satire on occasion in a very telling way for the overthrow of error and for the discomfiture of his opponents.

In addition to the services which Calvin rendered by his writings to the cause of Christianity and of sacred learning, must be recognized the lasting obligation under which as an author he put his mother tongue. Whether he wrote in Latin or in French, his style was always chaste, elegant, clear, and vigorous. His Latin compares

favorably with the best models of antiquity; his French is a new creation. The latter language indeed owes almost as much to Calvin as the German language owes to Luther. He was unquestionably its greatest master in the sixteenth century, and he did more than any one else to fix its permanent character — to give it that exactness, that lucidity, that purity and harmony of which it justly boasts.

Calvin's writings bear throughout the imprint of his character. There appears in all of them the same horror of impurity and dishonor, the same stern sense of duty, the same respect for the sovereignty of the Almighty, the same severe judgment of human failings. To read them is to breathe the tonic air of snow-clad heights; but they are seldom if ever touched with the tender glow of human feeling or transfigured with the radiance of creative imagination. There is that in David, in Isaiah, in Paul, in Luther, which appeals to every heart and makes their words immortal; but Calvin was neither poet nor prophet, — the divine afflatus was not his, — and it is not without reason that his writings, vigorous, forceful, profound, as is their context, and pure and elegant as is their style, are read to-day only by theologians or historians.



PREFATORY ADDRESS TO THE 'INSTITUTES'

To Francis, King of the French, the most Christian Majesty, the most Mighty and Illustrious Monarch, his Sovereign, — John Calvin prays peace and salvation in Christ.

Sire: — When I first engaged in this work, nothing was further from my thoughts than to write what should afterwards be presented to your Majesty. My intention was only to furnish a kind of rudiments, by which those who feel some interest in religion might be trained to true godliness. And I toiled at the task chiefly for the sake of my countrymen the French, multitudes of whom I perceived to be hungering and thirsting after Christ, while very few seemed to have been duly imbued with even a slender knowledge of him. That this was the object which I had in view is apparent from the work itself, which is written in a simple and elementary form, adapted for instruction.

But when I perceived that the fury of certain bad men had risen to such a height in your realm that there was no place in it for sound doctrine, I thought it might be of service if I were in the same work both to give instruction to my countrymen, and also lay before your Majesty a Confession, from which you may learn what the doctrine is that so inflames the rage of those madmen who are this day with fire and sword troubling your kingdom. For I fear not to declare that what I have here given may be regarded as a summary of the very doctrine which, they vociferate, ought to be punished with confiscation, exile, imprisonment, and flames, as well as exterminated by land and sea.

I am aware indeed how, in order to render our cause as hateful to your Majesty as possible, they have filled your ears and mind with atrocious insinuations; but you will be pleased of your clemency to reflect that neither in word nor deed could there be any innocence, were it sufficient merely to accuse. When any one, with the view of exciting prejudice, observes that this doctrine of which I am endeavoring to give your Majesty an account has been condemned by the suffrages of all the estates, and was long ago stabbed again and again by partial sentences of courts of law, he undoubtedly says nothing more than that it has sometimes been violently oppressed by the power and faction of adversaries, and sometimes fraudulently and insidiously overwhelmed by lies, cavils, and calumny. While a cause is unheard, it is violence to pass sanguinary sentences against it; it is fraud to charge it, contrary to its deserts, with sedition and mischief.

That no one may suppose we are unjust in thus complaining, you yourself, most illustrious Sovereign, can bear us witness with what lying calumnies it is daily traduced in your presence; as aiming at nothing else than to wrest the sceptres of kings out of their hands, to overturn all tribunals and seats of justice, to subvert all order and government, to disturb the peace and quiet of society, to abolish all laws, destroy the distinctions of rank and property, and in short turn all things upside down. And yet that which you hear is but the smallest portion of what is said; for among the common people are disseminated certain horrible insinuations — insinuations which, if well founded, would justify the whole world in condemning the doctrine with its authors to a thousand fires and gibbets. Who can wonder that

the popular hatred is inflamed against it, when credit is given to those most iniquitous accusations? See why all ranks unite with one accord in condemning our persons and our doctrine!

Carried away by this feeling, those who sit in judgment merely give utterance to the prejudices which they have imbibed at home, and think they have duly performed their part if they do not order punishment to be inflicted on any one until convicted, either on his own confession, or on legal evidence. But of what crime convicted? "Of that condemned doctrine," is the answer. But with what justice condemned? The very evidence of the defense was not to abjure the doctrine itself, but to maintain its truth. On this subject, however, not a whisper is allowed. . . .

It is plain indeed that we fear God sincerely and worship him in truth, since, whether by life or by death, we desire his name to be hallowed; and hatred herself has been forced to bear testimony to the innocence and civil integrity of some of our people, on whom death was inflicted for the very thing which deserved the highest praise. But if any, under pretext of the gospel, excite tumults (none such have as yet been detected in your realm), if any use the liberty of the grace of God as a cloak for licentiousness (I know of numbers who do), there are laws and legal punishments by which they may be punished up to the measure of their deserts; only in the mean time let not the gospel of God be evil spoken of because of the iniquities of evil men.

Sire, that you may not lend too credulous an ear to the accusations of our enemies, their virulent injustice has been set before you at sufficient length: I fear even more than sufficient, since this preface has grown almost to the bulk of a full apology. My object however was not to frame a defense, but only with a view to the hearing of our cause, to mollify your mind, now indeed turned away and estranged from us,—I add, even inflamed against us,—but whose good will, we are confident, we should regain, would you but once with calmness and composure read this our Confession, which we desire your Majesty to accept instead of a defense. But if the whispers of the malevolent so possess your ear that the accused are to have no opportunity of pleading their cause; if those vindictive furies, with your connivance, are always to rage with bonds, scourgings, tortures, maimings, and burnings—we indeed, like sheep doomed to

slaughter, shall be reduced to every extremity; yet so that in our patience we will possess our souls, and wait for the strong hand of the Lord, which doubtless will appear in its own time, and show itself armed, both to rescue the poor from affliction and also take vengeance on the despisers, who are now exulting so securely.

Most illustrious King, may the Lord, the King of kings, establish your throne in righteousness and your sceptre in equity.

Basle, August 1st, 1536.

ELECTION AND PREDESTINATION

From the 'Institutes of the Christian Religion'

The human mind when it hears this doctrine of election cannot restrain its petulance, but boils and rages as if aroused by the sound of a trumpet. Many, professing a desire to defend the Deity from an invidious charge, admit the doctrine of election but deny that any one is reprobated (Bernard, in 'Die Ascensionis,' Serm. 2). This they do ignorantly and childishly, since there could be no election without its opposite, reprobation. God is said to set apart those whom he adopts for salvation. It were most absurd to say that he admits others fortuitously, or that they by their industry acquire what election alone confers on a few. Those therefore whom God passes by he reprobates, and that for no other cause but because he is pleased to exclude them from the inheritance which he predestines to his children. Nor is it possible to tolerate the petulance of men in refusing to be restrained by the word of God, in regard to his incomprehensible counsel, which even angels adore.

We have already been told that hardening is not less under the immediate hand of God than mercy. Paul does not, after the example of those whom I have mentioned, labor anxiously to defend God by calling in the aid of falsehood; he only reminds us that it is unlawful for the creature to quarrel with its Creator. Then how will those who refuse to admit that any are reprobated by God, explain the following words of Christ? "Every plant which my heavenly Father hath not planted shall be rooted up" (Matth. xv. 13). They are plainly told that all whom the heavenly Father has not been pleased to plant as sacred trees in his garden are doomed and devoted to destruc-

tion. If they deny that this is a sign of reprobation, there is nothing, however clear, that can be proved to them. But if they will still murmur, let us in the soberness of faith rest contented with the admonition of Paul, that it can be no ground of complaint that God, "willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted for destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory" (Rom. ix. 22, 23). Let my readers observe that Paul, to cut off all handle for murmuring and detraction, attributes supreme sovereignty to the wrath and power of God; for it were unjust that those profound judgments which transcend all our powers of discernment should be subjected to our calculation.

It is frivolous in our opponents to reply that God does not altogether reject those whom in lenity he tolerates, but remains in suspense with regard to them, if peradventure they may repent; as if Paul were representing God as patiently waiting for the conversion of those whom he describes as fitted for destruction. For Augustine, rightly expounding this passage, says that where power is united to endurance, God does not permit, but rules (August. Cont. Julian., Lib. v., c. 5). They add also, that it is not without cause the vessels of wrath are said to be fitted for destruction, and that God is said to have prepared the vessels of mercy, because in this way the praise of salvation is claimed for God; whereas the blame of perdition is thrown upon those who of their own accord bring it upon themselves. But were I to concede that by the different forms of expression Paul softens the harshness of the former clause, it by no means follows that he transfers the preparation for destruction to any other cause than the secret counsel of God. This indeed is asserted in the preceding context, where God is said to have raised up Pharaoh, and to harden whom he will. Hence it follows that the hidden counsel of God is the cause of hardening. I at least hold with Augustine, that when God makes sheep out of wolves he forms them again by the powerful influence of grace, that their hardness may thus be subdued; and that he does not convert the obstinate, because he does not exert that more powerful grace, a grace which he has at command if he were disposed to use it (August. de Prædest. Sanct., Lib. i., c. 2). . . .

SEPTUAGINT.

Facsimile, somewhat reduced, of a page of the

VATICAN MANUSCRIPT.

Fourth Century. Vatican Library.

The Septuagint is the Greek translation, by seventy elders, of the Hebrew Bible. The earlier copies are all in uncial or "capital" letters, cursive or "lower case" letters being a later invention.

This is a good specimen of the hand-work of the ecclesiastical scribes of the fourth century.

ϲεδεκίαν ὄντα ἐπὶ τῶ
ἐικοϲιενάτῳ ἔτει βαϲιλέω
ϲ ιδὲ ἐτη ἑνδεκάτῳ καὶ
ἐπὶ ἡ ϲεντοπονηρ
ἐνώπιον κυ καὶ ὠργ
νε τραπηλοτῶν η
θέντων λογων κ
ἱερεμιου τοῦ προφ
του ἐκ στόματοϲ
κυ καὶ ὠργιϲθὴ ϲαν
του βαϲιλέωϲ μα
χοδονοϲορ τῶ ὁμόφ
τι τοῦ κυ ἐφ ὁρκιϲ
μιεϲτη καὶ οκλη
αὐτοῦ τὸν τράχη
καὶ τὴν καρδιὰν αὐ
παρεκτὰνόμιμα κυ
θυ ϲραὴλ καὶ ἰδοὶ ἡ
μεῖϲ δὲ τῶ λαῶ θυ
τῶν ἱερέων τι ολα
ϲεβηϲὰν καὶ ἡ νόμη
ϲαν ὑπὲρ πάϲαϲ τὰϲ
καθαρϲίαϲ πάντων
των ϲαμέων καὶ ἐμια
καν τὸ ἱερὸν τοῦ κυ
τοῦ ἁγιάζομενον ἐν
ἱερουϲαλὴμ καὶ ἀπε
ϲτειλεν βαϲιλευϲ
τῶν πατέρων αὐτῶ
διὰ τοῦ ἀγγέλου αὐτῆ
μετακαλεϲαι αὐτοὺϲ
καθὸ ἐφείδετο αὐτῶ
καὶ τοῦ ϲκηνώματο
αὐτοῦ αὐτὸ ἰδὲ ἐμὶ
κτηρίϲαν ἐν τοῖϲ ἀγ
γέλοιϲ αὐτοῦ καὶ ἦ
μεραϲ λαὴν ϲεν κὴ
ϲαν ἐκπαίζοντεϲ
τοὺϲ προφήταϲ αὐτοῦ
ἕωϲ οὗ θυμωθὴ αὐ
τὸν ἐπὶ τῶ ἔθνει αὐ
τοῦ καὶ ἀνάβαϲιϲ τοῦ
ταπροϲτάξαι ἀναβιβά
ϲαι ἐπ αὐτοὺϲ τοὺϲ
βαϲιλεῖϲ τῶν χαλδαί
ων οὐ τοῖϲ ἀπέκτεινα
τοὺϲ νεανίϲκουϲ αὐ
τῶν ἐν ῥομφαίαι περι
κύκλω τοῦ ἁγίου αὐ
καὶ οὐκ ἐφείϲαντο
νεανίϲκου καὶ παρ
θένου καὶ πρεϲβύτ
καὶ νεωτέρου ἀλλα
πάντα παρέδωκαν
εἰϲ τὰϲ χεῖραϲ αὐτῶ
καὶ πάντα τὰ ἱερεῖα κυ
μεγάλα
τὰ μεῖρα καὶ τὰϲ κιβ
τοὺϲ τοῦ κυ καὶ τὰϲ
βαϲιλέωϲ καὶ τῶν
ναλλοντεϲ ἀπὸ η
μεῖϲ ἐϲ βαβυλῶνα καὶ
ἀνεπύριϲαν τὸν οἶκ
τοῦ κυ καὶ ἔλυϲαν τὰ
τεῖχη ἱερουϲαλὴμ
τοὺϲ πυργουϲ αὐτῆ
ἐνεπύριϲαν πυρ
καὶ ϲκεύη ἐδόξηϲ πά
τὰ ἐνδοξα αὐτῆϲ
χρεωϲεν καὶ τοὺϲ ϲ
πιλοὺϲ ἀπὸ ῥομφαίαϲ εἰϲ
μετὰ χειρὸϲ ναβου
βαρυλῶνοϲ καὶ ἐν
παιδεϲ αὐτῶ καὶ τοῖϲ
υἱοῖϲ αὐτοῦ μέχρι οὗ
βαϲιλεῦϲ μηδίαϲ εἰϲ
ἀναπλη ωϲιν τοῦ ῥή
ματοϲ τοῦ κυ ἐν ϲτό
ματι ἱερεμίου ἕωϲ τοῦ
εὐδοκηϲαι τὴν γῆν
τὰϲ ϲαββατα αὐτῆϲ πά
τατὸν χρόνον τῆϲ ἐ
ρημώϲεωϲ αὐτῆϲ ϲαβ
βατιεῖ εἰϲ ϲυνπλη ῶ

Accordingly, when we are accosted in such terms as these: Why did God from the first predestine some to death, when as they were not yet in existence, they could not have merited sentence of death?—let us by way of reply ask in our turn, What do you imagine that God owes to man, if he is pleased to estimate him by his own nature? As we are all vitiated by sin, we cannot but be hateful to God, and that not from tyrannical cruelty, but the strictest justice. But if all whom the Lord predestines to death are naturally liable to sentence of death, ot what injustice, pray, do they complain? Should all the sons of Adam come to dispute and contend with their Creator, because by his eternal providence they were before their birth doomed to perpetual destruction: when God comes to reckon with them, what will they be able to mutter against this defense? If all are taken from a corrupt mass, it is not strange that all are subject to condemnation. Let them not therefore charge God with injustice, if by his eternal judgment they are doomed to a death to which they themselves feel that, whether they will or not, they are drawn spontaneously by their own nature. Hence it appears how perverse is this affectation of murmuring, when of set purpose they suppress the cause of condemnation which they are compelled to recognize in themselves, that they may lay the blame upon God. But though I should confess a hundred times that God is the author (and it is most certain that he is), they do not however thereby efface their own guilt, which, engraven on their own consciences, is ever and anon presenting itself to their view. . . .

If God merely foresaw human events, and did not also arrange and dispose of them at his pleasure, there might be room for agitating the question, how far his foreknowledge amounts to necessity; but since he foresees the things which are to happen, simply because he has decreed that they are so to happen, it is vain to debate about prescience, while it is clear that all events take place by his sovereign appointment.

They deny that it is ever said in distinct terms, God decreed that Adam should perish by his revolt. As if the same God who is declared in Scripture to do whatsoever he pleases could have made the noblest of his creatures without any special purpose. They say that, in accordance with free will, he was to be the architect of his own fortune; that God had decreed nothing but to treat him according to his desert. If this frigid fiction

is received, where will be the omnipotence of God, by which, according to his secret counsel on which everything depends, he rules over all? But whether they will allow it or not, predestination is manifest in Adam's posterity. It was not owing to nature that they all lost salvation by the fault of one parent. Why should they refuse to admit with regard to one man that which against their will they admit with regard to the whole human race? Why should they in caviling lose their labor? Scripture proclaims that all were, in the person of one, made liable to eternal death. As this cannot be ascribed to nature, it is plain that it is owing to the wonderful counsel of God. It is very absurd in these worthy defenders of the justice of God to strain at a gnat and swallow a camel. I again ask how it is that the fall of Adam involves so many nations with their infant children in eternal death without remedy, unless that it so seemed meet to God? Here the most loquacious tongues must be dumb. The decree, I admit, is dreadful; and yet it is impossible to deny that God foreknew what the end of man was to be before he made him, and foreknew because he had so ordained by his decree. Should any one here inveigh against the prescience of God, he does it rashly and unadvisedly. For why, pray, should it be made a charge against the heavenly Judge, that he was not ignorant of what was to happen? Thus, if there is any just or plausible complaint, it must be directed against predestination. Nor ought it to seem absurd when I say that God not only foresaw the fall of the first man, and in him the ruin of his posterity, but also at his own pleasure arranged it. For as it belongs to his wisdom to foreknow all future events, so it belongs to his power to rule and govern them by his hand.

FREEDOM OF THE WILL

From the 'Institutes of the Christian Religion'

God has provided the soul of man with intellect, by which he might discern good from evil, just from unjust, and might know what to follow or to shun, reason going before with her lamp; whence philosophers, in reference to her directing power, have called her τὸ ἡγεμονικόν. To this he has joined will, to which choice belongs. Man excelled in these noble endowments in his primitive condition, when reason, intelligence, prudence, and judgment not only sufficed for the government of his earthly life, but also enabled him to rise up to God and eternal happiness. Thereafter choice was added to direct the appetites and temper all the organic motions; the will being thus perfectly submissive to the authority of reason. In this upright state, man possessed freedom of will, by which if he chose he was able to obtain eternal life. It were here unseasonable to introduce the question concerning the secret predestination of God, because we are not considering what might or might not happen, but what the nature of man truly was. Adam, therefore, might have stood if he chose, since it was only by his own will that he fell; but it was because his will was pliable in either direction, and he had not received constancy to persevere, that he so easily fell. Still he had a free choice of good and evil; and not only so, but in the mind and will there was the highest rectitude, and all the organic parts were duly framed to obedience, until man corrupted its good properties, and destroyed himself. Hence the great darkness of philosophers who have looked for a complete building in a ruin, and fit arrangement in disorder. The principle they set out with was, that man could not be a rational animal unless he had a free choice of good and evil. They also imagined that the distinction between virtue and vice was destroyed, if man did not of his own counsel arrange his life. So far well, had there been no change in man. This being unknown to them, it is not surprising that they throw everything into confusion. But those who, while they profess to be the disciples of Christ, still seek for free-will in man, notwithstanding of his being lost and drowned in spiritual destruction, labor under manifold delusion, making a heterogeneous mixture of inspired doctrine and philosophical opinions, and so erring as to both. But it will be better

to leave these things to their own place. At present it is necessary only to remember that man at his first creation was very different from all his posterity; who, deriving their origin from him after he was corrupted, received a hereditary taint. At first every part of the soul was formed to rectitude. There was soundness of mind and freedom of will to choose the good. If any one objects that it was placed, as it were, in a slippery position because its power was weak, I answer, that the degree conferred was sufficient to take away every excuse. For surely the Deity could not be tied down to this condition,—to make man such that he either could not or would not sin. Such a nature might have been more excellent; but to expostulate with God as if he had been bound to confer this nature on man, is more than unjust, seeing he had full right to determine how much or how little he would give. Why he did not sustain him by the virtue of perseverance is hidden in his counsel; it is ours to keep within the bounds of soberness. Man had received the power, if he had the will, but he had not the will which would have given the power; for this will would have been followed by perseverance. Still, after he had received so much, there is no excuse for his having spontaneously brought death upon himself. No necessity was laid upon God to give him more than that intermediate and even transient will, that out of man's fall he might extract materials for his own glory.

LUIS DE CAMOËNS.

LUIZ VAZ DE CAMOENS

(1524?–1580)

BY HENRY R. LANG

PORTUGUESE literature is usually divided into six periods, which correspond, in the main, to the successive literary movements of the other Romance nations which it followed.

First Period (1200–1385), Provençal and French influences. Soon after the founding of the Portuguese State by Henry of Burgundy and his knights in the beginning of the twelfth century, the nobles of Portugal and Galicia, which regions form a unit in race and speech, began to imitate in their native idiom the art of the Provençal troubadours who visited the courts of Leon and Castile. This courtly lyric poetry in the Gallego-Portuguese dialect, which was also cultivated in the rest of the peninsula excepting the East, reached its height under Alphonso X. of Castile (1252–84), himself a noted poet and patron of this art, and under King Dionysius of Portugal (1279–1325), the most gifted of all these troubadours. The collections (*cancioneiros*) of the works of this school preserved to us contain the names of one hundred and sixty-three poets and some two thousand compositions (inclusive of the four hundred and one spiritual songs of Alphonso X.). Of this body of verse, two-thirds affect the artificial style of Provençal lyrics, while one-third is derived from the indigenous popular poetry. This latter part contains the so-called *cantigas de amigo*, songs of charming simplicity of form and naïveté of spirit in which a woman addresses her lover either in a monologue or in a dialogue. It is this native poetry, still echoed in the modern folk-song of Galicia and Portugal, that imparted to the Gallego-Portuguese lyric school the decidedly original coloring and vigorous growth which assign it an independent position in the mediæval literature of the Romance nations.

Composition in prose also began in this period, consisting chiefly in genealogies, chronicles, and in translations from Latin and French dealing with religious subjects and the romantic traditions of British origin, such as the 'Demanda do Santo Graal.' It is now almost certain that the original of the Spanish version of the 'Amadis de Gaula' (1480) was the work of a Portuguese troubadour of the thirteenth century, Joam de Lobeira.

Second Period (1385–1521), Spanish influence. Instead of the Provençal style, the courtly circles now began to cultivate the native popular forms, the *copla* and *quadra*, and to compose in the dialect

of Castile, which communicated to them the influence of the Italian Renaissance, with the vision and allegory of Dante and a fuller understanding of classical antiquity. These two literary currents became the formative elements of the second poetic school of an aristocratic character in Portugal, at the courts of Alphonse V. (1438–1481), John II. (1481–95), and Emanuel (1495–1521), whose works were collected by the poet Garcia de Resende in the 'Cancioneiro Geral' (Lisbon, 1516).

The prose-literature of this period is rich in translations from the Latin classics, and chiefly noteworthy for the great Portuguese chronicles which it produced. The most prominent writer was Fernam Lopes (1454), the founder of Portuguese historiography and the "father of Portuguese prose."

Third Period (1521–1580), Italian influence. This is the classic epoch of Portuguese literature, born of the powerful rise of the Portuguese State during its period of discovery and conquest, and of the dominant influence of the Italian Renaissance. It opens with three authors who were prominently active in the preceding literary school, but whose principal influence lies in this. These are Christovam Falcão and Bernardim Ribeiro, the founders of the bucolic poem and the sentimental pastoral romance, and Gil Vicente, a comic writer of superior talent, who is called the father of the Portuguese drama, and who, next to Camoens, is the greatest figure of this period. Its real initiator, however, was Francesco Sa' de Miranda (1495–1557) who, on his return from a six-years' study in Italy in 1521, introduced the lyric forms of Petrarch and his followers as the only true models for composition. Besides giving by his example a classic form to lyrics, especially to the sonnet, and cultivating the pastoral poem, Sa' de Miranda, desirous of breaking the influence of Gil Vicente's dramas, wrote two comedies of intrigue in the style of the Italians and of Plautus and Terence. His attempts in this direction, however, found no followers, the only exception being Ferreira's tragedy 'Ines de Castro' in the antique style. The greatest poet of this period, and indeed in the whole history of Portuguese literature, is Luiz de Camoens, in whose works, epic, lyric, and dramatic, the cultivation of the two literary currents of this epoch, the national and the Renaissance, attained to its highest perfection, and to whom Portuguese literature chiefly owes its place in the literature of the world.

Among the works in prose produced during this time are of especial importance the historical writings, such as the 'Décadas' of João de Barros (1496–1570), the "Livy of Portugal," and the numerous romances of chivalry.

Fourth Period (1580–1700), Culteranistic influence. The political decline of Portugal is accompanied by one in its literature. While some lyric poetry is still written in the spirit of Camoens, and the

pastoral romance in the national style is cultivated by some authors, Portuguese literature on the whole is completely under the influence of the Spanish, receiving from the latter the euphuistic movement, known in Spain as *culteranismo* or *Gongorismo*. Many writers of talent of this time used the Spanish language in preference to their own. It is thus that the charming pastoral poem 'Diana,' by Jorge de Montemor, though composed by a Portuguese and in a vein so peculiar to his nation, is credited to Spanish literature.

Fifth Period (1700–1825), Pseudo-Classicism. The influence of the French classic school, felt in all European literatures, became paramount in Portugal. Excepting the works of a few talented members of the society called "Arcadia," little of literary interest was produced until the appearance, at the end of the century, of Francisco Manoel de Nascimento and Manoel Maria Barbosa du Bocage, two poets of decided talent who connect this period with the following.

Sixth Period (since 1825), Romanticism. The initiator of this movement in Portugal was Almeida-Garrett (1799–1854), with Gil Vicente and Camoens one of the three great poets Portugal has produced, who revived and strengthened the sense of national life in his country by his 'Camoens,' an epic of glowing patriotism published during his exile in 1825, by his national dramas, and by the collection of the popular traditions of his people, which he began and which has since been zealously continued in all parts of the country. The second influential leader of romanticism was Alexandre Herculano (1810–1877), great especially as national historian, but also a novelist and poet of superior merit. The labors of these two men bore fruit, since the middle of the century, in what may be termed an intellectual renovation of Portugal which first found expression in the so-called Coimbra School, and has since been supported by such men as Theophilo Braga, F. Adolpho Coelho, Joaquim de Vasconcellos, J. Leite de Vasconcellos, and others, whose life-work is devoted to the conviction that only a thorough and critical study of their country's past can inspire its literature with new life and vigor and maintain the sense of national independence.

Luiz Vaz de Camoens, Portugal's greatest poet and patriot, was born in 1524 or 1525, most probably at Coimbra, as the son of Simão Vaz de Camoens and Donna Anna de Macedo of Santarem. Through his father, a *cavalleiro fidalgo*, or untitled nobleman, who was related with Vasco da Gama, Camoens descended from an ancient and once influential noble family of Galician origin. He spent his youth at Coimbra, and though his name is not found in the registers of the university, which had been removed to that city in 1537, and of which his uncle, Bento de Camoens, prior of the monastery of

Santa Cruz, was made chancellor in 1539, it was presumably in that institution, then justly famous, that the highly gifted youth acquired his uncommon familiarity with the classics and with the literatures of Spain, Italy, and that of his own country. In 1542 we find Camoens exchanging his *alma mater* for the gay and brilliant court of John III., then at Lisbon, where his gentle birth, his poetic genius, and his fine personal appearance brought him much favor, especially with the fair sex, while his independent bearing and indiscreet speech aroused the jealousy and enmity of his rivals. Here he woos and wins the damsels of the palace until a high-born lady in attendance upon the Queen, Donna Catharina de Athaide,—whom, like Petrarch, he claims to have first seen on Good Friday in church, and who is celebrated in his poems under the anagram of *Natercia*,—inspires him with a deep and enduring passion. Irritated by the intrigues employed by his enemies to mar his prospects, the impetuous youth commits imprudent acts which lead to his banishment from the city in 1546. For about a year he lives in enforced retirement on the Upper Tagus (*Ribatejo*), pouring out his profound passion and grief in a number of beautiful sonnets and elegies. Most likely in consequence of some new offense, he is next exiled for two years to Ceuta in Africa, where, in a fight with the Moors, he loses his right eye by a chance splinter. Meeting on his return to Lisbon in 1547 neither with pardon for his indiscretions nor with recognition for his services and poetic talent, he allows his keen resentment of this unjust treatment to impel him into the reckless and turbulent life of a bully. It was thus that during the festival of Corpus Christi in 1552 he got into a quarrel with Gonçalo Borges, one of the King's equerries, in which he wounded the latter. For this Camoens was thrown into jail until March, 1553, when he was released only on condition that he should embark to serve in India. Not quite two weeks after leaving his prison, on March 24th, he sailed for India on the flag-ship Sam Bento, bidding, as a true Renaissance poet, farewell to his native land in the words of Scipio which were to come true: "Ingrata patria non possidebis ossa mea." After a stormy passage of six months, the Sam Bento cast anchor in the bay of Goa. Camoens first took part in an expedition against the King of Pimenta, and in the following year (1554) he joined another directed against the Moorish pirates on the coast of Africa. The scenes of drunkenness and dissoluteness which he witnessed in Goa inspired him with a number of satirical poems, by which he drew upon himself much enmity and persecution. In 1556 his three-years' term of service expired; but though ardently longing for his beloved native land, he remained in Goa, influenced either by his bent for the soldier's life or by the sad news of the death of Donna Catharina de Athaide in

that year. He was ordered to Macao in China, to the lucrative post of commissary for the effects of deceased or absent Portuguese subjects. There, in the quietude of a grotto near Macao, still called the Grotto of Camoens, the exiled poet finished the first six cantos of his great epic 'The Lusiads.' Recalled from this post in 1558, before the expiration of his term, on the charge of malversation of office, Camoens on his return voyage to Goa was shipwrecked near the mouth of the Me-Kong, saving nothing but his faithful Javanese slave and the manuscript of his 'Lusiads'—which, swimming with one hand, he held above the water with the other. In Cambodia, where he remained several months, he wrote his marvelous paraphrase of the 137th psalm, contrasting under the allegory of Babel (Babylon) and Siam (Zion), Goa and Lisbon. Upon his return to Goa he was cast into prison, but soon set free on proving his innocence by a public trial. Though receiving, in 1557, another lucrative employment, Camoens finally resolved to go home, burning with the desire to lay his patriotic song, now almost completed, before his nation, and to cover with honor his injured name.

He accepted a passage to Sofala offered him by Pedro Barreto, who had become viceroy of Mozambique in that year. Unable to refund the amount of the passage, he was once more held for debt and spent two years of misery and distress in Mozambique, completing and polishing during this time his great epic song and preparing the collection of his lyrics, his 'Parnasso.' In 1559 he was released by the historian Diogo do Couto and other friends of his, visiting Sofala with the expedition of Noronha, and embarked on the Santa Clara for Lisbon.

On the 7th of April, 1570, Camoens once more set foot on his native soil, only to find the city for which he had yearned, sadly changed. The government was in the hands of a brave but harebrained and fanatic young monarch, ruled by the Jesuits; the capital had been ravaged by a terrible plague which had carried off fifty thousand souls; and its society had no room for a man who brought with him from the Indies, whence so many returned with great riches, nothing but a manuscript, though in it was sung in classic verse the glory of his people. Still, through the kind offices of his warm friend Dom Manoel de Portugal, Camoens obtained, on the 25th of September, 1571, the royal permission to print his epic. It was published in the spring of the following year (March, 1572). Great as was the success of the work, which marked a new epoch in Portuguese history, the reward which the poet received for it was meagre. King Sebastian granted him an annual pension of fifteen thousand reis (fifteen dollars, which then had the purchasing value of about sixty dollars in our money), which, after the poet's death, was ordered by Philip II. to be paid to

his aged mother. Destitute and broken in spirit, Camoens lived for the last eight years of his life with his mother in a humble house near the convent of Santa Ana, "in the knowledge of many and in the society of few." Dom Sebastian's departure early in 1578 for the conquest in Africa once more kindled patriotic hopes in his breast; but the terrible defeat at Alcazarquivir (August 4th of the same year), in which Portugal lost her king and her army, broke his heart. He died on the 10th of June, 1580, at which time the army of Philip II., under the command of the Duke of Alva, was marching upon Lisbon. He was thus spared the cruel blow of seeing, though not of foreseeing, the national death of his country. The story that his Javanese slave Antonio used to go out at night to beg of passers-by alms for his master, is one of a number of touching legends which, as early as 1572, popular fancy had begun to weave around the poet's life. It is true, however, that Camoens breathed his last in dire distress and isolation, and was buried "poorly and plebeianly" in the neighboring convent of Santa Ana. It was not until sixteen years later that a friend of his, Dom Gonçalo Coutinho, caused his grave to be marked with a marble slab bearing the inscription:—"Here lies Luis de Camoens, Prince of the Poets of his time. He died in the year 1579. This tomb was placed for him by order of D. Gonçalo Coutinho, and none shall be buried in it." The words "He lived poor and neglected, and so died," which in the popular tradition form part of this inscription, are apocryphal, though entirely in conformity with the facts. The correctness of 1580 instead of 1579 as the year of the poet's death is proven by an official document in the archives of Philip II. Both the memorial slab and the convent-church of Santa Ana were destroyed by the earthquake of 1755 and during the rebuilding of the convent, and the identification of the remains of the great man thus rendered well-nigh impossible. In 1854, however, all the bones found under the floor of the convent-church were placed in a coffin of Brazil-wood and solemnly deposited in the convent at Belem, the Pantheon of King Emanuel. In 1867 a statue was erected to Camoens by the city of Lisbon.

'The Lusiads' (Portuguese, *Os Lusiadas*), a patronymic adopted by Camoens in place of the usual term *Lusitanos*, the descendants of Lusus (the mythical ancestor of the Portuguese), is an epic poem which, as its name implies, has for its subject the heroic deeds not of one hero, but of the whole Portuguese nation. Vasco da Gama's discovery of the way to the East Indies forms, to be sure, the central part of its action; but around it are grouped, with consummate art, the heroic deeds and destinies of the other Lusitanians. In this, Camoens' work stands alone among all poems of its kind. Originating under conditions similar to those which are indispensable to the

production of a true epic, in the heroic period of the Portuguese people, when national sentiment had risen to its highest point, it is the only one among the modern epopees which comes near to the primitive character of epic poetry. A trait which distinguishes this epic from all its predecessors is the historic truthfulness with which Camoens confessedly—"*A verdade* que eu conto nua e pura Vence toda a grandiloqua escriptura"—represents his heroic personages and their exploits, tempering his praise with blame where blame is due, and the unquestioned fidelity and exactness with which he depicts natural scenes. Lest, however, this adherence to historic truth should impair the vivifying element of imagination indispensable to true poetry, our bard, combining in the true spirit of the Renaissance myth and miracle, threw around his narrative the allegorical drapery of pagan mythology, introducing the gods and goddesses of Olympus as siding with or against the Portuguese heroes, and thus calling the imagination of the reader into more active play. Among the many beautiful inventions of his own creative fancy with which Camoens has adorned his poem, we shall only mention the powerful impersonation of the Cape of Storms in the Giant Adamastor (c. v.), an episode used by Meyerbeer in his opera 'L'Africaine,' and the enchanting scene of the Isle of Love (c. ix.), as characteristic of the poet's delicacy of touch as it is of his Portuguese temperament, in which Venus provides for the merited reward and the continuance of the brave sons of Lusus. For the metric form of his verse, Camoens adopted the octave rhyme of Ariosto, while for his epic style he followed Virgil, from whom many a simile and phrase is directly borrowed. His poem, justly admired for the elegant simplicity, the purity and harmony of its diction, bears throughout the deep imprint of his own powerful and noble personality, that independence and magnanimity of spirit, that fortitude of soul, that genuine and glowing patriotism which alone, amid all the disappointments and dangers, the dire distress and the foibles and faults of his life, could enable him to give his mind and heart steadfastly to the fulfillment of the lofty patriotic task he had set his genius,—the creation of a lasting monument to the heroic deeds of his race. It is thus that through 'The Lusiads' Camoens became the moral bond of the national individuality of his people, and inspired it with the energy to rise free once more out of Spanish subjection.

Lyrics. Here, Camoens is hardly less great than as an epic poet, whether we consider the nobility, depth, and fervor of the sentiments filling his songs, or the artistic perfection, the rich variety of form, and the melody of his verse. His lyric works fall into two main classes, those written in Italian metres and those in the traditional trochaic lines and strophic forms of the Spanish peninsula. The first class is contained in the 'Parnasso,' which comprises 356

sonnets, 22 canzones, 27 elegies, 12 odes, 8 octaves, and 15 idyls, all of which testify to the great influence of the Italian school, and especially of Petrarch, on our poet. The second class is embodied in the 'Cancioneiro,' or song-book, and embraces more than one hundred and fifty compositions in the national peninsular manner. Together, these two collections form a body of lyric verse of such richness and variety as neither Petrarch and Tasso nor Garcilaso de la Vega can offer. Unfortunately, Camoens never prepared an edition of his *Rimas;* and the manuscript, which, as Diogo do Couto tells us, he arranged during his sojourn in Mozambique from 1567 to 1569, is said to have been stolen. It was not until 1595, fully fifteen years after the poet's death, that one of his disciples and admirers, Fernão Rodrigues Lobo Soropita, collected from Portugal, and even from India, and published in Lisbon, a volume of one hundred and seventy-two songs, four of which, however, are not by Camoens. The great mass of verse we now possess has been gathered during the last three centuries. More may still be discovered, while, on the other hand, much of what is now attributed to Camoens does not belong to him, and the question how much of the extant material is genuine is yet to be definitely answered.

In his lyrics, Camoens has depicted, with all the passion and power of his impressionable temperament, the varied experiences and emotions of his eventful life. This variety and change of sentiments and situations, while greatly enhancing the value of his songs by the impression of fuller truth and individuality which they produce, is in so far disadvantageous to a just appreciation of them, as it naturally brings with it much verse of inferior poetic merit, and lacks that harmony and unity of emotion which Petrarch was able to effect in his *Rime* by confining himself to the portraiture of a lover's soul.

Drama. In his youth, most likely during his life at court between 1542 and 1546, Camoens wrote three comedies of much freshness and verve, in which he surpassed all the Portuguese plays in the national taste produced up to his time. One, 'Filodemo,' derives its plot from a mediæval novel; the other two, 'Rei Seleuco' (King Seleucus) and 'Amphitryões,' from antiquity. The last named, a free imitation of Plautus's 'Amphitryo,' is by far the best play of the three. In these comedies we can recognize an attempt on the part of the author to fuse the imperfect play in the national taste, such as it had been cultivated by Gil Vicente, with the more regular but lifeless pieces of the classicists, and thus to create a superior form of national comedy. In this endeavor, however, Camoens found no followers.

Bibliography. The most complete edition of the works of Camoens is that by the Viscount de Juromenha, 'Obras de Luiz de Camões,' (6 vols., Lisbon, 1860–70); a more convenient edition is the one by

Th. Braga (in 'Bibliotheca da Actualidade,' 3 vols., Porto, 1874). The best separate edition of the text of 'The Lusiads' is by F. A. Coelho (Lisbon, 1880). Camoens' lyric and dramatic works are published in his collected works, no separate editions of them existing thus far. In regard to the life and works of Camoens in general cf. Adamson, 'Memoirs of the Life and Writings of Camoens' (2 vols., London, 1820); Th. Braga, 'Historia de Camoens' (3 vols., Porto, 1873–75); Latino Coelho, 'Luiz de Camoens' (in the 'Galeria de varões illustres,' i., Lisbon, 1880); J. de Vasconcellos, 'Bibliographia Camoniana' (Porto, 1880); Brito Aranha, 'Estudos Bibliographicos' (Lisbon, 1887–8); W. Storck, 'Luis' de Camoens Leben' (Paderborn, 1890); and especially the judicious and impartial article by Mrs. Carolina Michaelis de Vasconcellos in Vol. ii. of Gröber's 'Grundriss der romanischen Philologie' (Strassburg, 1894). The best translations of Camoens' works are the one by W. Storck, 'Camoens' Sämmtliche Gedichte, 6 vols., Paderborn, 1880–85), into German, and the one by R. F. Burton, who has also written on the life of the poet, 'The Lusiads' (2 vols., London, 1880), and 'The Lyricks' (3 vols., London, 1884, containing only those in Italian metres), into English. The extracts given below are from Burton.

Henry R. Lang.

THE LUSIADS

Canto I

The feats of Arms, and famed heroick Host,
from occidental Lusitanian strand,
who o'er the waters ne'er by seaman crost,
farèd beyond the Taprobane-land,
forceful in perils and in battle-post,
with more than promised force of mortal hand;
and in the regions of a distant race
rear'd a new throne so haught in Pride of Place:

And, eke, the Kings of mem'ory grand and glorious,
who hied them Holy Faith and Reign to spread,
converting, conquering, and in lands notorious,
Africk and Asia, devastation made;
nor less the Lieges who by deeds memorious
brake from the doom that binds the vulgar dead;
my song would sound o'er Earth's extremest part
were mine the genius, mine the Poet's art.

Cease the sage Grecian, and the man of Troy
to vaunt long voyage made in by-gone day:
Cease Alexander, Trojan cease to 'joy
the fame of vict'ories that have pass'd away:
The noble Lusian's stouter breast sing I,
whom Mars and Neptune dared not disobey:
Cease all that antique Muse hath sung, for now
a better Brav'ry rears its bolder brow.

And you, my Tagian Nymphs, who have create
in me new purpose with new genius firing;
if 'twas my joy whilere to celebrate
your founts and stream my humble song inspiring;
Oh! lend me here a noble strain elate,
a style grandiloquent that flows untiring;
so shall Apollo for your waves ordain ye
in name and fame ne'er envy Hippokréné.

Grant mé sonorous accents, fire-abounding,
now serves ne peasant's pipe, nè rustick reed;
but blasts of trumpet, long and loud resounding,
that 'flameth heart and hue to fiery deed:
Grant me high strains to suit their Gestes astounding,
your Sons, who aided Mars in martial need;
that o'er the world he sung the glorious song,
if theme so lofty may to verse belong.

And Thou! O goodly omen'd trust, all-dear[1]
to Lusitania's olden liberty,
whereon assurèd esperance we rear
enforced to see our frail Christianity:
Thou, O new terror to the Moorish spear,
the fated marvel of our century,
to govern worlds of men by God so given,
that the world's best be given to God and Heaven:

Thou young, thou tender, ever-flourishing bough,
true scion of tree by Christ belovèd more
than aught that Occident did ever know,
"Cæsarian" or "Most Christian" styled before:
Look on thy 'scutcheon, and behold it show
the present Vict'ory long past ages bore;
Arms which He gave and made thine own to be
by Him assurèd on the fatal tree:[2]

[1] Invocation to Dom Sebastian.
[2] The Arms of Portugal (Canto iii., 53, 54).

Thou, mighty Sovran! o'er whose lofty reign
the rising Sun rains earliest smile of light;
sees it from middle firmamental plain;
And sights it sinking on the breast of Night:
Thou, whom we hope to hail the blight, the bane
of the dishonour'd Ishmaëlitish knight;
and Orient Turk, and Gentoo — misbeliever
that drinks the liquor of the Sacred River:[1]

Incline awhile, I pray, that majesty
which in thy tender years I see thus ample,
E'en now prefiguring full maturity
that shall be shrined in Fame's eternal temple:
Those royal eyne that beam benignity
bend on low earth: Behold a new ensample
of hero hearts with patriot pride inflamèd,
in number'd verses manifold proclaimèd.

Thou shalt see Love of Land that ne'er shall own
lust of vile lucre; soaring towards th' Eternal:
For 'tis no light ambition to be known
th' acclaimèd herald of my nest paternal.
Hear; thou shalt see the great names greater grown
of Vavasors who hail the Lord Supernal:
So shalt thou judge which were the higher station,
King of the world or Lord of such a nation.

Hark, for with vauntings vain thou shalt not view
phantastical, fictitious, lying deed
of lieges lauded, as strange Muses do,
seeking their fond and foolish pride to feed
Thine acts so forceful are, told simply true,
all fabled, dreamy feats they far exceed;
exceeding Rodomont, and Ruggiero vain,
and Roland haply born of Poet's brain.

For these I give thee a Nuno, fierce in fight,
who for his King and Country freely bled;
an Egas and a Fuas; fain I might
for them my lay with harp Homeric wed!
For the twelve peerless Peers again I cite
the Twelve of England by Magriço led:
Nay, more, I give thee Gama's noble name,
who for himself claims all Æneas' fame.

[1] The Ganges (not the Jordan).

And if in change for royal Charles of France,
or rivalling Cæsar's mem'ories thou wouldst trow,
the first Afonso see, whose conquering lance
lays highest boast of stranger glories low:
See him who left his realm th' inheritance
fair Safety, born of wars that crusht the foe:
That other John, a knight no fear deter'd,
the fourth and fifth Afonso, and the third.

Nor shall they silent in my song remain,
they who in regions there where Dawns arise,
by Acts of Arms such glories toil'd to gain,
where thine unvanquisht flag for ever flies,
Pacheco, brave of braves; th' Almeidas twain,
whom Tagus mourns with ever-weeping eyes;
dread Albuquerque, Castro stark and brave,
with more, the victors of the very grave.

But, singing these, of thee I may not sing,
O King sublime! such theme I fain must fear.
Take of thy reign the reins, so shall my King
create a poesy new to mortal ear:
E'en now the mighty burthen here I ring
(and speed its terrors over all the sphere!)
of sing'ular prowess, War's own prodigies,
in Africk regions and on Orient seas.

Casteth on thee the Moor eyne cold with fright,
in whom his coming doom he views designèd:
The barb'rous Gentoo, sole to see thy sight
yields to thy yoke the neck e'en now inclinèd;
Tethys, of azure seas the sovran right,
her realm, in dowry hath to thee resignèd;
and by thy noble tender beauty won,
would bribe and buy thee to become her son.

In thee from high Olympick halls behold
themselves, thy grandsires' sprites; far-famèd pair;[1]
this clad in Peacetide's angel-robe of gold,
that crimson-hued with paint of battle-glare:
By thee they hope to see their tale twice told,
their lofty mem'ries live again; and there,
when Time thy years shall end, for thee they 'sign
a seat where soareth Fame's eternal shrine.

[1] D. Joam III. and the Emperor Charles Quint.

But, sithence ancient Time slow minutes by
ere ruled the Peoples who desire such boon;
bend on my novel rashness favouring eye,
that these my verses may become thine own:
So shalt thou see thine Argonauts o'erfly
yon salty argent, when they see it shown
thou seest their labours on the raging sea:
Learn even now invok'd of man to be.[1]

Canto III

Now, my Calliope! to teach incline
what speech great Gama for the king did frame:
Inspire immortal song, grant voice divine
unto this mortal who so loves thy name.
Thus may the God whose gift was Medicine,
to whom thou barest Orpheus, lovely Dame!
never for Daphne, Clytia, Leucothoë
due love deny thee or inconstant grow he.

Satisfy, Nymph! desires that in me teem,
to sing the merits of thy Lusians brave;
so worlds shall see and say that Tagus-stream
rolls Aganippe's liquor. Leave, I crave,
leave flow'ry Pindus-head; e'en now I deem
Apollo bathes me in that sovran wave;
else must I hold it, that thy gentle sprite,
fears thy dear Orpheus fade through me from sight.

All stood with open ears in long array
to hear what mighty Gama mote unfold;
when, past in thoughtful mood a brief delay,
began he thus with brow high-raised and bold:—
«Thou biddest me, O King! to say my say
anent our grand genealogy of old:
Thou bidd'st me not relate an alien story;
Thou bidd'st me laud my brother Lusian's glory.

«That one praise others' exploits and renown
is honour'd custom which we all desire;
yet fear I 'tis unfit to praise mine own;
lest praise, like this suspect, no trust inspire;
nor may I hope to make all matters known
for Time however long were short; yet, sire!

[1] End of exordium: narrative begins.

as thou commandest all is owed to thee;
maugre my will I speak and brief will be.

«Nay, more, what most obligeth me, in fine,
is that no leasing in my tale may dwell;
for of such Feats whatever boast be mine,
when most is told, remaineth much to tell:
But that due order wait on the design,
e'en as desirest thou to learn full well,
the wide-spread Continent first I'll briefly trace,
then the fierce bloody wars that waged my race.

. . . . . .

«Lo! here her presence showeth noble Spain,
of Europe's body corporal the head;
o'er whose home-rule, and glorious foreign reign,
the fatal Wheel so many a whirl hath made;
Yet ne'er her Past or force or fraud shall stain,
nor restless Fortune shall her name degrade;
no bonds her bellic offspring bind so tight
but it shall burst them with its force of sprite.

«There, facing Tingitania's shore, she seemeth
to block and bar the Med'iterranean wave,
where the known Strait its name ennobled deemeth
by the last labour of the Theban Brave.
Big with the burthen of her tribes she teemeth,
circled by whelming waves that rage and rave;
all noble races of such valiant breast,
that each may justly boast itself the best.

«Hers the Tarragonese who, famed in war,
made aye-perturbed Parthenopé obey;
the twain Asturias, and the haught Navarre
twin Christian bulwarks on the Moslem way:
Hers the Gallego canny, and the rare
Castilian, whom his star raised high to sway
Spain as her saviour, and his seign'iory feel
Bætis, Leon, Granada, and Castile.

«See, the head-crowning coronet is she
of general Europe, Lusitania's reign,
where endeth land and where beginneth sea,
and Phœbus sinks to rest upon the main.

Willed her the Heavens with all-just decree
by wars to mar th' ignoble Mauritan,
to cast him from herself: nor there consent
he rule in peace the Fiery Continent.

"This is my happy land, my home, my pride;
where, if the Heav'ens but grant the pray'er I pray
for glad return and every risk defied,
there may my life-light fail and fade away.
This was the Lusitania, name applied
by Lusus or by Lysa, sons, they say,
of antient Bacchus, or his boon compeers,
eke the first dwellers of her eldest years.

"Here sprang the Shepherd,[1] in whose name we see
forecast of virile might, of virtuous meed;
whose fame no force shall ever hold in fee,
since fame of mighty Rome ne'er did the deed.
This, by light Heaven's volatile decree,
that antient Scyther, who devours his seed,
made puissant pow'er in many a part to claim,
assuming regal rank; and thus it came:—

"A King there was in Spain, Afonso hight,
who waged such warfare with the Saracen,
that by his 'sanguined arms, and arts, and might,
he spoiled the lands and lives of many men.
When from Hercùlean Calpè winged her flight
his fame to Caucasus Mount and Caspian glen,
many a knight, who noblesse coveteth,
comes off'ering service to such King and Death.

"And with intrinsic love inflamèd more
for the True Faith, than honours popular,
they troopèd, gath'ering from each distant shore,
leaving their dear-loved homes and lands afar.
When with high feats of force against the Moor
they proved of sing'ular worth in Holy War,
willèd Afonso that their mighty deeds
commens'urate gifts command and equal meeds.

"'Mid them Henrique, second son, men say,
of a Hungarian King, well-known and tried,
by sort won Portugal which, in his day,
ne prizèd was ne had fit cause for pride:

[1] Viriatus.

His strong affection stronger to display
the Spanish King decreed a princely bride,
his only child, Teresa, to the count;
And with her made him Seigneur Paramount.

«This doughty Vassal from that servile horde,
Hagar, the handmaid's seed, great vict'ories won;
reft the broad lands adjacent with his sword
and did whatever Brav'ery bade be done;
Him, for his exploits excellent to reward,
God gave in shortest space a gallant son,
whose arm to 'noble and enfame was fain
the warlike name of Lusitania's reign.

«Once more at home this conqu'ering Henry stood
who sacred Hierosol'yma had relievèd,
his eyes had fed on Jordan's holy flood,
which the Dear Body of Lord God had lavèd;
when Godfrey left no foe to be subdued,
and all Judæa conquered was and savèd,
many that in his wars had done devoir
to their own lordships took the way once more.

«But when this stout and gallant Hun attainèd
Life's fatal period, age and travail-spent,
he gave, by Death's necessity constrainèd,
his sprite to him that had that spirit lent:
A son of tender years alone remainèd,
to whom the Sire bequeath'd his 'bodiment;
with bravest braves the youth was formed to cope,
for from such sire such son the world may hope.

«Yet old Report, I know not what its weight
(for on such antique tale no man relies),
saith that the Mother, tane in tow the State,
A second nuptial bed did not despise:
Her orphan son to disinher'ited fate
she doomed, declaring hers the dignities,
not his, with seigniory o'er all the land,
her spousal dowry by her sire's command.

«Now Prince Afonso (who such style had tane
in pious mem'ory of his Grandsire's name),
seeing no part and portion in his reign
all pilled and plundered by the Spouse and Dame,

by dour and doughty Mars inflamed amain,
privily plots his heritage to claim:
He weighs the causes in his own conceit
till firm Resolve its fit effect shall greet.

«Of Guimara'ens the field already flow'd
with floods of civil warfare's bloody tide,
where she, who little of the Mother show'd,
to her own bowels love and land denied.
Fronting the child in fight the parent stood;
nor saw her depth of sin that soul of pride
against her God, against maternal love:
Her sensual passion rose all pow'r above.

«O magical Medea! O Progne dire!
if your own babes in vengeance dared ye kill
for alien crimes, and injuries of the sire,
look ye, Teresa's deed was darker still.
Foul greed of gain, incontinent desire,
were the main causes of such bitter ill:
Scylla her agèd sire for one did slay,
for both Teresa did her son betray.

«Right soon that noble Prince clear vict'ory won
from his harsh Mother and her Fere indign;
in briefest time the land obeyed the son,
though first to fight him did the folk incline.
But reft of reason and by rage undone
he bound the Mother in the biting chain:
Eftsoons avenged her griefs the hand of God:
Such veneration is to parents ow'd.

«Lo! the superb Castilian 'gins prepare
his pow'r to 'venge Teresa's injuries,
against the Lusian land in men so rare,
whereon ne toil ne trouble heavy lies.
Their breasts the cruel battle grandly dare,
aid the good cause angelic Potencies;
unrecking might unequal still they strive,
nay, more, their dreadful foe to flight they drive.[1]

«Passeth no tedious time, before the great
Prince a dure Siege in Guimaraens dree'd
by passing pow'er, for to 'mend his state,
came the fell en'emy, full of grief and greed:

[1] Valdevez, or Campo da Matança, A. D. 1128 (Canto iv. 16).

But when committed life to direful Fate,
Egas, the faithful guardian, he was free'd,
who had in any other way been lost,
all unprepared 'gainst such 'whelming host.

«But when the loyal Vassal well hath known
how weak his Monarch's arm to front such fight,
sans order wending to the Spanish fone,
his Sovran's homage he doth pledge and plight.
Straight from the horrid siege th' invader flown
trusteth the word and honour of the Knight,
Egas Moniz: But now the noble breast
of the brave Youth disdaineth strange behest.

«Already came the plighted time and tide,
when the Castilian Don stood dight to see,
before his pow'er the Prince bend low his pride,
yielding the promised obediency.
Egas who views his knightly word belied,
while still Castile believes him true to be,
Sweet life resolveth to the winds to throw,
nor live with foulest taint of faithless vow.

«He with his children and his wife departeth
to keep his promise with a faith immense;
unshod and stripped, while their plight imparteth
far more of pity than of vengeance:
'If, mighty Monarch! still thy spirit smarteth
to wreak revenge on my rash confidence,'
quoth he, 'Behold! I come with life to save
my pledge, my knightly honour's word I gave.'

«'I bring, thou seest here, lives innocent,
of wife, of sinless children dight to die;
if breasts of gen'erous mould and excellent
accept such weaklings' woeful destiny.
Thou seest these hands, this tongue inconsequent:
hereon alone the fierce exper'iment try
of torments, death, and doom that pass in full
Sinis or e'en Perillus' brazen bull.'

«As shrifted wight the hangman stands before,
in life still draining bitter draught of death,
lays throat on block, and of all hope forlore,
expects the blighting blow with bated breath:

So, in the Prince's presence angry sore,
Egás stood firm to keep his plighted faith:
When the King, marv'elling at such wondrous truth,
feels anger melt and merge in Royal ruth.

«Oh the great Portingall fidelity
of Vassal self-devote to doom so dread!
What did the Persian more for loyalty
whose gallant hand his face and nostrils shred?
When great Darius mourned so grievously
that he a thousand times deep-sighing said,
far he prefer'd his Zóp'yrus sound again,
than lord of twenty Babylons to reign.

«But Prince Afonso now prepared his band
of happy Lusians proud to front the foes,
those haughty Moors that held the glorious land
yon side where clear delicious Tagus flows:
Now on Ourique[1] field was pitched and plan'd
the Royal 'Campment fierce and bellicose,
facing the hostile host of Sarrasin
though there so many, here so few there bin.

«Confident, yet would he in naught confide,
save in his God that holds of Heav'en the throne;
so few baptizèd stood their King beside,
there were an hundred Moors for every one:
Judge any sober judgment, and decide
'twas deed of rashness or by brav'ery done
to fall on forces whose exceeding might
a cent'ury showèd to a single Knight.

«Order five Moorish Kings the hostile host
of whom Ismár, so called, command doth claim;
all of long Warfare large experience boast,
wherein may mortals win immortal fame:
And gallant dames the Knights they love the most
'company, like that brave and beauteous Dame,
who to beleaguered Troy such aidance gave
with woman-troops that drained Thermòdon's wave.

«The coolth serene, and early morning's pride,
now paled the sparkling stars about the Pole,
when Mary's Son appearing crucified
in vision, strengthened King Afonso's soul.

[1] Battle of Ourique, A. D. 1139.

But he, adoring such appearance, cried,
fired with a phrenzied faith beyond control:
'To th' Infidel, O Lord! to th' Infidel:[1]
Not, Lord, to me who know Thy pow'er so well.'

«Such gracious marvel in such manner sent
'flamèd the Lusians' spirits fierce and high,
towards their nat'ural King, that excellent
Prince, unto whom love-boon none could deny:
Aligned to front the foeman prepotent,
they shouted res'onant slogan to the sky,
and fierce the 'larum rose, 'Real, real,
for high Afonso, King of Portugal!'

. . . . . .

«Accomplishèd his act of arms victorious,
home to his Lusian realm Afonso[2] sped,
to gain from Peace-tide triumphs great and glorious,
as those he gained in wars and battles dread;
when the sad chance, on History's page memorious,
which can unsepulchre the sheeted dead,
befell that ill-starr'd, miserable Dame
who, foully slain, a thronèd Queen became.

«Thou, only thou, pure Love, whose cruel might
obligeth human hearts to weal and woe,
thou, only thou, didst wreak such foul despight,
as though she were some foul perfidious foe.
Thy burning thirst, fierce Love, they say aright,
may not be quencht by saddest tears that flow;
Nay, more, thy sprite of harsh tyrannick mood
would see thine altars bathed with human blood.

«He placed thee, fair Ignèz! in soft retreat,
culling the first-fruits of thy sweet young years,
in that delicious Dream, that dear Deceit,
whose long endurance Fortune hates and fears:
Hard by Mondego's yearned-for meads thy seat,
where linger, flowing still, those lovely tears,
until each hill-born tree and shrub confest
the name of Him deep writ within thy breast.[3]

[1] *I. e.*, disclose Thyself; show a sign.
[2] Alfonso IV. (1325–1357).
[3] Writing his name upon the tree-trunks and leaves.

«There, in thy Prince awoke responsive-wise,
dear thoughts of thee which soul-deep ever lay;
which brought thy beauteous form before his eyes,
whene'er thŏse eyne of thine were far away;
Night fled in falsest, sweetest phantasies,
in fleeting, flying reveries sped the Day;
and all, in fine, he saw or cared to see
were memories of his love, his joys, his thee.

«Of many a dainty dame and damosel
The coveted nuptial couches he rejecteth;
for naught can e'er, pure Love! thy care dispel,
when one enchanting shape thy heart subjecteth.
These whims of passion to despair compel
the Sire, whose old man's wisdom aye respecteth,
his subjects murmuring at his son's delay
to bless the nation with a bridal day.

«To wrench Ignèz from life he doth design,
better his captured son from her to wrench;
deeming that only blood of death indign
the living lowe of such true Love can quench.
What Fury willed it that the steel so fine,
which from the mighty weight would never flinch
of the dread Moorman, should be drawn in hate
to work that hapless delicate Ladye's fate?

«The horr'ible Hangmen hurried her before
the King, now moved to spare her innocence;
but still her cruel murther urged the more
the People, swayed by fierce and false pretence.
She with her pleadings pitiful and sore,
that told her sorrows and her care immense
for her Prince-spouse and babes, whom more to leave
than her own death the mother's heart did grieve:

«And heav'enwards to the clear and cryst'alline skies,
raising her eyne with piteous tears bestainèd;
her eyne, because her hands with cruel ties
one of the wicked Ministers constrainèd:
And gazing on her babes in wistful guise,
whose pretty forms she loved with love unfeignèd,
whose orphan'd lot the Mother filled with dread,
until their cruel grandsire thus she said:—

«'If the brute-creatures, which from natal day
on cruel ways by Nature's will were bent;

or feral birds whose only thought is prey,
upon aërial rapine all intent;
if men such salvage be'ings have seen display
to little children loving sentiment,
e'en as to Ninus' mother did befall,
and to the twain who rear'd the Roman wall:

«'O thou, who bear'st of man the gest and breast,
(an it be manlike thus to draw the sword
on a weak girl because her love imprest
his heart, who took her heart and love in ward);
respect for these her babes preserve, at least!
since it may not her obscure death retard:
Moved be thy pitying soul for them and me,
although my faultless fault unmoved thou see!

«'And if thou know'est to deal in direful fight
the doom of brand and blade to Moorish host,
Know also thou to deal of life the light
to one who ne'er deserved her life be lost;
But an thou wouldst mine inno'cence thus requite,
place me for aye on sad exilèd coast,
in Scythian sleet, on seething Libyan shore,
with life-long tears to linger evermore.

«'Place me where beasts with fiercest rage abound,—
Lyons and Tygers,—there, ah! let me find
if in their hearts of flint be pity found,
denied to me by heart of humankind.
There with intrinsic love and will so fond
for him whose love is death, there will I tend
these tender pledges whom thou see'st; and so
shall the sad mother cool her burning woe.'

«Inclin'ed to pardon her the King benign,
moved by this sad lament to melting mood;
but the rude People and Fate's dure design
(that willed it thus) refused the pardon sued:
They draw their swords of steely temper fine,
They who proclaim as just such deed of blood:
Against a ladye, caitiff, felon wights!
how showed ye here, brute beasts or noble Knights?

«Thus on Polyxena, that beauteous maid,
last solace of her mother's age and care,

when doom'd to die by fierce Achilles' shade,
the cruel Pyrrhus hasted brand to bare:
But she (a patient lamb by death waylaid)
with the calm glances which serene the air,
casts on her mother, mad with grief, her eyes
and silent waits that awesome sacrifice.

"Thus dealt with fair Ignèz the murth'erous crew,
in th' alabastrine neck that did sustain
the charms whereby could Love the love subdue
of him, who crown'd her after death his Queen;
bathing their blades; the flow'ers of snowy hue,
which often water'ed by her eyne had been,
are blood-dyed; and they burn with blinding hate,
reckless of tortures stor'd for them by Fate.

"Well mightest shorn of rays, O Sun! appear
to fiends like these on day so dark and dire;
as when Thyestes ate the meats that were
his seed, whom Atreus slew to spite their sire.
And you, O hollow Valleys! doomed to hear
her latest cry from stiffening lips expire—
her Pedro's name,—did catch that mournful sound,
whose echoes bore it far and far around!

"E'en as Daisy sheen, that hath been shorn
in time untimely, floret fresh and fair,
and by untender hand of maiden torn
to deck the chaplet for her wreathèd hair;
gone is its odor and its colours mourn;
So pale and faded lay that Ladye there;
dried are the roses of her cheek, and fled
the white live color, with her dear life dead.

"Mondego's daughter-Nymphs the death obscure
wept many a year, with wails of woe exceeding;
and for long mem'ry changed to fountain pure
the floods of grief their eyes were ever feeding:
The name they gave it, which doth still endure,
revived Ignèz, whose murthered love lies bleeding,
see yon fresh fountain flowing 'mid the flowers,
tears are its waters, and its name 'Amores!'[1]

"Time ran not long, ere Pedro saw the day
of vengeance dawn for wounds that ever bled;

[1] The famous *Fonte-dos-Amores*, near Coimbra.

who, when he took in hand the kingly sway,
eke took the murth'erers who his rage had fled:
Them a most cruel Pedro did betray;
for both, if human life the foemen dread,
made concert savage and dure pact, unjust as
Lepidus made with Anthony and Augustus."

THE CANZON OF LIFE

I

COME here! my confidential Secretary
Of the complaints in which my days are rife,
Paper,—whereon I gar my griefs o'erflow.
Tell we, we twain, Unreasons which in life
Deal me inexorable, contrary
Destinies surd to prayer and tearful woe.
Dash we some water-drops on muchel lowe,
Fire we with outcries storm of rage so rare
That shall be strange to mortal memory.
Such misery tell we
To God and Man, and eke, in fine, to air,
Whereto so many times did I confide
My tale and vainly told as I now tell;
But e'en as error was my birthtide-lot,
That this be one of many doubt I not.
And as to hit the butt so far I fail
E'en if I sinnèd her cease they to chide:
Within mine only Refuge will I 'bide
To speak and faultless sin with free intent.
Sad he so scanty mercies must content!

II

Long I've unlearnt me that complaint of dole
Brings cure of dolours; but a wight in pain
To greet is forcèd an the grief be great.
I *will* outgreet; but weak my voice and vain
To express the sorrows which oppress my soul;
For nor with greeting shall my dole abate.
Who then shall grant me, to relieve my weight
Of sorrow, flowing tears and infinite sighs
Equal those miseries my Sprite o'erpower?
But who at any hour,

Can measure miseries with his tears or cries?
I'll tell, in fine, the love for me design'd
By wrath and woe and all their sovenance;
For other dole hath qualities harder, sterner.
Draw near and hear me each despairing Learner!
And fly the many fed on Esperance
Or wights who fancy Hope will prove her kind;
For Love and Fortune willed, with single mind,
To leave them hopeful, so they comprehend
What measure of unweal in hand they hend.

III

When fro' man's primal grave, the mother's womb,
New eyes on earth I oped, my hapless star
To mar my Fortunes 'gan his will enforce;
And freedom (Free-will given me) to debar:
I learnt a thousand times it was my doom
To know the Better and to work the Worse:
Then with conforming tormentize to curse
My course of coming years, when cast I round
A boyish eye-glance with a gentle zest,
It was my Star's behest
A Boy born blind should deal me life-long wound.
Infantine tear-drops wellèd out the deep
With vague enamoured longings, nameless pine:
My wailing accents fro' my cradle-stound
Already sounded me love-sighing sound.
Thus age and destiny had like design:
For when, peraunter, rocking me to sleep
They sung me Love-songs wherein lovers weep,
Attonce by Nature's will asleep I fell,
So Melancholy witcht me with her spell!

IV

My nurse some Feral was; Fate nilled approve
By any Woman such a name be tane
Who gave me breast; nor seemed it suitable.
Thus was I suckled that my lips indrain
E'en fro' my childhood venom-draught of Love,
Whereof in later years I drained my fill,
Till by long custom failed the draught to kill.

Then an Ideal semblance struck my glance
Of that fere Human deckt with charms in foyson,
Sweet with the suavest poyson,
Who nourisht me with paps of Esperance;
Till later saw mine eyes the original,
Which of my wildest, maddest appetite
Makes sinful error sovran and superb.
Meseems as human form it came disturb,
But scintillating Spirit's divinest light.
So graceful gait, such port imperial
Were hers, unweal vainglory'd self to weal
When in her sight, whose lively sheen and shade
Exceeded aught and all things Nature made.

V

What new unkindly kind of human pain
Had Love not only doled for me to dree
But eke on me was wholly execute?
Implacable harshness cooling fervency
Of Love-Desire (thought's very might and main)
Drave me far distant fro' my settled suit,
Vext and self-shamed to sight its own pursuit.
Hence sombre shades phantastick born and bred
Of trifles promising rashest Esperance;
While boons of happy chance
Were likewise feignèd and enfigurèd.
But her despisal wrought me such dismay
That made my Fancy phrenesy-ward incline,
Turning to disconcert the guiling lure.
Here mine 'twas to divine, and hold for sure,
That all was truest Truth I could divine;
And straightway all I said in shame to unsay;
To see whatso I saw in còntrayr way;
In fine, just Reasons seek for jealousy
Yet were the Unreasons eather far to see.

VI

I know not how she knew that fared she stealing
With Eyën-rays mine inner man which flew
Her-ward with subtlest passage through the eyne
Little by little all fro' me she drew,
E'en as from rain-wet canopy, exhaling
The subtle humours, sucks the hot sunshine.
The pure transparent geste and mien, in fine,

Wherefore inadequate were and lacking sense
"Beauteous" and "Belle" were words withouten weight;
The soft, compassionate
Eye-glance that held the spirit in suspense:
Such were the magick herbs the Heavens all-wise
Drave me a draught to drain, and for long years
To other Being my shape and form transmew'd;
And this transforming with such joy I view'd
That e'en my sorrows snared I with its snares;
And, like the doomèd man, I veiled mine eyes
To hide an evil crescive in such guise;
Like one caressèd and on flattery fed
Of Love, for whom his being was born and bred.

VII

Then who mine absent Life hath power to paint
Wi' discontent of all I bore in view;
That Bide, so far from where she had her Bide,
Speaking, which even what I spake unknew,
Wending, withal unseeing where I went,
And sighing weetless for what cause I sigh'd?
Then, as those torments last endurance tried,
That dreadful dolour which from Tartarus's waves
Shot up on earth and racketh more than all,
Wherefrom shall oft befall
It turn to gentle yearning rage that raves?
Then with repine-ful fury fever-high
Wishing yet wishing not for Love's surceàse;
Shifting to other side for vengeänce,
Desires deprivèd of their esperance,
What now could ever change such ills as these?
Then the fond yearnings for the things gone by,
Pure torment sweet in bitter faculty,
Which from these fiery furies could distill
Sweet tears of Love with pine the soul to thrill?

VIII

For what excuses lone with self I sought,
When my suave Love forfended me to find
Fault in the Thing belovèd and so lovèd?
Such were the feignèd cures that forged my mind
In fear of torments that for ever taught
Life to support itself by snares approvèd.
Thus through a goodly part of Life I rovèd,

Wherein if ever joyed I aught content
Short-lived, immodest, flaw-full, without heed,
'Twas nothing save the seed
That bare me bitter tortures long unspent.
This course continuous dooming to distress,
These wandering steps that strayed o'er every road
So wrought, they quencht for me the flamy thirst
I suffered grow in Sprite, in Soul I nurst
With Thoughts enamoured for my daily food,
Whereby was fed my Nature's tenderness:
And this by habit's long and asperous stress,
Which might of mortals never mote resist,
Was turned to pleasure-taste of being triste.

IX

Thus fared I Life with other interchanging;
I no, but Destiny showing fere unlove;
Yet even thus for other ne'er I'd change.
Me from my dear-loved patrial nide she drove
Over the broad and boisterous Ocean ranging,
Where Life so often saw her èxtreme range.
Now tempting rages rare and missiles strange
Of Mart, she willèd that my eyes should see
And hands should touch, the bitter fruit he dight:
That on this Shield they sight
In painted semblance fire of enemy,
Then ferforth driven, vagrant, peregrine,
Seeing strange nations, customs, tongues, costumes;
Various heavens, qualities different,
Only to follow, passing-diligent
Thee, giglet Fortune! whose fierce will consumes
Man's age upbuilding aye before his eyne
A Hope with semblance of the diamond's shine:
But, when it falleth out of hand we know,
'Twas fragile glass that showed so glorious show.

X

Failed me the ruth of man, and I descried
Friends to unfriendly changèd and contràyr,
In my first peril; and I lackèd ground,
Whelmed by the second, where my feet could fare;
Air for my breathing was my lot denied, [round.
Time failed me, in fine, and failed me Life's dull
What darkling secret, mystery profound

This birth to Life, while Life is doomed withhold
Whate'er the world contain for Life to use!
Yet never Life to lose
Though 'twas already lost times manifold!
In brief my Fortune could no horror make,
Ne certain danger ne ancipitous case
(Injustice dealt by men, whom wild-confused
Misrule, that rights of olden days abused,
O'er neighbour-men upraised to power and place!)
I bore not, lashèd to the sturdy stake,
Of my long suffering, which my heart would break
With importuning persecuting harms
Dasht to a thousand bits by forceful arms.

XI

Number I not so numerous ills as He
Who, 'scaped the wuthering wind and furious flood,
In happy harbour tells his travel-tale;
Yet now, e'en now, my Fortune's wavering mood
To so much misery obligeth me
That e'en to pace one forward pace I quail:
No more shirk I what evils may assail;
No more to falsing welfare I pretend;
For human cunning naught can gar me gain.
In fine on sovran Strain
Of Providence divine I now depend:
This thought, this prospect 'tis at times I greet
My sole consoler for dead hopes and fears.
But human weakness when its eyne alight
Upon the things that fleet, and can but sight
The sadding Memories of the long-past years;
What bread such times I break, what drink I drain,
Are bitter tear-floods I can ne'er refrain,
Save by upbuilding castles based on air,
Phantastick painture fair and false as fair.

XII

For an it possible were that Time and Tide
Could bend them backward and, like Memory, view
The faded footprints of Life's earlier day;
And, web of olden story weaving new,
In sweetest error could my footsteps guide
'Mid bloom of flowers where wont my youth to stray,
Then would the memories of the long sad way

Deal me a larger store of Life-content;
Viewing fair converse and glad company,
Where this and other key
She had for opening hearts to new intent;—
The fields, the frequent stroll, the lovely show,
The view, the snow, the rose, the formosure,
The soft and gracious mien so gravely gay,
The singular friendship casting clean away
All villein longings, earthly and impure,
As one whose Other I can never see;—
Ah, vain, vain memories! whither lead ye me
With this weak heart that still must toil and tire
To tame (as tame it should) your vain Desire?

L'Envoi

No more, Canzon! no more; for I could prate
Sans compt a thousand years; and if befall
Blame to thine over-large and long-drawn strain
We ne'er shall see (assure who blames) contain
An Ocean's water packt in vase so small,
Nor sing I delicate lines in softest tone
For gust of praise; my song to man makes known
Pure Truth wherewith mine own Experience teems;
Would God they were the stuff that builds our dreams!

ADIEU TO COIMBRA

Sweet lucent waters of Mondego-stream,
Of my Remembrance restful jouïssance,
Where far-fet, lingering, traitorous Esperance
Long whiles misled me in a blinding Dream:
Fro' you I part, yea, still I'll ne'er misdeem
That long-drawn Memories which your charms enhance
Forbid me changing and, in every chance,
E'en as I farther speed I nearer seem.
Well may my Fortunes hale this instrument
Of Soul o'er new strange regions wide and side,
Offered to winds and watery element:
But hence my Spirit, by you 'companied,
Borne on the nimble wings that Reverie lent,
Flies home and bathes her, Waters! in your tide.

THOMAS CAMPBELL

(1777–1844)

THE life of Thomas Campbell, though in large measure fortunate, was uneventful. It was not marked with such brilliant successes as followed the career of Scott; nor was fame purchased at the price of so much suffering and error as were paid for their laurels by Byron, Shelley, and Burns; but his star shone with a clear and steady ray, from the youthful hours that saw his first triumph until near life's close. The world's gifts — the poet's fame, and the public honors and rewards that witnessed to it — were given with a generous hand; and until the death of a cherished wife and the loss of his two children — sons, loved with a love beyond the common love of fathers — broke the charm, Campbell might almost have been taken as a type of the happy man of letters.

THOMAS CAMPBELL

Thomas Campbell was born in Glasgow, July 27th, 1777. His family connection was large and respectable, and the branch to which he belonged had been settled for many years in Argyleshire, where they were called the Campbells of Kirnan, from an estate on which the poet's grandfather resided and where he died. His third son, Alexander, the father of the poet, was at one time the head of a firm in Glasgow, doing a profitable business with Falmouth in Virginia; but in common with almost all merchants engaged in the American trade, he was ruined by the War of the Revolution. At the age of sixty-five he found himself a poor man, involved in a costly suit in chancery, which was finally decided against him, and with a wife and nine children dependent upon him. All that he had to live on, at the time his son Thomas was born, was the little that remained to him of his small property when the debts were paid, and some small yearly sums from two provident societies of which he was a member. The poet was fortunate in his parents: both of them were people of high character, warmly devoted to their children, whose education was their chief care,—their idea of education including the training of the heart and the manners as well as the mind.

When eight years old Thomas was sent to the grammar school at Glasgow, where he began the study of Latin and Greek. «I was so early devoted to poetry,» he writes, «that at ten years old, when our master, David Allison, interpreted to us the first Eclogue of Virgil, I was literally thrilled with its beauty. In my thirteenth year I went to the University of Glasgow, and put on the red gown. The joy of the occasion made me unable to eat my breakfast. Whether it was presentiment or the mere castle-building of my vanity, I had even then a day-dream that I should one day be Lord Rector of the university.»

As a boy, Campbell gained a considerable familiarity with the Latin and Greek poets usually read in college, and was always more inclined to pride himself on his knowledge of Greek poetry than on his own reputation in the art. His college life was passed in times of great political excitement. Revolution was in the air, and all youthful spirits were aflame with enthusiasm for the cause of liberty and with generous sympathy for oppressed people, particularly the Poles and the Greeks. Campbell was caught by the sacred fire which later was to touch the lips of Byron and Shelley; and in his earliest published poem his interest in Poland, which never died out from his heart, found its first expression. This poem, 'The Pleasures of Hope,' a work whose title was thenceforth to be inseparably associated with its author's name, was published in 1799, when Campbell was exactly twenty-one years and nine months old. It at once placed him high in public favor, though it met with the usual difficulty experienced by a first poem by an unknown writer, in finding a publisher. The copyright was finally bought by Mundell for sixty pounds, to be paid partly in money and partly in books. Three years after the publication, a London publisher valued it as worth an annuity of two hundred pounds for life; and Mundell, disregarding his legal rights, behaved with so much liberality that from the sale of the first seven editions Campbell received no less than nine hundred pounds. Besides this material testimony to its success, scores of anecdotes show the favor with which it was received by the poets and writers of the time. The greatest and noblest of them all, Walter Scott, was most generous in his welcome. He gave a dinner in Campbell's honor, and introduced him to his friends with a bumper to the author of 'The Pleasures of Hope.'

It seemed the natural thing for a young man so successfully launched in the literary coteries of Edinburgh and Glasgow to pursue his advantage in the larger literary world of London. But Campbell judged himself with humorous severity. «At present,» he writes in a letter, «I am a raw Scotch lad, and in a company of wits and geniuses would make but a dull figure with my northern

brogue and my 'braw Scotch boos.'" The eyes of many of the young men of the time were turned toward Germany, where Goethe and Schiller, Lessing and Wieland, were creating the golden age of their country's literature; and Campbell, full of youthful hope and enthusiasm, and with a little money in his pocket, determined to visit the Continent before settling down to work in London. In 1800 he set out for Ratisbon, which he reached three days before the French entered it with their army. His stay there was crowded with picturesque and tragic incidents, described in his letters to friends at home — "in prose," as his biographer justly says, "which even his best poetry hardly surpasses." From the roof of the Scotch Benedictine Convent of St. James, where Campbell was often hospitably entertained while in Ratisbon, he saw the battle of Hohenlinden, on which he wrote the poem once familiar to every schoolboy. Wearied with the bloody sights of war, he left Ratisbon and the next year returned to England. While living at Altona he wrote no less than fourteen of his minor poems, but few of these escaped the severity of his final judgment when he came to collect his verses for publication. Among these few the best were 'The Exile of Erin' and the noble ode 'Ye Mariners of England,' the poem by which alone, perhaps, his name deserves to live; though 'The Battle of the Baltic' in its original form 'The Battle of Copenhagen' — unfortunately not the one best known — is well worthy of a place beside it.

On his return from the Continent, Campbell found himself received in the warmest manner, not only in the literary world but in circles reckoned socially higher. His poetry hit the taste of all the classes that go to make up the general reading public; his harp had many strings, and it rang true to all the notes of patriotism, humanity, love, and feeling. "His happiest moments at this period," says his biographer, "seem to have been passed with Mrs. Siddons, the Kembles, and his friend Telford, the distinguished engineer, for whom he afterward named his eldest son." Lord Minto, on his return from Vienna, became much interested in Campbell and insisted on his taking up his quarters for the season in his town-house in Hanover Square. When the season was over Lord Minto went back to Scotland, taking the poet with him as traveling companion. At Castle Minto, Campbell found among other visitors Walter Scott, and it was while there that 'Lochiel's Warning' was composed and 'Hohenlinden' revised, and both poems prepared for the press.

In 1803 Campbell married his cousin, Matilda Sinclair. The marriage was a happy one; Washington Irving speaks of the lady's personal beauty, and says that her mental qualities were equally matched with it. "She was, in fact," he adds, "a more suitable wife for a poet than poets' wives are apt to be; and for once a son of song had married a reality and not a poetical fiction."

For seventeen years he supported himself and his family by what was for the most part task-work, not always well paid, and made more onerous by the poor state of his health. In 1801 Campbell's father died, an old man of ninety-one, and with him ceased the small benevolent-society pensions that, with what Thomas and the eldest son living in America could contribute, had hitherto kept the parents in decent comfort. But soon after Thomas's marriage and the birth of his first child, the American brother failed, so that the pious duty of supporting the aged mother now came upon the poet alone. He accepted the addition to his burden as manfully as was to be expected of so generous a nature, but there is no doubt that he was in great poverty for a few years. Although often despondent, and with good reason, his natural cheerfulness and his good sense always came to the rescue, and in his lowest estate he retained the respect and the affection of his many friends.

In 1805 Campbell received a pension of £200, which netted him, when fees and expenses were deducted, £168 a year. Half of this sum he reserved for himself and the remainder he divided between his mother and his two sisters. In 1809 he published 'Gertrude of Wyoming,' which had been completed the year before. It was hailed with delight in Edinburgh and with no less favor in London, and came to a second edition in the spring of 1810. But like most of Campbell's more pretentious poetry, it has failed to keep its place in the world's favor. The scene of the poem is laid in an impossible Pennsylvania where the bison and the beaver, the crocodile, the condor, and the flamingo, live in happy neighborhood in groves of magnolia and olive; while the red Indian launches his pirogue upon the Michigan to hunt the bison, while blissful shepherd swains trip with maidens to the timbrel, and blue-eyed Germans change their swords to pruning-hooks, Andalusians dance the saraband, poor Caledonians drown their homesick cares in transatlantic whisky, and Englishmen plant fair Freedom's tree! The story is as unreal as the landscape, and it is told in a style more labored and artificial by far than that of Pope, to whom indeed the younger poet was often injudiciously compared. Yet it is to be noted that Campbell's prose style was as direct and unaffected as could be wished, while in his two best lyrical poems, 'Ye Mariners of England,' and the first cast of 'The Battle of the Baltic,' he shows a vividness of conception and a power of striking out expression at white heat in which no one of his contemporaries excelled him.

Campbell was deservedly a great favorite in society, and the story of his life at this time is largely the record of his meeting with distinguished people. The Princess of Wales freely welcomed him to her court; he had corresponded with Madame de Staël, and when she came to England he visited her often and at her request read

her his lectures on poetry; he saw much of Mrs. Siddons, and when in Paris in 1814, visited the Louvre in her company to see the statues and pictures of which Napoleon had plundered Italy.

In 1826 Campbell was made Lord Rector of Glasgow University, and in 1828 he was re-elected unanimously. During this second term his wife died, and in 1829 the unprecedented honor of an election for a third term was bestowed upon him, although he had to dispute it with no less a rival than Sir Walter Scott. «When he went to Glasgow to be inaugurated as Lord Rector,» says his biographer, «on reaching the college green he found the boys pelting each other with snowballs. He rushed into the mêlée and flung about his snowballs right and left with great dexterity, much to the delight of the boys but to the great scandal of the professors. He was proud of the piece of plate given him by the Glasgow lads, but of the honor conferred by his college title he was less sensible. He hated the sound of *Doctor* Campbell, and said to an acquaintance that no friend of his would ever call him so.»

The establishment through his direct agency of the University of London was Campbell's most important public work. Later his life was almost wholly engrossed for a time by his interest in the cause of Poland—a cause indeed that from his youth had lain near his heart. But as he grew older and his health declined he became more and more restless, and finally in 1843 took up his residence at Boulogne. His parents, his brothers and sisters, his wife, his two children, so tenderly loved, were all gone. But he still corresponded with his friends, and to the last his talk was cheerful and pleasant. In June, 1844, he died, and in July he was buried in Westminster Abbey in Poets' Corner. About his grave stood Milman, the Duke of Argyle,—the head of his clan,—Sir Robert Peel, Brougham, Lockhart, Macaulay, D'Israeli, Horace Smith, Croly and Thackeray, with many others, and when the words «Dust to dust» were pronounced, Colonel Szyrma, a distinguished Pole, scattered over the coffin a handful of earth from the grave of Kosciuszko at Cracow.

HOPE

From the 'Pleasures of Hope'

At summer eve, when Heaven's ethereal bow
Spans with bright arch the glittering hills below,
Why to yon mountain turns the musing eye,
Whose sunbright summit mingles with the sky?
Why do those cliffs of shadowy tint appear
More sweet than all the landscape smiling near?
'Tis distance lends enchantment to the view,
And robes the mountain in its azure hue.
Thus with delight we linger to survey
The promised joys of life's unmeasured way;
Thus, from afar, each dim-discovered scene
More pleasing seems than all the past hath been,
And every form that Fancy can repair
From dark oblivion glows divinely there.

What potent spirit guides the raptured eye
To pierce the shades of dim futurity?
Can Wisdom lend, with all her heavenly power,
The pledge of Joy's anticipated hour?
Ah no! she darkly sees the fate of man—
Her dim horizon bounded to a span;
Or if she hold an image to the view,
'Tis Nature pictured too severely true.
With thee, sweet Hope, resides the heavenly light
That pours remotest rapture on the sight;
Thine is the charm of life's bewildered way,
That calls each slumbering passion into play.
Waked by thy touch, I see the sister band
On tiptoe watching, start at thy command,
And fly where'er thy mandate bids them steer,
To Pleasure's path or Glory's bright career. . . .

Where is the troubled heart consigned to share
Tumultuous toils or solitary care,
Unblest by visionary thoughts that stray
To count the joys of Fortune's better day?
Lo! nature, life, and liberty relume
The dim-eyed tenant of the dungeon gloom;
A long-lost friend, or hapless child restored,
Smiles at his blazing hearth and social board;
Warm from his heart the tears of rapture flow,
And virtue triumphs o'er remembered woe.

Chide not his peace, proud Reason; nor destroy
The shadowy forms of uncreated joy,

That urge the lingering tide of life, and pour
Spontaneous slumber on his midnight hour.
Hark! the wild maniac sings, to chide the gale
That wafts so slow her lover's distant sail;
She, sad spectatress, on the wintry shore,
Watched the rude surge his shroudless corse that bore,
Knew the pale form, and shrieking in amaze,
Clasped her cold hands, and fixed her maddening gaze;
Poor widowed wretch! 'Twas there she wept in vain,
Till Memory fled her agonizing brain:—
But Mercy gave, to charm the sense of woe,
Ideal peace, that truth could ne'er bestow;
Warm on her heart the joys of Fancy beam,
And aimless Hope delights her darkest dream.
Oft when yon moon has climbed the midnight sky,
And the lone sea-bird wakes its wildest cry,
Piled on the steep, her blazing fagots burn
To hail the bark that never can return;
And still she waits, but scarce forbears to weep
That constant love can linger on the deep.

THE FALL OF POLAND

From the 'Pleasures of Hope'

O SACRED Truth! thy triumph ceased a while,
And Hope, thy sister, ceased with thee to smile,
When leagued Oppression poured to Northern wars
Her whiskered pandoors and her fierce hussars,
Waved her dread standard to the breeze of morn,
Pealed her loud drum, and twanged her trumpet horn;
Tumultuous horror brooded o'er her van,
Presaging wrath to Poland—and to man!
Warsaw's last champion from her height surveyed,
Wide o'er the fields, a waste of ruin laid—
O Heaven! he cried,—my bleeding country save!
Is there no hand on high to shield the brave?
Yet, though destruction sweep those lovely plains,
Rise, fellow-men! our country yet remains.
By that dread name, we wave the sword on high,
And swear for her to live! with her to die!
He said, and on the rampart-heights arrayed
His trusty warriors, few but undismayed;
Firm-paced and slow, a horrid front they form,
Still as the breeze, but dreadful as the storm;

Low murmuring sounds along their banners fly,
Revenge, or death—the watchword and reply;
Then pealed the notes, omnipotent to charm,
And the loud tocsin tolled their last alarm!
In vain, alas! in vain, ye gallant few!
From rank to rank your volleyed thunder flew;
Oh, bloodiest picture in the book of Time,
Sarmatia fell, unwept, without a crime;
Found not a generous friend, a pitying foe,
Strength in her arms, nor mercy in her woe!
Dropped from her nerveless grasp the shattered spear,
Closed her bright eye and curbed her high career;
Hope for a season bade the world farewell,
And Freedom shrieked, as Kosciusko fell!
The sun went down, nor ceased the carnage there;
Tumultuous Murder shook the midnight air—
On Prague's proud arch the fires of ruin glow,
His blood-dyed waters murmuring far below;
The storm prevails, the rampart yields a way,
Bursts the wild cry of horror and dismay!
Hark, as the smoldering piles with thunder fall,
A thousand shrieks for hopeless mercy call!
Earth shook—red meteors flashed along the sky,
And conscious Nature shuddered at the cry!
O righteous Heaven! ere Freedom found a grave,
Why slept the sword, omnipotent to save?
Where was thine arm, O Vengeance! where thy rod,
That smote the foes of Zion and of God;
That crushed proud Ammon, when his iron car
Was yoked in wrath, and thundered from afar?
Where was the storm that slumbered till the host
Of blood-stained Pharaoh left their trembling coast;
Then bade the deep in wild commotion flow,
And heaved an ocean on their march below?
Departed spirits of the mighty dead!
Ye that at Marathon and Leuctra bled!
Friends of the world! restore your swords to man,
Fight in his sacred cause, and lead the van;
Yet for Sarmatia's tears of blood atone,
And make her arm puissant as your own;
Oh! once again to Freedom's cause return
The patriot Tell, the Bruce of Bannockburn!

THE SLAVE

From the 'Pleasures of Hope'

AND say, supernal Powers! who deeply scan
Heaven's dark decrees, unfathomed yet by man,—
When shall the world call down, to cleanse her shame,
That embryo spirit, yet without a name,
That friend of Nature, whose avenging hands
Shall burst the Libyan's adamantine bands?
Who, sternly marking on his native soil
The blood, the tears, the anguish and the toil,
Shall bid each righteous heart exult to see
Peace to the slave, and vengeance on the free!
Yet, yet, degraded men! th' expected day
That breaks your bitter cup is far away;
Trade, wealth, and fashion ask you still to bleed,
And holy men give Scripture for the deed;
Scourged and debased, no Briton stoops to save
A wretch, a coward—yes, because a slave!
Eternal Nature! when thy giant hand
Had heaved the floods and fixed the trembling land,
When life sprang startling at thy plastic call,
Endless thy forms, and man the lord of all:—
Say, was that lordly form inspired by thee,
To wear eternal chains and bow the knee?
Was man ordained the slave of man to toil,
Yoked with the brutes, and fettered to the soil,
Weighed in a tyrant's balance with his gold?
No! Nature stamped us in a heavenly mold!
She bade no wretch his thankless labor urge,
Nor, trembling, take the pittance and the scourge;
No homeless Libyan, on the stormy deep,
To call upon his country's name and weep!
Lo! once in triumph, on his boundless plain,
The quivered chief of Congo loved to reign;
With fires proportioned to his native sky,
Strength in his arm, and lightning in his eye;
Scoured with wild feet his sun-illumined zone,
The spear, the lion, and the woods, his own:
Or led the combat, bold without a plan,
An artless savage, but a fearless man.

The plunderer came;—alas! no glory smiles
For Congo's chief, on yonder Indian isles;
Forever fallen! no son of nature now,
With Freedom chartered on his manly brow.
Faint, bleeding, bound, he weeps the night away,
And when the sea-wind wafts the dewless day,
Starts, with a bursting heart, for evermore
To curse the sun that lights their guilty shore!

The shrill horn blew; at that alarum knell
His guardian angel took a last farewell.
That funeral dirge to darkness hath resigned
The fiery grandeur of a generous mind.
Poor fettered man! I hear thee breathing low
Unhallowed vows to Guilt, the child of Woe:
Friendless thy heart; and canst thou harbor there
A wish but death—a passion but despair?

The widowed Indian, when her lord expires,
Mounts the dread pile, and braves the funeral fires:
So falls the heart at Thraldom's bitter sigh;
So Virtue dies, the spouse of Liberty!

DEATH AND A FUTURE LIFE

From the 'Pleasures of Hope'

UNFADING Hope! when life's last embers burn,
When soul to soul, and dust to dust return!
Heaven to thy charge resigns the awful hour.
Oh, then thy kingdom comes! Immortal Power!
What though each spark of earth-born rapture fly
The quivering lip, pale cheek, and closing eye,—
Bright to the soul thy seraph hands convey
The morning dream of life's eternal day—
Then, then the triumph and the trance begin,
And all the phœnix spirit burns within!

Oh deep-enchanting prelude to repose,
The dawn of bliss, the twilight of our woes!
Yet half I hear the panting spirit sigh,
It is a dread and awful thing to die!
Mysterious worlds, untraveled by the sun!
Where Time's far-wandering tide has never run,—
From your unfathomed shades and viewless spheres
A warning comes, unheard by other ears.

'Tis Heaven's commanding trumpet, long and loud,
Like Sinai's thunder, pealing from the cloud!
While Nature hears, with terror-mingled trust,
The shock that hurls her fabric to the dust;
And like the trembling Hebrew, when he trod
The roaring waves, and called upon his God,
With mortal terrors clouds immortal bliss,
And shrieks, and hovers o'er the dark abyss!
Daughter of Faith, awake, arise, illume
The dread unknown, the chaos of the tomb;
Melt and dispel, ye spectre doubts, that roll
Cimmerian darkness o'er the parting soul!
Fly, like the moon-eyed herald of Dismay,
Chased on his night-steed by the star of day!
The strife is o'er — the pangs of Nature close,
And life's last rapture triumphs o'er her woes.
Hark! as the spirit eyes, with eagle gaze,
The noon of Heaven undazzled by the blaze,
On heavenly winds that waft her to the sky
Float the sweet tones of star-born melody;
Wild as that hallowed anthem sent to hail
Bethlehem's shepherds in the lonely vale,
When Jordan hushed his waves, and midnight still
Watched on the holy towers of Zion hill.
Soul of the just! companion of the dead!
Where is thy home, and whither art thou fled?
Back to its heavenly source thy being goes,
Swift as the comet wheels to whence he rose;
Doomed on his airy path a while to burn,
And doomed like thee to travel and return.
Hark! from the world's exploding centre driven,
With sounds that shook the firmament of Heaven,
Careers the fiery giant, fast and far,
On bickering wheels and adamantine car;
From planet whirled to planet more remote,
He visits realms beyond the reach of thought;
But wheeling homeward, when his course is run,
Curbs the red yoke, and mingles with the sun:
So hath the traveler of earth unfurled
Her trembling wings, emerging from the world;
And o'er the path by mortal never trod,
Sprung to her source, the bosom of her God!
Oh, lives there, Heaven, beneath thy dread expanse,
One hopeless, dark idolater of Chance,

Content to feed, with pleasures unrefined,
The lukewarm passions of a lowly mind,
Who, moldering earthward, reft of every trust,
In joyless union wedded to the dust,
Could all his parting energy dismiss,
And call this barren world sufficient bliss?
There live, alas! of heaven-directed mien,
Of cultured soul, and sapient eye serene,
Who hail thee, Man! the pilgrim of a day,
Spouse of the worm, and brother of the clay;
Frail as the leaf in Autumn's yellow bower,
Dust in the wind, or dew upon the flower;
A friendless slave, a child without a sire,
Whose mortal life and momentary fire
Light to the grave his chance-created form,
As ocean-wrecks illuminate the storm;
And when the guns' tremendous flash is o'er,
To-night and silence sink for evermore!

Are these the pompous tidings ye proclaim,
Lights of the world, and demigods of Fame?
Is this your triumph — this your proud applause,
Children of Truth, and champions of her cause?
For this hath Science searched, on weary wing,
By shore and sea, each mute and living thing?
Launched with Iberia's pilot from the steep,
To worlds unknown, and isles beyond the deep?
Or round the cope her living chariot driven,
And wheeled in triumph through the signs of Heaven?
O star-eyed Science, hast thou wandered there,
To waft us home the message of despair?
Then bind the palm, thy sage's brow to suit,
Of blasted leaf and death-distilling fruit.
Ah me! the laureled wreath that Murder rears,
Blood-nursed, and watered by the widow's tears,
Seems not so foul, so tainted, and so dread,
As waves the nightshade round the skeptic's head.
What is the bigot's torch, the tyrant's chain?
I smile on death, if Heavenward Hope remain!
But if the warring winds of Nature's strife
Be all the faithless charter of my life;
If Chance awaked, inexorable power,
This frail and feverish being of an hour;
Doomed o'er the world's precarious scene to sweep,
Swift as the tempest travels on the deep;

To know Delight but by her parting smile,
And toil, and wish, and weep a little while;—
Then melt, ye elements, that formed in vain
This troubled pulse and visionary brain!
Fade, ye wild flowers, memorials of my doom,
And sink, ye stars, that light me to the tomb!
Truth, ever lovely,—since the world began,
The foe of tyrants, and the friend of man,—
How can thy words from balmy slumber start
Reposing Virtue, pillowed on the heart!
Yet if thy voice the note of thunder rolled,
And that were true which Nature never told,
Let Wisdom smile not on her conquered field:
No rapture dawns, no treasure is revealed.
Oh! let her read, nor loudly, nor elate,
The doom that bars us from a better fate;
But, sad as angels for the good man's sin,
Weep to record, and blush to give it in!

LOCHIEL'S WARNING

WIZARD

LOCHIEL, Lochiel! beware of the day
When the Lowlands shall meet thee in battle array!
For a field of the dead rushes red on my sight,
And the clans of Culloden are scattered in fight.
They rally, they bleed, for their kingdom and crown;
Woe, woe to the riders that trample them down!
Proud Cumberland prances, insulting the slain,
And their hoof-beaten bosoms are trod to the plain.
But hark! through the fast-flashing lightning of war,
What steed to the desert flies frantic and far?
'Tis thine, O Glenullin! whose bride shall await,
Like a love-lighted watch-fire, all night at the gate.
A steed comes at morning; no rider is there;
But its bridle is red with the sign of despair.
Weep, Albin! to death and captivity led!
Oh weep! but thy tears cannot number the dead:
For a merciless sword on Culloden shall wave,
Culloden! that reeks with the blood of the brave.

LOCHIEL

Go, preach to the coward, thou death-telling seer!
Or, if gory Culloden so dreadful appear,

Draw, dotard, around thy old wavering sight
This mantle, to cover the phantoms of fright.

WIZARD

Ha! laugh'st thou, Lochiel, my vision to scorn?
Proud bird of the mountain, thy plume shall be torn!
Say, rushed the bold eagle exultingly forth,
From his home in the dark rolling clouds of the north?
Lo! the death-shot of foemen outspeeding, he rode
Companionless, bearing destruction abroad;
But down let him stoop from his havoc on high!
Ah! home let him speed,—for the spoiler is nigh.
Why flames the far summit? Why shoot to the blast
Those embers, like stars from the firmament cast?
'Tis the fire-shower of ruin, all dreadfully driven
From his eyrie, that beacons the darkness of heaven.
O crested Lochiel! the peerless in might,
Whose banners arise on the battlements' height,
Heaven's fire is around thee, to blast and to burn;
Return to thy dwelling! all lonely return!
For the blackness of ashes shall mark where it stood,
And a wild mother scream o'er her famishing brood.

LOCHIEL

False Wizard, avaunt! I have marshaled my clan;
Their swords are a thousand, their bosoms are one!
They are true to the last of their blood and their breath,
And like reapers descend to the harvest of death.
Then welcome be Cumberland's steed to the shock!
Let him dash his proud foam like a wave on the rock!
But woe to his kindred, and woe to his cause,
When Albin her claymore indignantly draws;
When her bonneted chieftains to victory crowd,
Clanronald the dauntless, and Moray the proud,
All plaided and plumed in their tartan array—

WIZARD

Lochiel, Lochiel! beware of the day;
For, dark and despairing, my sight I may seal,
But man cannot cover what God would reveal;
'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before.
I tell thee, Culloden's dread echoes shall ring
With the bloodhounds that bark for thy fugitive king.

Lo! anointed by Heaven with the vials of wrath,
Behold, where he flies on his desolate path!
Now in darkness and billows, he sweeps from my sight:
Rise, rise! ye wild tempests, and cover his flight!
'Tis finished. Their thunders are hushed on the moors:
Culloden is lost, and my country deplores.
But where is the iron-bound prisoner? where?
For the red eye of battle is shut in despair.
Say, mounts he the ocean wave, banished, forlorn,
Like a limb from his country cast bleeding and torn?
Ah no! for a darker departure is near;
The war-drum is muffled, and black is the bier;
His death-bell is tolling: O Mercy, dispel
Yon sight, that it freezes my spirit to tell!
Life flutters convulsed in his quivering limbs,
And his blood-streaming nostril in agony swims.
Accursed be the fagots that blaze at his feet,
Where his heart shall be thrown ere it ceases to beat,
With the smoke of its ashes to poison the gale—

LOCHIEL

Down, soothless insulter! I trust not the tale:
For never shall Albin a destiny meet
So black with dishonor, so foul with retreat.
Though my perishing ranks should be strewed in their gore,
Like ocean-weeds heaped on the surf-beaten shore,
Lochiel, untainted by flight or by chains,
While the kindling of life in his bosom remains,
Shall victor exult, or in death be laid low,
With his back to the field, and his feet to the foe!
And, leaving in battle no blot on his name,
Look proudly to Heaven from the death-bed of fame.

THE SOLDIER'S DREAM

Our bugles sang truce—for the night-cloud had lowered,
And the sentinel stars set their watch in the sky;
And thousands had sunk on the ground overpowered,
The weary to sleep, and the wounded to die.

When reposing that night on my pallet of straw,
By the wolf-scaring fagot that guarded the slain,
At the dead of the night a sweet vision I saw,
And thrice ere the morning I dreamt it again.

Methought from the battle-field's dreadful array,
Far, far I had roamed on a desolate track:
'Twas Autumn,—and sunshine arose on the way
To the home of my fathers, that welcomed me back.

I flew to the pleasant fields traversed so oft
In life's morning march, when my bosom was young;
I heard my own mountain-goats bleating aloft,
And knew the sweet strain that the corn-reapers sung.

Then pledged we the wine-cup, and fondly I swore
From my home and my weeping friends never to part;
My little ones kissed me a thousand times o'er,
And my wife sobbed aloud in her fullness of heart.

"Stay, stay with us,—rest; thou art weary and worn!"
And fain was their war-broken soldier to stay:—
But sorrow returned with the dawning of morn,
And the voice in my dreaming ear melted away.

LORD ULLIN'S DAUGHTER

A CHIEFTAIN, to the Highlands bound,
Cries, "Boatman, do not tarry!
And I'll give thee a silver pound,
To row us o'er the ferry."

"Now who be ye, would cross Lochgyle,
This dark and stormy water?"
"O, I'm the chief of Ulva's isle,
And this Lord Ullin's daughter.

"And fast before her father's men
Three days we've fled together;
For should he find us in the glen,
My blood would stain the heather.

"His horsemen hard behind us ride;
Should they our steps discover,
Then who will cheer my bonny bride
When they have slain her lover?"

Out spoke the hardy Highland wight,
"I'll go, my chief—I'm ready:—
It is not for your silver bright,
But for your winsome lady:

"And by my word! the bonny bird
In danger shall not tarry;
So though the waves are raging white,
I'll row you o'er the ferry."

By this the storm grew loud apace,
The water-wraith was shrieking;
And in the scowl of heaven each face
Grew dark as they were speaking.

But still as wilder blew the wind,
And as the night grew drearer,
Adown the glen rode armèd men,
Their trampling sounded nearer.

"O haste thee, haste!" the lady cries,
"Though tempests round us gather,
I'll meet the raging of the skies,
But not an angry father."

The boat has left a stormy land,
A stormy sea before her,
When, oh! too strong for human hand,
The tempest gathered o'er her.

And still they rowed amidst the roar
Of waters fast prevailing:
Lord Ullin reached that fatal shore;
His wrath was changed to wailing.

For sore dismayed, through storm and shade,
His child he did discover:
One lovely hand she stretched for aid,
And one was round her lover.

"Come back! come back!" he cried in grief,
"Across this stormy water:
And I'll forgive your Highland chief,
My daughter!—oh, my daughter!"

'Twas vain: the loud waves lashed the shore,
Return or aid preventing:—
The waters wild went o'er his child,
And he was left lamenting.

THE EXILE OF ERIN

THERE came to the beach a poor Exile of Erin,
The dew on his thin robe was heavy and chill:
For his country he sighed, when at twilight repairing
To wander alone by the wind-beaten hill:
But the day-star attracted his eye's sad devotion,
For it rose o'er his own native isle of the ocean,
Where once, in the fire of his youthful emotion,
He sang the bold anthem of *Erin go bragh.*

Sad is my fate! said the heart-broken stranger;
The wild deer and wolf to a covert can flee,
But I have no refuge from famine and danger,
A home and a country remain not to me.
Never again, in the green sunny bowers
Where my forefathers lived, shall I spend the sweet hours,
Or cover my harp with the wild-woven flowers,
And strike to the numbers of *Erin go bragh!*

Erin, my country! though sad and forsaken,
In dreams I revisit thy sea-beaten shore;
But, alas! in a far foreign land I awaken,
And sigh for the friends who can meet me no more!
O cruel fate! wilt thou never replace me
In a mansion of peace, where no perils can chase me?
Never again shall my brothers embrace me?
They died to defend me, or live to deplore!

Where is my cabin door, fast by the wildwood?
Sisters and sire! did ye weep for its fall?
Where is the mother that looked on my childhood?
And where is the bosom-friend, dearer than all?
Oh! my sad heart! long abandoned by pleasure,
Why did it dote on a fast fading treasure?
Tears, like the raindrop, may fall without measure,
But rapture and beauty they cannot recall.

Yet all its sad recollections suppressing,
One dying wish my lone bosom can draw;
Erin! an exile bequeaths thee his blessing!
Land of my forefathers! *Erin go bragh!*
Buried and cold, when my heart stills her motion,
Green be thy fields, sweetest isle of the ocean!
And thy harp-striking bards sing aloud with devotion—
Erin mavournin—*Erin go bragh!*

YE MARINERS OF ENGLAND

Ye Mariners of England!
That guard our native seas;
Whose flag has braved, a thousand years,
The battle and the breeze!
Your glorious standard launch again
To match another foe!
And sweep through the deep,
While the stormy winds do blow;
While the battle rages loud and long,
And the stormy winds do blow.

The spirit of your fathers
Shall start from every wave!—
For the deck it was their field of fame,
And Ocean was their grave:
Where Blake and mighty Nelson fell,
Your manly hearts shall glow,
As ye sweep through the deep,
While the stormy winds do blow;
While the battle rages loud and long,
And the stormy winds do blow.

Britannia needs no bulwark,
No towers along the steep;
Her march is o'er the mountain-waves,
Her home is on the deep.
With thunders from her native oak
She quells the floods below,—
As they roar on the shore,
When the stormy winds do blow;
When the battle rages loud and long,
And the stormy winds do blow.

The meteor flag of England
Shall yet terrific burn,
Till danger's troubled night depart,
And the star of peace return.
Then, then, ye ocean-warriors!
Our song and feast shall flow
To the fame of your name,
When the storm has ceased to blow;
When the fiery fight is heard no more,
And the storm has ceased to blow.

HOHENLINDEN

On Linden, when the sun was low,
All bloodless lay th' untrodden snow;
And dark as winter was the flow
Of Iser, rolling rapidly.

But Linden saw another sight,
When the drum beat, at dead of night,
Commanding fires of death to light
The darkness of her scenery.

By torch and trumpet fast arrayed,
Each horseman drew his battle-blade,
And furious every charger neighed,
To join the dreadful revelry.

Then shook the hills with thunder riven,
Then rushed the steed to battle driven,
And louder than the bolts of heaven
Far flashed the red artillery.

But redder yet that light shall glow
On Linden's hills of stainèd snow,
And bloodier yet the torrent flow
Of Iser, rolling rapidly.

'Tis morn, but scarce yon level sun
Can pierce the war-clouds, rolling dun,
Where furious Frank and fiery Hun
Shout in their sulph'rous canopy.

The combat deepens. On, ye brave,
Who rush to glory or the grave!
Wave, Munich! all thy banners wave,
And charge with all thy chivalry!

Few, few shall part where many meet!
The snow shall be their winding-sheet,
And every turf beneath their feet
Shall be a soldier's sepulchre.

THE BATTLE OF COPENHAGEN

Of Nelson and the North
Sing the day!
When, their haughty powers to vex,
He engaged the Danish decks,
And with twenty floating wrecks
Crowned the fray!

All bright, in April's sun,
Shone the day!
When a British fleet came down
Through the islands of the crown,
And by Copenhagen town
Took their stay.

In arms the Danish shore
Proudly shone;
By each gun the lighted brand,
In a bold determined hand,
And the Prince of all the land
Led them on!

For Denmark here had drawn
All her might!
From her battle-ships so vast
She had hewn away the mast,
And at anchor to the last
Bade them fight!

Another noble fleet
Of their line
Rode out, but these were naught
To the batteries, which they brought,
Like Leviathans afloat,
In the brine.

It was ten of Thursday morn,
By the chime;
As they drifted on their path
There was silence deep as death,
And the boldest held his breath
For a time—

Ere a first and fatal round
Shook the flood;

Every Dane looked out that day,
Like the red wolf on his prey,
And he swore his flag to sway
O'er our blood.

Not such a mind possessed
England's tar;
'Twas the love of noble game
Set his oaken heart on flame,
For to him 'twas all the same—
Sport and war.

All hands and eyes on watch,
As they keep;
By their motion light as wings,
By each step that haughty springs,
You might know them for the kings
Of the deep!

'Twas the Edgar first that smote
Denmark's line;
As her flag the foremost soared,
Murray stamped his foot on board,
And an hundred cannons roared
At the sign!

Three cheers of all the fleet
Sung huzza!
Then, from centre, rear, and van,
Every captain, every man,
With a lion's heart began
To the fray.

Oh, dark grew soon the heavens—
For each gun
From its adamantine lips
Spread a death-shade round the ships,
Like a hurricane eclipse
Of the sun.

Three hours the raging fire
Did not slack;
But the fourth, their signals drear
Of distress and wreck appear,
And the Dane a feeble cheer
Sent us back.

The voice decayed, their shots
Slowly boom.
They ceased — and all is wail,
As they strike the shattered sail,
Or in conflagration pale
Light the gloom.

Oh death! — it was a sight
Filled our eyes!
But we rescued many a crew
From the waves of scarlet hue,
Ere the cross of England flew
O'er her prize.

Why ceased not here the strife,
O ye brave?
Why bleeds old England's band,
By the fire of Danish land,
That smites the very hand
Stretched to save?

But the Britons sent to warn
Denmark's town;
Proud foes, let vengeance sleep;
If another chain-shot sweep,
All your navy in the deep
Shall go down!

Then, peace instead of death
Let us bring!
If you'll yield your conquered fleet,
With the crews, at England's feet,
And make submission meet
To our king!

Then death withdrew his pall
From the day;
And the sun looked smiling bright
On a wide and woful sight,
Where the fires of funeral light
Died away.

Yet all amidst her wrecks,
And her gore,
Proud Denmark blest our chief

That he gave her wounds relief;
And the sounds of joy and grief
Filled her shore.

All round, outlandish cries
Loudly broke;
But a nobler note was rung,
When the British, old and young,
To their bands of music sung
'Hearts of Oak!'

Cheer! cheer! from park and tower,
London town!
When the King shall ride in state
From St. James's royal gate,
And to all his peers relate
Our renown!

The bells shall ring! the day
Shall not close,
But a blaze of cities bright
Shall illuminate the night,
And the wine-cup shine in light
As it flows!

Yet—yet—amid the joy
And uproar,
Let us think of them that sleep
Full many a fathom deep
All beside thy rocky steep,
Elsinore!

Brave hearts, to Britain's weal
Once so true!
Though death has quenched your flame,
Yet immortal be your name!
For ye died the death of fame
With Riou!

Soft sigh the winds of heaven
O'er your grave!
While the billow mournful rolls,
And the mermaid's song condoles,
Singing—"Glory to the souls
Of the brave!"

FROM THE 'ODE TO WINTER'

BUT howling winter fled afar,
To hills that prop the polar star,
And loves on deer-borne car to ride
With barren Darkness by his side,
Round the shore where loud Lofoden
Whirls to death the roaring whale,
Round the hall where Runic Odin
Howls his war-song to the gale;
Save when adown the ravaged globe
He travels on his native storm,
Deflowering Nature's grassy robe,
And trampling on her faded form:—
Till light's returning lord assume
The shaft that drives him to his polar field;
Of power to pierce his raven plume
And crystal-covered shield.
O sire of storms! whose savage ear
The Lapland drum delights to hear,
When Frenzy with her bloodshot eye
Implores thy dreadful deity,
Archangel! power of desolation!
Fast descending as thou art,
Say, hath mortal invocation
Spells to touch thy stony heart?
Then, sullen Winter, hear my prayer,
And gently rule the ruined year;
Nor chill the wanderer's bosom bare,
Nor freeze the wretch's falling tear;—
To shuddering Want's unmantled bed
Thy horror-breathing agues cease to lead,
And gently on the orphan head
Of innocence descend.—
But chiefly spare, O king of clouds!
The sailor on his airy shrouds;
When wrecks and beacons strew the steep,
And spectres walk along the deep.
Milder yet thy snowy breezes
Pour on yonder tented shores,
Where the Rhine's broad billow freezes,
Or the dark-brown Danube roars.

CAMPION

(–1619)

BY ERNEST RHYS

DR. THOMAS CAMPION, lyric poet, musician, and doctor of medicine,—who, of the three liberal arts that he practiced, is remembered now mainly for his poetry,—was born about the middle of the sixteenth century; the precise date and place being unknown. It has been conjectured that he came of an Essex family; but the evidence for this falls through. Nor was he, as has been ingeniously supposed, of any relationship to his namesake Edmund Campion, the Jesuit. What is certain, and thrice interesting in the case of such a poet, is that he was so nearly a contemporary of Shakespeare's. He was living in London all through the period of Shakespeare's mastery of the English stage, and survived him only by some three or four years. From an entry in the register of St. Dunstan's-in-the-West, Fleet Street, we learn that Campion was buried there in February, 1619–20. But although it is clear that the two poets, one the most famous, the other well-nigh the least known, in the greater Elizabethan galaxy, must have often encountered in the narrower London of that day, there is no single reference in the lives or works of either connecting one with the other.

We first hear of Campion at Gray's Inn, where he was admitted a member in 1586, from which it is clear that his first idea was to go in for law. He tired of it before he was called to the bar, however; and turning to medicine instead, he seems to have studied for his M. D. at Cambridge, and thereafter repaired again to London and begun to practice as a physician,—very successfully, as the names of some of his more distinguished patients show. A man of taste, in the very finest sense,—cultured, musical, urbane,—his own Latin epigrams alone would show that he had all that social instinct and tact which count for so much in a doctor's career. He was fortunate, too, in finding in London the society best adapted to stimulate his finely intellectual and artistic faculty. The first public sign of his literary art was his book of 'Poemata,' the Latin epigrams referred to, which appeared in 1595, and every copy of which has disappeared. Fortunately a second series of epigrams, written in maturer years, gave him an excuse to republish the first series in connection with them, in the year of his death, 1619. From the two series we learn many interesting facts about his circle of friends and himself, and the

evident ease and pleasantness of his life, late and early. There is the same sense of style in his Latin verse that one finds in his English lyrics; but though he had a pretty wit, with a sufficient salt in it on occasion, — as in his references to Barnabe Barnes, — his faculty was clearly more lyrical than epigrammatical, and his lyric poems are all that an exacting posterity is likely to allow him to carry up the steep approach to the House of Fame.

His earliest collection of these exquisite little poems was not issued under his own name, but under that of Philip Rosetter the musician, who wrote the music for half the book; the other half being of Campion's own composition. This, the first of the delightful set of old music-books which are the only source we have to draw upon for his lyric poems, was published in 1601. There is no doubt that for many years previous to this, Campion had been in the habit of writing both the words and music of such songs for the private delectation of his friends and himself. Some of his very finest lyrics, as memorable as anything he has given us, appear in this first volume of 1601.

The second collection of Campion's songs was published, this time under his own name, probably in 1613. It is entitled 'Two Books of Airs': the first, 'Divine and Moral Songs,' which include some of the finest examples of their kind in all English literature; the second book, 'Light Conceits of Lovers,' is very well described by its title, containing many sweetest love-songs. We have not yet exhausted the list of Campion's music-books. In 1617 two more, 'The Third & Fourth Books of Airs,' were published in another small folio; and these again afford songs fine enough for any anthology. Meanwhile we have passed by all his Masques, which are among the prettiest of their kind, and as full of lyrical moments as of picturesque effects. The first was performed at Whitehall for the marriage of "my Lord Hayes" (Sir James Hay), on Twelfth Night, 1606–7. Three more were written by Campion in 1613; and in the same year he published his 'Songs of Mourning,' prompted by the untimely death of the promising young Prince Henry, which had taken place in November, 1612. These songs, which do not show Campion at his best, were set to music by Copario (alias John Cooper). This completes the list of Campion's poetry; but besides his actual practice in the arts of poetry and music, he wrote on the theory of both. His interesting 'Observations in the Art of English Poesie' (1602) resolves itself into a naïve attack upon the use of rhyme in poetry, which comes paradoxically enough from one who was himself so exquisite a rhymer, and which called forth a very convincing reply in Daniel's 'Defence of Rhyme.' The 'Observations' contain some very taking examples of what may be done in the lyric form, without rhyme. Campion's

musical pamphlet is less generally interesting, since counterpoint, on which he offered some practical rules, and the theory of music, have traveled so far since he wrote. It remains only to add that Campion remained in the limbo of forgotten poets from his own day until ours, when Professor Arber and Mr. A. H. Bullen in their different anthologies and editions rescued him for us. Mr. Bullen's privately printed volume of his works appeared in 1889. The present writer has more recently (1896) edited a very full selection of the lyrics in the 'Lyric Poets' series. Campion's fame, without doubt, is destined to grow steadily from this time forth, based as it is on poems which so perfectly and exquisitely satisfy the lyric sense and the lyric relationship between music and poetry.

Ernest Rhys

A HYMN IN PRAISE OF NEPTUNE

Of Neptune's empire let us sing,
At whose command the waves obey;
To whom the rivers tribute pay,
Down the high mountains sliding;
To whom the scaly nation yields
Homage for the crystal fields
Wherein they dwell;
And every sea-god pays a gem
Yearly out of his wat'ry cell,
To deck great Neptune's diadem.

The Tritons dancing in a ring
Before his palace gates do make
The water with their echoes quake,
Like the great thunder sounding:
The sea-nymphs chant their accents shrill,
And the Syrens, taught to kill
With their sweet voice,
Make every echoing rock reply,
Unto their gentle murmuring noise,
The praise of Neptune's empery.

From 'Ward's English Poets.'

OF CORINNA'S SINGING

WHEN to her lute Corinna sings,
Her voice revives the leaden strings,
And doth in highest notes appear
As any challenged echo clear.
But when she doth of mourning speak,
E'en with her sighs the strings do break.
And as her lute doth live and die,
Led by her passions, so must I:
For when of pleasure she doth sing,
My thoughts enjoy a sudden spring;
But if she do of sorrow speak,
E'en from my heart the strings do break.

From 'Ward's English Poets'

FROM 'DIVINE AND MORAL SONGS'

(A. H. Bullen's modern text)

NEVER weather-beaten sail more willing bent to shore,
Never tired pilgrim's limbs affected slumber more,
Than my wearied sprite now longs to fly out of my troubled breast.
O come quickly, sweetest Lord, and take my soul to rest!

Ever blooming are the joys of heaven's high Paradise;
Cold age deafs not there our ears, nor vapor dims our eyes:
Glory there the sun outshines, whose beams the Blessèd only see,
O come quickly, glorious Lord, and raise my sprite to Thee!

TO A COQUETTE

(A. H. Bullen's modern text)

WHEN thou must home to shades of underground,
And there arrived, a new admired guest,
The beauteous spirits do engirt thee round,
White Iope, blithe Helen, and the rest,
To hear the stories of thy finished love
From that smooth tongue whose music hell can move;

Then wilt thou speak of banqueting delights,
Of masques and revels which sweet youth did make,

Of tourneys and great challenges of knights,
And all these triumphs for thy beauty's sake:
When thou hast told these honors done to thee,
Then tell, O tell, how thou didst murder me.

SONGS FROM 'LIGHT CONCEITS OF LOVERS'

WHERE shee her sacred bowre adornes,
The Rivers clearely flow;
The groves and medowes swell with flowres,
The windes all gently blow.
Her Sunne-like beauty shines so fayre,
Her Spring can never fade:
Who then can blame the life that strives
To harbour in her shade?

Her grace I sought, her love I wooed;
Her love though I obtaine,
No time, no toyle, no vow, no faith,
Her wishèd grace can gaine.
Yet truth can tell my heart is hers,
And her will I adore;
And from that love when I depart,
Let heav'n view me no more!

GIVE beauty all her right,—
She's not to one forme tyed;
Each shape yeelds faire delight,
Where her perfections bide.
Helen, I grant, might pleasing be;
And Ros'mond was as sweet as shee.

Some, the quicke eye commends;
Some, swelling lips and red;
Pale lookes have many friends,
Through sacred sweetnesse bred.
Medowes have flowres that pleasure move,
Though Roses are the flowres of love.

Free beauty is not bound
To one unmovèd clime:
She visits ev'ry ground,
And favours ev'ry time.
Let the old loves with mine compare,
My Sov'raigne is as sweet and fair.

GEORGE CANNING

(1770–1827)

THE political history of this famous British statesman is told by Robert Bell (1846), by F. H. Hill (English Worthies Series), and in detail by Stapleton (his private secretary) in 'Political Life of Canning.' He became a friend of Pitt in 1793, entered the House of Commons in 1794, was made Under-Secretary of State in 1796, was Treasurer of the Navy from 1804 to 1806, Minister for Foreign Affairs from 1807 till 1809, Ambassador to Lisbon from 1814 to 1816, again at the head of foreign affairs in 1822, and was made Premier in 1827, dying under the labor of forming his Cabinet.

GEORGE CANNING

Soon after his birth in London, April 11th, 1770, his disinherited father died in poverty, and his mother became an unsuccessful actress. An Irish actor, Moody, took young Canning to his uncle, Stratford Canning, in London, who adopted him and sent him to Eton, where he distinguished himself for his wit and literary talent. With his friends John and Robert Smith, John Hookham Frere, and Charles Ellis, he published a school magazine called The Microcosm, which attracted so much attention that Knight the publisher paid Canning £50 for the copyright. It was modeled on the Spectator, ridiculed modes and customs, and was a unique specimen of juvenile essay-writing. A fifth edition of the Microcosm was published in 1825. Subsequently Canning studied at Oxford. He died August 8th, 1827, at Chiswick (the residence of the Duke of Devonshire), in the same room and at the same age as Fox, and under similar circumstances; and he was buried in Westminster Abbey by the side of William Pitt.

It was not until 1798 that he obtained his great reputation as a statesman and orator. Every one agrees that his literary eloquence, wit, beauty of imagery, taste, and clearness of reasoning, were extraordinary. Byron calls him «a genius — almost a universal one; an orator, a wit, a poet, and a statesman.» As a public speaker, we may picture him from Lord Dalling's description: —

«Every day, indeed, leaves us fewer of those who remember the clearly chiseled countenance, which the slouched hat only slightly concealed; the lip satirically curled; the penetrating eye, peering along the Opposition benches,

of the old Parliamentary leader in the House of Commons. It is but here and there that we find a survivor of the old days to speak to us of the singularly mellifluous and sonorous voice, the classical language, — now pointed with epigram, now elevated into poetry, now burning with passion, now rich with humor, — which curbed into still attention a willing and long-broken audience.»

As a statesman his place is more dubious. Like every English politician not born to a title, however, — Burke is an instance, — he was ferociously abused as a mere mercenary adventurer because his livelihood came from serving the public. The following lampoon is a specimen; the chief sting lies not in Canning's insolent mockery, — «Every time he made a speech he made a new and permanent enemy,» it was said of him, — but in his not being a rich nobleman.

THE UNBELOVED

Not a woman, child, or man in
All this isle that loves thee, Canning.
Fools, whom gentle manners sway,
May incline to Castlereagh;
Princes who old ladies love
Of the Doctor* may approve;
Chancery lords do not abhor
Their chatty, childish Chancellor;
In Liverpool, some virtues strike,
And little Van's beneath dislike.
But thou, unamiable object,
Dear to neither prince nor subject,
Veriest, meanest scab for pelf
Fastening on the skin of Guelph,
Thou, thou must surely *loathe thyself.*

But his dominant taste was literary. His literature helped him to the field of statesmanship; as a compensation, his statesmanship is obscured by his literature. Bell says of him: —

«Canning's passion for literature entered into all his pursuits. It colored his whole life. Every moment of leisure was given up to books. He and Pitt were passionately fond of the classics, and we find them together of an evening after a dinner at Pitt's, poring over some old Grecian in a corner of the drawing-room while the rest of the company are dispersed in conversation. . . . In English writings his judgment was pure and strict; and no man was a more perfect master of all the varieties of composition. He was the first English Minister who banished the French language from our diplomatic correspondence and indicated before Europe the copiousness and dignity of our native tongue.»

* Addington.

Part of the time that he was Foreign Secretary, Châteaubriand held the like post for France, and Canning devoted much attention to giving his diplomatic correspondence a literary polish which has made these national documents famous. He also formed an intimate friendship with Sir Walter Scott, founding with him and Ellis the Quarterly Review, to which he contributed with the latter a humorous article on the bullion question.

In literature Canning takes his place from his association with the Anti-Jacobin, a newspaper established in 1797 under the secret auspices of Pitt as a literary organ to express the policy of the administration,—similar to the Rolliad, the Whig paper published a few years before this date; but more especially to oppose revolutionary sentiment and ridicule the persons who sympathized with it. The house of Wright, its publisher in Piccadilly, soon became the resort of the friends of the Ministry and the staff, which included William Gifford, the editor,—author of the 'Baviad' and 'Mæviad,'—John Hookham Frere, George Ellis, Canning, Mr. Jenkinson (afterward Earl of Liverpool), Lord Clare, Lord Mornington (afterward Lord Wellesley), Lord Morpeth (afterward Earl of Carlisle), and William Pitt, who contributed papers on finance.

The Anti-Jacobin lived through thirty-six weekly numbers, ending July 16th, 1796. Its essays and poetry have little significance to-day except for those who can imagine the stormy political atmosphere of the Reign of Terror, which threatened to extend its rule over the whole of Europe. Hence the torrents of abuse and the violent attacks upon any one tainted with the slightest Sans-culottic tone may be understood.

The greater number of poems in the Anti-Jacobin are parodies, but not exclusively political ones. The 'Loves of the Triangles' is a parody on Dr. Erasmus Darwin's 'Loves of the Plants,' and contains an amusing contest between Parabola, Hyperbola, and Ellipsis for the love of the Phœnician Cone; the 'Progress of Man' is a parody of Payne Knight's 'Progress of Civil Society'; the 'Inscription for the Cell of Mrs. Brownrigg' a parody of Southey; and 'The Rovers,' of which one scene is given below, is a burlesque on the German dramas then in fashion. This was written by Canning, Ellis, Frere, and Gifford, and the play was given at Covent Garden in 1811 with great success, especially the song of the captive Rogero. 'The Needy Knife-Grinder,' also quoted below, a parody of Southey's 'Sapphics,' is by Canning and Frere. The poetry of the Anti-Jacobin was collected and published by Charles Edmonds (London, 1854), in a volume that contains also the original verses which are exposed to ridicule. Canning's public speeches, edited by R. Therry, were published in 1828.

ROGERO'S SOLILOQUY

From 'The Rovers; or the Double Arrangement'

ACT I

The scene is a subterranean vault in the Abbey of Quedlinburgh, with coffins, 'scutcheons, death's-heads, and cross-bones; toads and other loathsome reptiles are seen traversing the obscurer parts of the stage.—Rogero *appears, in chains, in a suit of rusty armor, with his beard grown, and a cap of a grotesque form upon his head; beside him a crock, or pitcher, supposed to contain his daily allowance of sustenance.—A long silence, during which the wind is heard to whistle through the caverns.*—Rogero *rises, and comes slowly forward, with his arms folded.*

ROGERO.—Eleven years! it is now eleven years since I was first immured in this living sepulchre—the cruelty of a Minister—the perfidy of a Monk—yes, Matilda! for thy sake—alive amidst the dead—chained—coffined—confined—cut off from the converse of my fellow-men. Soft! what have we here! [*Stumbles over a bundle of sticks.*] This cavern is so dark that I can scarcely distinguish the objects under my feet. Oh, the register of my captivity! Let me see; how stands the account? [*Takes up the sticks and turns them over with a melancholy air; then stands silent for a few minutes as if absorbed in calculation.*] Eleven years and fifteen days!—Hah! the twenty-eighth of August! How does the recollection of it vibrate on my heart! It was on this day that I took my last leave of Matilda. It was a summer evening; her melting hand seemed to dissolve in mine as I prest it to my bosom. Some demon whispered me that I should never see her more. I stood gazing on the hated vehicle which was conveying her away forever. The tears were petrified under my eyelids. My heart was crystallized with agony. Anon I looked along the road. The diligence seemed to diminish every instant; I felt my heart beat against its prison, as if anxious to leap out and overtake it. My soul whirled round as I watched the rotation of the hinder wheels. A long trail of glory followed after her and mingled with the dust—it was the emanation of Divinity, luminous with love and beauty, like the splendor of the setting sun; but it told me that the sun of my joys was sunk forever. Yes, here in the depths

of an eternal dungeon, in the nursing-cradle of hell, the suburbs of perdition, in a nest of demons, where despair in vain sits brooding over the putrid eggs of hope; where agony wooes the embrace of death; where patience, beside the bottomless pool of despondency, sits angling for impossibilities. Yet even *here*, to behold her, to embrace her! Yes, Matilda, whether in this dark abode, amidst toads and spiders, or in a royal palace, amidst the more loathsome reptiles of a court, would be indifferent to me; angels would shower down their hymns of gratulation upon our heads, while fiends would envy the eternity of suffering love—Soft; what air was that? it seemed a sound of more than human warblings. Again [*listens attentively for some minutes*]. Only the wind; it is well, however; it reminds me of that melancholy air which has so often solaced the hours of my captivity. Let me see whether the damps of this dungeon have not yet injured my guitar. [*Takes his guitar, tunes it, and begins the following air with a full accompaniment of violins from the orchestra:*—]

[*Air,* '*Lanterna Magica.*']

SONG

Whene'er with haggard eyes I view
This dungeon that I'm rotting in,
I think of those companions true
Who studied with me at the U—
—niversity of Gottingen,
—niversity of Gottingen.

[*Weeps and pulls out a blue kerchief, with which he wipes his eyes; gazing tenderly at it, he proceeds:*—]

Sweet kerchief, checked with heavenly blue,
Which once my love sat knotting in!—
Alas! Matilda *then* was true!
At least I thought so at the U—
—niversity of Gottingen,
—niversity of Gottingen.

[*At the repetition of this line Rogero clanks his chains in cadence.*]

Barbs! barbs! alas! how swift you flew,
Her neat post-wagon trotting in!
Ye bore Matilda from my view;
Forlorn I languished at the U—
—niversity of Gottingen,
—niversity of Gottingen.

This faded form! this pallid hue!
This blood my veins is clotting in!
My years are many—they were few
When first I entered at the U—
—niversity of Gottingen,
—niversity of Gottingen.

There first for thee my passion grew,
Sweet, sweet Matilda Pottingen!
Thou wast the daughter of my Tu-
tor, law professor at the U—
—niversity of Gottingen,
—niversity of Gottingen.

*Sun, moon, and thou, vain world, adieu!
That kings and priests are plotting in:
Here doomed to starve on water gru—
el, never shall I see the U—
—niversity of Gottingen,
—niversity of Gottingen.

[*During the last stanza Rogero dashes his head repeatedly against the walls of his prison, and finally so hard as to produce a visible contusion. He then throws himself on the floor in an agony. The curtain drops, the music still continuing to play till it is wholly fallen.*]

THE FRIEND OF HUMANITY AND THE KNIFE-GRINDER

FRIEND OF HUMANITY

NEEDY Knife-grinder! whither are you going?
Rough is the road; your wheel is out of order—
Bleak blows the blast; your hat has got a hole in't,
So have your breeches!

Weary Knife-grinder! little think the proud ones
Who in their coaches roll along the turnpike
Road, what hard work 'tis crying all day, "Knives and
Scissors to grind O!"

Tell me, Knife-grinder, how you came to grind knives?
Did some rich man tyrannically use you?
Was it some squire? or parson of the parish?
Or the attorney?

*This verse is said to have been added by the younger Pitt.

Was it the squire, for killing of his game? or
Covetous parson, for his tithes distraining?
Or roguish lawyer, made you lose your little
All in a lawsuit?

Have you not read the 'Rights of Man,' by Tom Paine?
Drops of compassion tremble on my eyelids,
Ready to fall, as soon as you have told your
Pitiful story.

KNIFE-GRINDER

Story? God bless you! I have none to tell, sir;
Only last night a-drinking at the Chequers,
This poor old hat and breeches, as you see, were
Torn in a scuffle.

Constables came up for to take me into
Custody; they took me before the justice;
Justice Oldmixon put me in the parish-
Stocks for a vagrant.

I should be glad to drink your honor's health in
A pot of beer, if you will give me sixpence;
But for my part, I never love to meddle
With politics, sir.

FRIEND OF HUMANITY

I give thee sixpence! I will see thee damned first—
Wretch! whom no sense of wrongs can rouse to vengeance!
Sordid, unfeeling, reprobate, degraded,
Spiritless outcast!

[*Kicks the Knife-grinder, overturns his wheel, and exit in a transport of republican enthusiasm and universal philanthropy.*]

ON THE ENGLISH CONSTITUTION

From the 'Speech on Parliamentary Reform'

OTHER nations, excited by the example of the liberty which this country has long possessed, have attempted to copy our Constitution; and some of them have shot beyond it in the fierceness of their pursuit. I grudge not to other nations that share of liberty which they may acquire: in the name of

God, let them enjoy it! But let us warn them that they lose not the object of their desire by the very eagerness with which they attempt to grasp it. Inheritors and conservators of rational freedom, let us, while others are seeking it in restlessness and trouble, be a steady and shining light to guide their course; not a wandering meteor to bewilder and mislead them.

Let it not be thought that this is an unfriendly or disheartening counsel to those who are either struggling under the pressure of harsh government, or exulting in the novelty of sudden emancipation. It is addressed much rather to those who, though cradled and educated amidst the sober blessings of the British Constitution, pant for other schemes of liberty than those which that Constitution sanctions — other than are compatible with a just equality of civil rights, or with the necessary restraints of social obligation; of some of whom it may be said, in the language which Dryden puts into the mouth of one of the most extravagant of his heroes, that

> «They would be free as Nature first made man,
> Ere the base laws of servitude began,
> When wild in the woods the noble savage ran.»

Noble and swelling sentiments! — but such as cannot be reduced into practice. Grand ideas! — but which must be qualified and adjusted by a compromise between the aspirings of individuals and a due concern for the general tranquillity; — must be subdued and chastened by reason and experience, before they can be directed to any useful end! A search after abstract perfection in government may produce in generous minds an enterprise and enthusiasm to be recorded by the historian and to be celebrated by the poet: but such perfection is not an object of reasonable pursuit, because it is not one of possible attainment; and never yet did a passionate struggle after an absolutely unattainable object fail to be productive of misery to an individual, of madness and confusion to a people. As the inhabitants of those burning climates which lie beneath a tropical sun, sigh for the coolness of the mountain and the grove; so (all history instructs us) do nations which have basked for a time in the torrid blaze of an unmitigated liberty, too often call upon the shades of despotism, even of military despotism, to cover them,—

> «— O quis me gelidis in vallibus Hæmi
> Sistat, et ingenti ramorum protegat umbra!»

a protection which blights while it shelters; which dwarfs the intellect and stunts the energies of man, but to which a wearied nation willingly resorts from intolerable heats and from perpetual danger of convulsion.

Our lot is happily cast in the temperate zone of freedom, the clime best suited to the development of the moral qualities of the human race, to the cultivation of their faculties, and to the security as well as the improvement of their virtues;—a clime not exempt, indeed, from variations of the elements, but variations which purify while they agitate the atmosphere that we breathe. Let us be sensible of the advantages which it is our happiness to enjoy. Let us guard with pious gratitude the flame of genuine liberty, that fire from heaven, of which our Constitution is the holy depository; and let us not, for the chance of rendering it more intense and more radiant, impair its purity or hazard its extinction!

ON BROUGHAM AND SOUTH AMERICA

I NOW turn to that other part of the honorable and learned gentleman's [Mr. Brougham's] speech; in which he acknowledges his acquiescence in the passages of the address, echoing the satisfaction felt at the success of the liberal commercial principles adopted by this country, and at the steps taken for recognizing the new States of America. It does happen, however, that the honorable and learned gentleman being not unfrequently a speaker in this House, nor very concise in his speeches, and touching occasionally, as he proceeds, on almost every subject within the range of his imagination, as well as making some observations on the matter in hand,—and having at different periods proposed and supported every innovation of which the law or Constitution of the country is susceptible,—it is impossible to innovate without appearing to borrow from him. Either, therefore, we must remain forever absolutely locked up as in a northern winter, or we must break our way out by some mode already suggested by the honorable and learned gentleman; and then he cries out, "Ah, I was there before you! That is what I told you to do; but as you would not do it then, you have no right to do it now."

In Queen Anne's reign there lived a very sage and able critic named Dennis, who in his old age was the prey of a strange fancy that he had himself written all the good things in all the good plays that were acted. Every good passage he met with in any author he insisted was his own. "It is none of his," Dennis would always say: "no, it's mine!" He went one day to see a new tragedy. Nothing particularly good to his taste occurred till a scene in which a great storm was represented. As soon as he heard the thunder rolling over his head he exclaimed, "That's my thunder!" So it is with the honorable and learned gentleman: it's all his thunder. It will henceforth be impossible to confer any boon, or make any innovation, but he will claim it as his thunder.

But it is due to him to acknowledge that he does not claim everything; he will be content with the exclusive merit of the liberal measures relating to trade and commerce. Not desirous of violating his own principles by claiming a monopoly of foresight and wisdom, he kindly throws overboard to my honorable and learned friend [Sir J. Mackintosh] near him, the praise of South America. I should like to know whether, in some degree, this also is not his thunder. He thinks it right itself; but lest we should be too proud if he approved our conduct *in toto*, he thinks it wrong in point of time. I differ from him essentially; for if I pique myself on anything in this affair, it is the time. That at some time or other, States which had separated themselves from the mother country should or should not be admitted to the rank of independent nations, is a proposition to which no possible dissent could be given. The whole question was one of time and mode. There were two modes: one a reckless and headlong course by which we might have reached our object at once, but at the expense of drawing upon us consequences not lightly to be estimated, the other was more strictly guarded in point of principle, so that while we pursued our own interests, we took care to give no just cause of offense to other Powers.

CÉSARE CANTÙ

(1805–1895)

CESARE CANTÙ, an Italian historian, was born at Brivio on the Adda, December 2d, 1805. The eldest of ten children, he belonged to an old though impoverished family. To obtain for him a gratuitous education his parents destined him for the priesthood. On the death of his father in 1827 he became the sole support of his mother, brothers, and sisters. In 1825 he had made his appearance as a writer with a poem entitled 'Algiso and the Lombard League.' His 'History of Como,' following in 1829, gave him a standing in the world of letters.

Although not a member of the revolutionary society 'Young Italy,' he was the confidant of two of its leaders, Albera and Balzetti, a circumstance which led to his arrest in 1833. Seized by the Austrian officials in the midst of his lecture at the Lyceum in Milan, he was incarcerated in the prison in the Convent of Santa Margherita. Although deprived of books and pen, he beguiled the time by writing with a toothpick and candle-smoke on the back of a map and on scraps of paper, 'Margherita Pusterla,' with one exception the most popular historical novel in the Italian language.

Liberated at the end of a year, but deprived of his professorship, he and his family would probably have starved had he not chanced to meet a publisher who wanted a history of the world. The result of this meeting was his 'Universal History' in thirty-five volumes (Turin, 1836 *et seq.*), which has gone through forty editions and been translated into many languages. It brought the publisher a fortune and Cantù a modest independence.

Up to the time of his death in 1895, Cantù wrote almost without intermission. Besides the books already mentioned, the most notable are the 'History of a Hundred Years, 1750–1850' (1864), and the 'Story of the Struggles for Italian Independence' (1873). His masterpiece is the 'Universal History,' the best work of its kind in Italian and perhaps in any language for lucidity and rapidity of narration, unity of plan, justness of proportion, and literary art. It is however written from the clerical point of view, and is not based on a critical study of documentary sources. The political offenses for which Cantù suffered persecution were his attempts to secure a federal union of the Italian States under the hegemony of Austria and the Papacy.

THE EXECUTION

From 'Margherita Pusterla'

THE beautiful sunshine which one sees in Lombardy only at the season of vintage, spread its white light and gentle warmth upon the sombre façades of Broletto. The Piazza was packed with people; the balconies and belvideres were filled with motley groups. Even ladies were contending for the best places to see the horrible sight. One mother showed her little boy all this preparation for death, and said to him:—

"Do you see that man yonder with the long black beard and rough skin? He devours bad boys in two mouthfuls: if you cry, he will carry you off."

The frightened child tightly clasped his mother's neck with his small arms, and hid his face in her breast. Another, half ashamed at being seen there, asked, "Who is the victim?"

"It is," replied a neighboring stranger, "the wife of the man who was beheaded yesterday."

"Ah, ah!" put in a third, "then it is the mother of the little boy who was executed yesterday with Signor Pusterla?"

"How was that?" resumed the first speaker; "did they behead a child?"

"It is only too true," said a woman, joining in the conversation; "and such a pretty little boy! Two blue eyes, bluer than the sky, and a face as gentle and sweet as that of the Christ-child, and hair like threads of gold. I came here to show my boy how the wicked are punished, and as I stood near the scaffold, I heard and saw everything!"

"Tell us, tell us, Mother Radegonda." And Radegonda, enchanted at occupying the centre of attention, began.

"I will tell you," she said. "When he was there—but for the love of charity, give me more room; you do not wish to stifle my little Tanuccio?—Well, when he began to ascend the ladder, ah, see, the child does not wish to go! He stamps his foot, he weeps, he cries—"

"I believe you," interrupted a person named Pizzabrasa, "for I heard all the way from the Loggia dei Mercanti, where I was being crushed, his cries of 'Papa! Mamma!'"

"That was it," continued Radegonda; "and he recoiled with horror before that savage figure," she said, pointing with her

forefinger to Mastro Impicca. « His father sobbed, and could not speak; but his confessor whispered in his ear — »

« I saw also, » interrupted Pizzabrasa, determined to show that he had been an eye-witness, and he continued: — « the golden hair of the child soon mingled with the black hair and beard of the father. One would have said they were yellow flames on a funeral pall. I also saw the child caress the priest who talked to him, and the priest — »

« Who is the priest? » interrupted the first speaker. The question was passed from lip to lip, until finally a man, dressed somewhat after the ecclesiastical fashion and having a serene and devout face, replied: —

« He is the one who preached at Lent last year at Santa-Maria del Sacco. He could have converted Herod himself. But the world is so wicked! He had no more success than if he had preached in the desert. »

« His name? »

« Fra Buonvicino of the monastery Della Ricchezza de Brera. But the riches that he covets are not those which one acquires in sewing cloaks. Do you know him? Ah, what a man! question him, talk to him, he knows everything, and — »

« But what did he say to the child? » — « And what did the child say? » — « And the child's father, what did he do? » — It was thus they interrupted the speaker, without listening to his eulogy.

Here Radegonda, regretting that she had been deposed from her throne, took occasion to resume her speech, for no one was able to give more details. She began again.

« Here, here, » she said, « who is to talk, you or I? There are some people who stick their noses everywhere and who — Now do you want to know what the priest said? and how the poor condemned creature walked with courage? and how in one instant he was in heaven in the company of the angels? »

« And what did the child say? »

« The little child did not want to go along. He said: — 'I know that it is beautiful in Paradise, that the angels live there, and the kind God, and there lives the good Madonna: but I would rather stay here with Papa and Mamma; I would rather stay with them!' he repeated, and cried. »

« Sacred innocence! » exclaimed one of the listeners by an instinctive compassion, and shed a few tears; but if any one had

questioned him regarding the justice of putting the child to death, he would have unhesitatingly answered in the affirmative.

Our eloquent Radegonda continued:—

"But the priest! Is there any one here who did not see his face? Well, you know how it looks when it rains and shines at the same time, — when they say the Devil beats his wife, — that was the face of the good monk. Tears large as the beads of a rosary ran down his cheeks, and at the same time he had a smile like an angel. . . . He said to the boy, 'Your father goes with you to Paradise!' The child looked at him with sad eyes, and asked, 'But Mamma?' — 'Your mother,' replied the priest, 'will come with us.' — 'If I stay on earth,' said the child, 'I must then live without them?' The monk answered 'Yes'; and then the little one consented to kneel."

Here sobs checked the course of the narrative; and the narrator was half ashamed at being affected by the fate of the condemned ones, just as a young lady is ashamed when she is caught weeping at the theatre. Pizzabrasa concluded the recital:

"The child dropped upon his knees, and raised towards heaven his little hands that were whiter than snow, and then the executioner cut his hair and opened his great eyes to frighten him."

"How much I would have been willing to pay to have been present," exclaimed one of the group; "such affecting scenes delight me."

"Then why didn't you come?" asked a neighbor.

The other replied, "What do you think? I had to take to Saint-Victor a saddle and bridle which I had mended."

And then with that indifference such compassionate souls have for the sorrows of others which have affected them for a moment, they turned the conversation on a thousand unrelated topics. . . .

On the balconies, on the platforms, and in the magistrates' halls, conversation of another description was held. Ladies and gentlemen of high degree discussed arms and battles, inconstant favors of the court, passage of birds, and the scarcity of hares; they demanded and related news; and read from the books of this one and that one. Signora Theodora, the young wife of Francesco dei Maggi, one of the most famous beauties, asked in the most nonchalant way as she drew on her gloves, "Who is this one about to be executed?"

"Margherita Visconti," replied Forestino, one of the sons of the Duke, who was playing the gallant with all the ladies present.

"Visconti!" exclaimed the young woman. "She is then a relative of Signor Vicario?"

"Yes, a distant relative," responded the young man.

But the jester Grillincervello interposed:—"She might have been a nearer relative, but as she refused this, you see what has happened."

"She must regret her action," said another; "she is so young and beautiful!"

"And then she is not accustomed to dying," put in the fool, a reflection which caused peals of laughter around him.

Then he turned towards Forestino and his brother Bruzio, around whom all had gathered in homage: "Serene Princes, it is my opinion that if you wish to render attentions to the lady of Signor Franciscolo dei Maggi, she will not imitate Margherita."

At this moment the clock struck again. There was sullen silence—then a second stroke—then a third, vibrating with a moribund horror.

"She has arrived?"

"No."

"Why is she so late?" was the universal question; for the spectators were impatient, and imbued with expectation and curiosity, as if they were in a theatre waiting for the curtain to rise.

"Perhaps they have pardoned her?" said one.

"Well, for my part, I should be glad." And the people seemed to find as much pleasure in imagining a pardon as in watching the execution: either way it gave them material for applause, emotion, criticism, and discussion.

Soon all observations were interrupted, for upon the *parlera*, which was covered with black cloth and velvet cushions, they saw appear the magistrates, the podesta, his lieutenant, and finally the captain Lucio. As I have told you, justice was then barbarous but honest, and these men came to admire their work.

Through all the narrow streets, which terminated at this point, ran a whisper; and the murmurs grew more excited towards the large gate which gave entrance to the Pescheria Vecchia. Here was seen the winding funeral procession, which made a long circuit to let the multitude profit by the lesson.

« Here she is! Here she is! » they cried, and exactly like a regiment of infantry in obedience to the commands of a sergeant, the entire crowd stood on tiptoe, stretched their necks, and turned heads and eyes to the scene.

Then appeared a yellow standard bordered with gold lace, upon which was painted a skeleton, erect. In one hand it held a scythe and in the other an hour-glass. At the right of the skeleton there was painted a man with a cord around his neck, and to the left a man carrying his head in his hands. Behind this gonfalon advanced two by two the Brothers of the Consolation. This was a pious fraternity founded in the chapel of Santa Maria dei Disciplini; this chapel was afterwards changed into a church, which yielded to none other in Milan for its beauty of architecture. To-day it is a common school. This fraternity, which was transferred to San Giovanni *alle Case rotte*, had for its one aim to succor the condemned and to prepare them for death. The brothers advanced. They were attired in white habits, fitting tightly around their figures, and their cowls were sewn around their heads. Instead of a face, one saw a cross embroidered in red, and at the arms of this cross tiny holes were made for the eyes to peer forth. On their breasts they wore a black medal representing the death of Christ, and at the foot of the cross was engraved the head of Saint John the Baptist. With their long unbelted robes, the chains on their wrists, they resembled nocturnal phantoms.

The last ones bore a coffin, and sang in lugubrious tones the doleful 'Miserere.' Chanting a service and carrying the bier of a person still in the flesh! Breaking through the crowd, they arrived near the scaffold and placed the bier upon the ground. Then they arranged themselves in two cordons around the block, so that they could receive the victim among them, and also to form a guard between the world and her who was to leave it. Now a car came, moving slowly and drawn by two oxen caparisoned in black. In this car was our poor Margherita.

In obedience to the curious sentiment which commands one to adorn one's self for all occasions, even the melancholy ones, Margherita had dressed herself in a rich robe of sombre hue. With great pains she had arranged her black hair, which set off to advantage the delicate pallor of the face revealing so much suffering. Upon her neck, which had so often disputed whiteness with pearls, she now wore her rosary, which seemed to

outline the circle of the axe. In her hands she clasped the crucifix attached to the chapelet, and from this she never removed her eyes,—eyes which had always beamed with kindness and sweetness, but which were now full of sorrow. They could only look upon one object—the cross, the one hope of salvation.

By her side was seated Buonvicino, even paler, if possible, than she. In his hand he held an image of the Crucified God who has suffered for us. From time to time he spoke some consoling words to the young victim,—a simple prayer such as our mothers have taught us in infancy, and which come to us again in the most critical moments of life:—"Savior, unto thee I yield my spirit. Maria, pray for me at the hour of death. Depart, Christian soul, from this world, which is but a place of exile, and return into that celestial country sanctified by thy suffering, so that angels may bear thee to Paradise!" . . .

When Margherita appeared, every one exclaimed: "Oh, how beautiful she is! She is so young!"

Then tears flowed. Many a silken handkerchief hid the eyes of fair ladies, and many a hand, accustomed to a sword, tried to retard tears.

Every one looked towards Lucio to see if he would not wave a white handkerchief—the signal of pardon.

Translated through the French by Esther Singleton, for the 'Library of the World's Best Literature.'

GIOSUE CARDUCCI

(1836–)

BY FRANK SEWALL

RARELY in the history of ancient or modern literature has a writer, while living, been so generally recognized by his countrymen as their national prophet as has the Italian poet and essayist Carducci. In January, 1896, he completed his thirty-fifth year as Professor of Belles-Lettres in the University of Bologna; and the solemn and brilliant festivities with which the event was celebrated, extending over three days and including congratulatory addresses from the king, from the municipality, from the students and graduates, from foreign universities, and from distinguished scholars at home and abroad, testified to the remarkable hold this poet has gained on the affections and esteem of the Italian people, and the deep impress his writing has made on the literature of our time.

Born in northern Italy in the year 1836, and entering upon his literary career at a time coincident with the downfall of foreign power in Tuscany, the history of his authorship is a fair reflection of the growth of the new Italy of to-day. In an autobiographical sketch with which he prefaces his volume of 'Poesie' (1871) he depicts with the utmost sincerity and frankness the transition through which his own mind has passed, in breaking from the old traditions in which he had been nursed at his mother's knee, and in meeting the dazzling radiance of modern thought and feeling; the thrill of national liberty and independence,—no longer a glory dreamed of, as by Alfieri, nor sung in tones of despair, as by Leopardi, but as a living experience of his own time. He felt the awakening to be at once a literary, political, and religious one; and following his deep Hellenic instincts, the religious rebound in him was rather to the paganism of the ancient Latin forefathers than to the spiritual worship that had come in with the infusion of foreign blood.

"This paganism," he says, "this cult of form, was naught else but the love of that noble nature from which the solitary Semitic estrangements had alienated hitherto the spirit of man in such bitter opposition. My sentiment of opposition, at first feebly defined, thus became confirmed conceit, reason, affirmation; the hymn to Apollo became the hymn to Satan. Oh! the beautiful years from 1861 to 1865, passed in peaceful solitude and quiet study, in the midst of a

home where the venerable mother, instead of fostering superstition, taught us to read Alfieri. But as I read the codices of the fourteenth century, the ideas of the Renaissance began to appear to me in the gilded initial letters like the eyes of nymphs in the midst of flowers, and between the lines of the spiritual *laude* I detected the Satanic strophe.»

So long had Italy lived in passive dependence on the fame of her great writers of the times of Augustus and of the Medici, and in the apathy of a long-abandoned hope of political independence and achievement, that it required a man of powerful instinct and genius to rouse the people to a sense of their actual possession of a national life and of a literature that is not alone of the past, and so to throw off both the «livery of the slave and the mask of the courtesan.» Such was the mission of Carducci. As Howells in his 'Modern Italian Poets' remarks of Leopardi:—«He seems to have been the poet of the national mood; he was the final expression of that hopeless apathy in which Italy lay bound for thirty years after the fall of Napoleon and his governments.» So it may be said of Carducci that in him speaks the hope and joy of a nation waking to new life, and recalling her past glories, no longer with shame but a purpose to prove herself worthy of such a heritage.

A distinguished literary contemporary, Enrico Panzacchi, says of Carducci:—

«I believe that I do not exaggerate the importance of Carducci when I say that to him and to his perseverance and steadfast work we owe in great part the poetic revival in Italy.»

Cesar Lombroso, in the Paris Revue des Revues, says:—«Among the stars of first magnitude shines one of greatest brilliance, Carducci, the true representative of Italian literary genius.»

The poem that first attracted attention and caused no little flutter of ecclesiastical gowns was the 'Hymn to Satan,' which appeared in 1865 in Pistoja, over the signature «Enotrio Romaho,» and bore the date «MMDCXVIII from the foundation of Rome.» It is not indeed the sacrilegious invective that might be imagined from the title, but rather a hymn to Science and to Free Thought, liberated from the ancient thraldom of dogma and superstition. It reveals the strong Hellenic instinct which still survives in the Italian people beneath the superimposed Christianity, and which here, as in many other of Carducci's poems, stands out in bold contrast with the subjective and spiritual elements in religion. It is this struggle of the pagan against the Christian instinct that accounts for the commingled sentiment of awe and of rebellion with which Carducci contemplates his great master Dante; for while he must revere him as the founder of Italian letters and the immortal poet of his race, he cannot but see both in

the spirituality of Dante's conception of the Church and in his absolute loyalty to the Empire, motives wholly foreign to the ancient national instinct. Referring again to his transition years, he writes:

«Meanwhile the shadow of Dante looked down reproachfully upon me; but I might have answered:—'Father and Master, why didst thou bring learning from the cloister to the piazza, from the Latin to the vulgar tongue? Thou first, O great public accuser of the Middle Ages, gavest the signal for the rebound of thought. That the alarm was sounded from the bells of a Gothic campanile mattered but little.'»

Without a formal coronation, Carducci may be regarded as the actual poet laureate of Italy. He is still, at sixty years of age, an active and hard-working professor at the University of Bologna, where his popularity with his students in the lecture-room is equal to that which his writings have gained throughout the land. A favorite with the Court, and often invited to lecture before the Queen, he is still a man of great simplicity, even to roughness, of manners, and of a genial and cordial nature. Not only do the Italians with one voice call him their greatest author, but many both in Italy and elsewhere are fain to consider him the foremost living poet in Europe.

The citations here given have been selected as illustrating the prominent features of Carducci's genius. His joy in mental emancipation from the thraldom of dogma and superstition is seen in the 'Roma' and in the 'Hymn to Satan.' His paganism and his «cult of form,» as also his Homeric power of description and of color, are seen in 'The Ox' and in 'To Aurora.' His veneration for the great masters finds expression in the sonnets to Homer and Dante, and the revulsion of the pagan before the spiritual religious feeling is shown in the lines 'In a Gothic Church' and in the sonnet 'Dante.'

The poems of Carducci have appeared for the most part in the following editions only:—'Poesie,' embracing the 'Juvenilia,' 'Levia Gravia,' and the 'Decennali'; 'Nuove Poesie,' 'Odi Barbare,' 'Nuove Rime.' Zanichelli in Bologna publishes a complete edition of his writings. His critical essays have appeared generally in the Nuova Antologia, and embrace among the more recent a history and discussion of Tasso's 'Aminta,' and the 'Ancient Pastoral Poetry': a preface to the translation by Sanfelice of Shelley's 'Prometheus'; the 'Torrismondo' of Tasso: 'Italian Life in the Fifteenth Century,' etc. Eight 'Odes' of Carducci have been translated into Latin by Adolfo Gandiglo of Ravenna, and published by Calderini of that city in 1894.

Yours truly Sewall

Translations from Frank Sewall's 'Giosue Carducci and the Hellenic Reaction in Italy' and 'Carducci and the Classic Realism.' By permission of Dodd, Mead and Company, copyright 1892.

ROMA

From the 'Poesie'

Give to the wind thy locks; all glittering
Thy sea-blue eyes, and thy white bosom bared,
Mount to thy chariot, while in speechless roaring
Terror and Force before thee clear the way!
The shadow of thy helmet, like the flashing
Of brazen star, strikes through the trembling air.
The dust of broken empires, cloud-like rising,
Follows the awful rumbling of thy wheels.
So once, O Rome, beheld the conquered nations
Thy image, object of their ancient dread.*
To-day a mitre they would place upon
Thy head, and fold a rosary between
Thy hands. O name! again to terrors old
Awake the tired ages and the world!

HOMER

From the 'Levia Gravia'

And from the savage Urals to the plain
A new barbarian folk shall send alarms,
The coast of Agenorean Thebes again
Be waked with sound of chariots and of arms;
And Rome shall fall; and Tiber's current drain
The nameless lands of long deserted farms:
But thou like Hercules shalt still remain,
Untouched by fiery Etna's deadly charms;
And with thy youthful temples, laurel-crowned,
Shalt rise to the eternal Form's embrace
Whose unveiled smile all earliest was thine;
And till the Alps to gulfing sea give place,
By Latin shore or on Achæan ground,
Like heaven's sun shalt thou, O Homer, shine!

*The allusion is to the figure of 'Roma' as seen on ancient coins.

IN A GOTHIC CHURCH

From the 'Poesie'

They rise aloft, marching in awful file,
The polished shafts immense of marble gray,
And in the sacred darkness seem to be
An army of giants

Who wage a war with the invisible;
The silent arches soar and spring apart
In distant flight, then re-embrace again
And droop on high.

So in the discord of unhappy men,
From out their barbarous tumult there go up
To God the sighs of solitary souls
In Him united.

Of you I ask no God, ye marble shafts,
Ye airy vaults! I tremble — but I watch
To hear a dainty well-known footstep waken
The solemn echoes.

'Tis Lidia, and she turns, and slowly turning,
Her tresses full of light reveal themselves,
And love is shining from a pale shy face
Behind the veil.

ON THE SIXTH CENTENARY OF DANTE

From the 'Levia Gravia'

I saw him, from the uncovered tomb uplifting
His mighty form, the imperial prophet stand.
Then shook the Adrian shore, and all the land
Italia trembled as at an earthquake drifting.
Like morning mist from purest ether sifting,
It marched along the Apenninian strand,
Glancing adown the vales on either hand,
Then vanished like the dawn to daylight shifting.
Meanwhile in earthly hearts a fear did rise,
The awful presence of a god discerning,

To which no mortal dared to lift the eyes.
But where beyond the gates the sun is burning,
The races dead of warlike men and wise
With joy saluted the great soul's returning.

THE OX

From the 'Poesie'

I LOVE thee, pious ox; a gentle feeling
Of vigor and of peace thou giv'st my heart.
How solemn, like a monument, thou art!
Over wide fertile fields thy calm gaze stealing,
Unto the yoke with grave contentment kneeling,
To man's quick work thou dost thy strength impart.
He shouts and goads, and answering thy smart,
Thou turn'st on him thy patient eyes appealing.
From thy broad nostrils, black and wet, arise
Thy breath's soft fumes; and on the still air swells,
Like happy hymn, thy lowing's mellow strain,
In the grave sweetness of thy tranquil eyes
Of emerald, broad and still reflected dwells
All the divine green silence of the plain.

DANTE

From the 'Levia Gravia'

O DANTE, why is it that I adoring
Still lift my songs and vows to thy stern face,
And sunset to the morning gray gives place
To find me still thy restless verse exploring?
Lucia prays not for my poor soul's resting;
For me Matilda tends no sacred fount;
For me in vain the sacred lovers mount,
O'er star and star, to the eternal soaring.
I hate the Holy Empire, and the crown
And sword alike relentless would have riven
From thy good Frederic on Olona's plains.
Empire and Church to ruin have gone down,
And yet for them thy songs did scale high heaven,
Great Jove is dead. Only the song remains.

TO SATAN

From the 'Poesie'

TO THEE my verses,
Unbridled and daring,
Shall mount, O Satan,
King of the banquet!

Away with thy sprinkling,
O Priest, and thy droning,
For never shall Satan,
O Priest, stand behind thee.

See how the rust is
Gnawing the mystical
Sword of St. Michael;
And how the faithful

Wind-plucked archangel
Falls into emptiness;
Frozen the thunder in
Hand of Jehovah.

Like to pale meteors, or
Planets exhausted,
Out of the firmament
Rain down the angels.

Here in the matter
Which never sleeps,
King of phenomena,
King of all forms,

Thou, Satan, livest.
Thine is the empire
Felt in the dark eyes'
Tremulous flashing,

Whether their languishing
Glances resist, or
Glittering and tearful, they
Call and invite.

How shine the clusters
With happy blood,
So that the furious
Joy may not perish,

So that the languishing
Love be restored,
And sorrow be banished
And love be increased.

Thy breath, O Satan!
My verse inspires,
When from my bosom
The gods I defy

Of kings pontifical,
Of kings inhuman.
Thine is the lightning that
Sets minds to shaking.

For thee Arimane,
Adonis, Astarte;
For thee lived the marbles,
The pictures, the parchments,

When the fair Venus
Anadyomene
Blessed the Ionian
Heavens serene.

For thee were roaring the
Forests of Lebanon,
Of the fair Cypri
Lover re-born;

For thee rose the chorus,
For thee raved the dances,
For thee the pure shining
Loves of the virgins,

Under the sweet-odored
Palms of Idume,
Where break in white foam
The Cyprian waves.

What if the barbarous
Nazarene fury,
Fed by the base rites
Of secret feastings,

Lights sacred torches
To burn down the temples,

Scattering abroad
The scrolls hieroglyphic?

In thee find refuge
The humble-roofed plebs,
Who have not forgotten
The gods of their household.

Thence comes the power,
Fervid and loving, that,
Filling the quick-throbbing
Bosom of woman,

Turns to the succor
Of nature enfeebled;
A sorceress pallid,
With endless care laden.

Thou to the trance-holden
Eye of the alchemist,
Thou to the view of the
Bigoted mago,

Showest the lightning-flash
Of the new time
Shining behind the dark
Bars of the cloister.

Seeking to fly from thee,
Here in the world-life
Hides him the gloomy monk
In Theban deserts.

O soul that wanderest
Far from the straight way,
Satan is merciful.—
See Heloisa!

In vain you wear yourself
Thin in rough gown; I
Still murmur the verses
Of Maro and Flaccus

Amid the Davidic
Psalming and wailing.
And — Delphic figures
Close at thy side —

Rosy, amid the dark
Cowls of the friars,
Enters Licorida,
Enters Glicera.

Then other images
Of days more fair
Come to dwell with thee
In thy secret cell.

Lo! from the pages of
Livy, the Tribunes
All ardent, the Consuls,
The crowds tumultuous,

Awake; and the fantastic
Pride of Italians
Drives them, O Monk,
Up to the Capitol;

And you whom the flaming
Fire never melted,
Conjuring voices,
Wickliffe and Huss,

Send to the broad breeze
The cry of the watchman:—
«The age renews itself;
Full is the time.»

Already tremble
The mitres and crowns.
Forth from the cloister
Moves the rebellion.

Under his stole, see,
Fighting and preaching,
Brother Girolamo
Savonarola.

Off goes the tunic
Of Martin Luther;
Off go the fetters
That bound human thought.

It flashes and lightens,
Girdled with flame;

Matter, exalt thyself;
Satan has won!

A fair and terrible
Monster unchained
Courses the ocean,
Courses the earth.

Flashing and smoking,
Like the volcanoes, he
Climbs over mountains,
Ravages plains,

Skims the abysses;
Then he is lost
In unknown caverns
And ways profound,

Till lo! unconquered,
From shore to shore,
Like to the whirlwind,
He sends forth his cry.

Like to the whirlwind
Spreading his wings, . . .
He passes, O people,
Satan the great!

Hail to thee, Satan;
Hail the rebellion!
Hail, of the reason the
Great Vindicator!

Sacred to thee shall rise
Incense and vows.
Thou hast the god
Of the priest disenthroned!

TO AURORA

From the 'Odi Barbare'

THOU risest and kissest, O Goddess, with thy rosy breath, the clouds,
Kissest the dusky pinnacles of marble temples.

The forests feel thee, and with a cool shiver awake;
Up soars the falcon, flashing in eager joy.

Meanwhile amid the wet leaves mutter the garrulous nests,
And far off the gray gull screams over the purple sea.

First to delight in thee, down in the laborious plain,
Are the streams which glisten amid the rustling poplars.

Daringly the sorrel colt breaks away from his feeding,
Runs to the brooks with high-lifted mane, neighing in the wind.

Wakeful answer from the huts the great pack of the hounds,
And the whole valley is filled with the noisy sound of their barking.

But the man whom thou awakest to life-consuming labor,
He, O ancient Youth, O Youth eternal,

Still thoughtful admires thee, even as on the mountain
The Aryan Fathers adored thee, standing amid their white oxen.

Again upon the wing of the fresh morning flies forth
The hymn which to thee they sang over their heaped-up spears:—

«Shepherdess thou of heaven! from the stalls of thy jealous sister
Thou loosest the rosy kine, and leadest them back to the skies;

«Thou leadest the rosy kine, and the white herds, and the horses
With the blond flowing manes dear to the brothers Asvini.»

Like the youthful bride who goes from her bath to her spouse,
Reflecting in her eyes the love of him her lover,

So dost thou smiling let fall the light garments that veil thee,
And serene to the heavens thy virgin figure reveal.

Flushed thy cheeks, with white breast panting, thou runnest
To the sovereign of worlds, to the fair flaming Suria,

And he joins, and, in a bow, stretches around his mighty neck
Thy rosy arms; but at his terrible glances thou fleest.

'Tis then the Asvinian Twins, the cavaliers of heaven,
Welcome thee rosily trembling in thy chariot of gold,

And thither thou turnest where, measured the road of glory,
Wearied, the god awaits thee in the dull gloaming of eve.

« Gracious thy flight be above us! so invoked thee the fathers;
Gracious the going of thy radiant car over our houses!

« Come from the coasts of the East with thy good fortune,
Come with thy flowering oats and thy foaming milk;

« And in the midst of the calves, dancing, with yellow locks,
All offspring shall adore thee, O Shepherdess of heaven! » .

So sang the Aryans. But better pleased thee Hymettus,
Fresh with the twenty brooks whose banks smelt to heaven of thyme;

Better pleased thee on Hymettus the nimble-limbed, mortal huntsman,
Who with the buskined foot pressed the first dews of the morn.

The heavens bent down. A sweet blush tinged the forest and the hills
When thou, O Goddess, didst descend.

But thou descendedst not; rather did Cephalus, drawn by thy kiss,
Mount all alert through the air, fair as a beautiful god,—

Mount on the amorous winds and amid the sweet odors,
While all around were the nuptials of flowers and the marriage of streams.

Wet lies upon his neck the heavy tress of gold, and the golden quiver
Reaches above his white shoulder, held by the belt of vermilion.

O fragrant kisses of a goddess among the dews!
O ambrosia of love in the world's youth-time!

Dost thou also love, O Goddess? But ours is a wearied race;
Sad is thy face, O Aurora, when thou risest over our towers.

The dim street-lamps go out; and without even glancing at thee,
A pale-faced troop go home, imagining they have been happy.

Angrily at his door is pounding the ill-tempered laborer,
Cursing the dawn that only calls him back to his bondage.

Only the lover, perhaps, fresh from the dreams of the loved one,
His blood still warm from her kisses, salutes with joy,

Beholds with delight thy face, and feels thy cool breathing upon him:
Then cries, "O bear me, Aurora, upon thy swift courser of flame;

"Bear me up into the fields of the stars, that there, looking down,
I may behold the earth beneath thy rosy light smiling;

"Behold my fair one, in the face of the rising day,
Let fall her black tresses down over her blushing bosom."

RUIT HORA

O green and silent solitudes, far from the rumors of men
Hither come to meet us true friends divine, O Lidia,
Wine and love.

O tell me why the sea, far under the flaming Hesperus
Sends such mysterious moanings; and what songs are these, O Lidia,
The pines are chanting.

See with what longing the hills stretch their arms to the setting sun.
The shadow lengthens and holds them; they seem to be asking
A last kiss, O Lidia!

THE MOTHER

(A Group by Adrian Cecioni)

Surely admired her the rosy day-dawn, when,
summoning the farmers to the still gray fields,
it saw her barefooted, with quick step passing
among the dewy odors of the hay.

Heard her at mid-day the elm-trees white with dust,
as, with broad shoulders bent o'er the yellow winrows,
she challenges in cheery song the grasshoppers,
whose hoarse chirping rings from the hot hillsides.

And when from her toil she lifted her turgid bosom,
her sun-browned face with glossy curls surrounded,
how then thy vesper fires, O Tuscany,
did richly tinge with color her bold figure!

'Tis then the strong mother plays at ball with her infant,
the lusty child whom her naked breasts have just sated;
tosses him on high and prattles sweetly with him,
while he, with eye fixed on the shining eyes of his mother,

His little body trembling all over with fear, holds out
his tiny fingers imploring; then loud laughs the mother,
and into the one great embrace of love
lets him fall, clasped close to her bosom.

Around her smiles the scene of homely labor;
tremulous nod the oats on the green hillsides;
one hears the distant mooing of the ox,
and on the barn-roof the gay plumed cock is crowing.

. . . . . .

Nature has her brave ones, who for her despise
the masks of glory dear to the vulgar throng.
'Tis thus, O Adrian, with holy visions
thou comfortest the souls of fellow-men.

'Tis thus, O artist, with thy blows severe
thou putt'st in stone the ages' ancient hope,
the lofty hope that cries, "Oh, when shall labor
be happy, and faithful love secure from harm?

"When shall a mighty nation of freemen
say in the face of the sun, 'Shine no more
on the idle ease and the selfish wars of tyrants,
but on the pious justice of labor?'"

THOMAS CAREW

(1598?–1639)

THOMAS CAREW is deservedly placed among the most brilliant representatives of a class of lyrists who were not only courtiers but men of rank; who, varied in accomplishments, possessing culture and taste, expressed their play of fancy with elegance and ease. The lyre of these aristocratic poets had for its notes only love and beauty, disdain, despair, and love's bounty, sometimes frivolous in sound and sometimes serious; and their work may be regarded as the ancestor of the *vers de société*, which has reached its perfection in Locker and Austin Dobson. To Carew's lyrics we may apply Izaak Walton's famous criticism: "They were old-fashioned poetry, but choicely good."

Thomas Carew, son of Sir Matthew Carew, was born in London about 1598. He left Corpus Christi, Oxford, without a degree, and early fell into wild habits. In 1613 his father wrote to Sir Dudley Carleton that "one of his sons was roving after hounds and hawks, and the other [Thomas] studying in the Middle Temple, but doing little at law." The result was that Carleton made Thomas his secretary, and took him to Venice and Turin, returning in 1615. Carew accompanied him to the Hague also, but resigned his post and again returned to England. In 1619 he went with Lord Herbert of Cherbury to the French court. He became sewer in ordinary to Charles I., and a gentleman of his privy chamber; and the King, who was particularly fond of him, gave him the royal domain of Sunninghill in Windsor Forest. Carew was an intimate friend of Ben Jonson, Sir John Suckling, John Selden, Sir Kenelm Digby, Davenant, Charles Cotton, and also of Lord Clarendon; who writes:—"Carew was a person of a pleasant and facetious wit, and made many poems (especially in the amorous way) which for the sharpness of the fancy and the elegance of the language in which that fancy was spread, were at least equal, if not superior, to any of that time."

Four editions of Carew's poems appeared between 1640 and 1671, and four have been printed within the present century, the best being a quarto published by Mr. W. C. Hazlitt in 1870. His longest work was a masque called 'Cœlum Britannicum,' performed at Whitehall, February 18th, 1633. Inigo Jones arranged the scenery, Henry Lawes the music, and the King, the Duke of Lennox, and other courtiers played the chief parts. Carew's death is supposed to have occurred in 1639.

A SONG

Ask me no more where Jove bestows,
When June is past, the fading rose;
For in your beauty's orient deep,
These flowers, as in their causes, sleep.

Ask me no more whither doth stray
The golden atoms of the day;
For in pure love heaven did prepare
These powders to enrich your hair.

Ask me no more whither doth haste
The nightingale when May is past;
For in your sweet dividing throat,
She winters and keeps warm her note.

Ask me no more where those stars light
That downward fall in dead of night;
For in your eyes they sit, and there
Fixèd become as in their sphere.

Ask me no more if east or west
The Phœnix builds her spicy nest;
For unto you at last she flies,
And in your fragrant bosom dies.

THE PROTESTATION

No more shall meads be deckt with flowers,
Nor sweetness dwell in rosy bowers,
Nor greenest buds on branches spring,
Nor warbling birds delight to sing,
Nor April violets paint the grove,
If I forsake my Celia's love.

The fish shall in the ocean burn,
And fountains sweet shall bitter turn;
The humble oak no flood shall know,
When floods shall highest hills o'erflow;
Black Lethe shall oblivion leave,
If e'er my Celia I deceive.

Love shall his bow and shaft lay by,
And Venus's doves want wings to fly;

The Sun refuse to shew his light,
And day shall then be turned to night;
And in that night no star appear,
If once I leave my Celia dear.

Love shall no more inhabit earth,
Nor lovers more shall love for worth,
Nor joy above the heaven dwell,
Nor pain torment poor souls in hell;
Grim death no more shall horrid prove,
If I e'er leave bright Celia's love.

SONG

WOULD you know what's soft? I dare
Not bring you to the down, or air,
Nor to stars to shew what's bright,
Nor to snow to teach you white;

Nor, if you would music hear,
Call the orbs to take your ear;
Nor, to please your sense, bring forth
Bruisèd nard, or what's more worth;

Or on food were your thoughts placed,
Bring you nectar, for a taste:
Would you have all these in one,
Name my mistress, and 'tis done.

THE SPRING

NOW that the winter's gone, the earth hath lost
Her snow-white robes; and now no more the frost
Candies the grass or casts an icy cream
Upon the silver lake or crystal stream:
But the warm sun thaws the benumbèd earth,
And makes it tender; gives a sacred birth
To the dead swallow; wakes in hollow tree
The drowsy cuckoo and the humble-bee.
Now do a choir of chirping minstrels bring
In triumph to the world the youthful Spring:
The valleys, hills, and woods, in rich array,
Welcome the coming of the longed-for May.
Now all things smile; only my love doth lower;
Nor hath the scalding noonday sun the power

To melt that marble ice which still doth hold
Her heart congealed, and makes her pity cold.
The ox, which lately did for shelter fly
Into the stall, doth now securely lie
In open fields; and love no more is made
By the fireside; but, in the cooler shade,
Amyntas now doth with his Cloris sleep
Under a sycamore, and all things keep
Time with the season — only she doth carry
June in her eyes, in her heart January.

THE INQUIRY*

Amongst the myrtles as I walked,
Love and my sighs together talked;
Tell me (said I in deep distress)
Where I may find my shepherdess?

Thou fool (said Love), know'st thou not this,—
In everything that's good she is:
In yonder tulip go and seek;
There thou mayst find her lip, her cheek.

In yonder enameled pansy by,
There thou shalt have her curious eye;
In bloom of peach, in rosy bud,
There wave the streamers of her blood;

In brightest lilies that there stands,
The emblems of her whiter hands;
In yonder rising hill there swells
Such sweets as in her bosom dwells.

'Tis true (said I), and thereupon
I went to pluck them one by one,
To make of parts a union;
But on a sudden all was gone.

With that I stopped. Said Love, These be
(Fond man) resemblances of thee;
And in these flowers thy joys shall die,
Even in the twinkling of an eye,
And all thy hopes of her shall wither,
Like these short sweets thus knit together.

*Attributed to Herrick in Drake's 'Literary Hours.'

EMILIA FLYGARE-CARLÉN

(1807–1892)

EMILIA SMITH FLYGARE-CARLÉN was born at Strömstad, Sweden August 8th, 1807. She was the daughter of Rutger Smith, a merchant of that place, and here her childhood was passed, varied by frequent sea trips with her father, and excursions to different parts of the coast. It was probably these early maritime experiences that laid the foundation of her accurate knowledge of the character and habits of the Swedish fisherfolk. In 1827 she was married to Dr. Flygare, a physician of Kronbergslän, but after his death in 1833 she returned to her native place. As a child her talent for imaginative literature was known among her friends, but nothing of any permanent value was developed until after her thirtieth year, when her first novel, 'Waldemar Klein,' was published anonymously (1838). After this first successful literary attempt, she went to Stockholm upon the advice of her father (1839), and shortly after she was married to a lawyer of that city, Johan Gabriel Carlén, a Swedish poet and author. Her novels appeared in quick succession; she at once became popular, and her books were widely read. Her productivity was remarkable. The period of her highest accomplishment was from 1838 to 1852, when a great affliction in the loss of her son suspended her activities for several years. It was not until 1858 that she again resumed her writing.

EMILIA CARLÉN

She was honored by the gold medal of the Swedish Academy (1862), and the success of her books was followed by abundant pecuniary reward as well as distinction. Her house in Stockholm was the centre of the literary life of the capital until the death of her husband in 1875, when she completely retired from the world. She established the "Rutger Smith Fund" for poor fishermen and their widows, made an endowment for students to the University of Upsala in memory of her son, and also founded in memory of her husband a fund for the assistance of teachers. She died at Stockholm, February 5th, 1892.

As a novelist she shares national honors with her countrywoman, Fredrika Bremer. Her range in fiction was not confined to a single field, but embraced all classes and conditions of Swedish life. Her stories are full of action and rich in incident, and her delineation of character is natural and shows her real experience of human nature. She is most happy in depicting the humble fisherfolk and peasants. The stirring incidents of the adventurous life of the smugglers were congenial themes, and her graphic descriptions give typical pictures of the rough coast life among sailors, fishers, and revenue officers.

Among her best and most characteristic works are: 'Gustav Lindorm' (1835); 'Rosen på Tistelön' (The Rose of Tistelön), 1842; 'Jungfrutornet' (The Maiden's Tower), 1848; 'Enslingen på Johannisskäret' (The Hermit of the Johannis Rock), 1846. Her autobiography, written in her later years, is sprightly and interesting. Her collected works number more than thirty volumes, the greater part of which have been translated into German, French, and English.

THE PURSUIT OF THE SMUGGLERS

From 'The Merchant House among the Islands'

He [Olagus] thundered his command to his companions:—

"Row, row as fast as you can to the open sea!"

And as though it had invisible wings, the boat turned and shot forward.

"Halt! halt!" cried the lieutenant, whose blood was now up. "In the name of his Majesty and of the Crown, down with the sails."

Loud laughter from the smugglers' boat sounded across the water.

This scornful laughter was answered from the yacht by the firing of the second cannon, which was fully loaded. The ball fell into the water close to the windward of the boat.

The answer was renewed laughter from the smugglers' boat; whose crew, urged by the twofold desire to save their cargo and to make fools of the Custom-house officers, continued to increase the distance between themselves and the yacht. In spite of the more skillful guidance, the two oars of the latter could not overtake the four men. But the lieutenant's full strong voice could still be heard:—

"Stop, or I will shoot you to the bottom!"

But he did not shoot, for the smugglers' boat was already out of the reach of shot.

At this moment it would have been impossible to detect the least trace of the amiable, good-natured Gudmar Guldbrandsson, the favorite of all the ladies, with his light yellow curls and his slightly arched forehead, and the beautiful dark blue eyes, which when not enlivened by the power of some passion, sometimes revealed that half-dreamy expression that women so often admire.

Majke ought to have seen her commander now, as he stood for a moment on the deck, leaning on his gun, his glass in his hand.

"Row, boys, row with all your might! I will not allow—" The remainder of the sentence was lost in inarticulate tones.

Once more he raised the glass to his eyes.

The chase lasted some time, without any increase of the intervening distance, or any hope of its diminution. It was a grave, a terrible chase.

Meantime new and strange intentions had occurred to the commander of the smugglers' boat. From what dark source could he have received the inspiration that dictated the command?

"Knock out the bung of the top brandy-barrel, and let us drink; that will refresh our courage and rejoice our hearts. Be merry and drink as long as you like."

And now ensued a wild bacchanalia. The men drank out of large mugs, they drank out of cans, and the result was not wanting, while the boat was nearing the entrance to the sea.

"Now, my men," began Olagus in powerful penetrating tones, as he stroked his reddish beard, "shall we allow one of those government fools to force us to go a different way from the one we ourselves wish to go?"

"Olagus," Tuve ventured to interpose,—for Tuve still possessed full consciousness, as he had only made a pretense of drinking,—"dear Olagus, let us be content if we can place the goods in safety. I think I perceive that you mean something else—something dangerous."

"Coward! You ought to sit at home and help your father weave nets. If you are afraid, creep under the tarpaulin; there are others here who do not get the cramp when they are to follow the Mörkö Bears."

"For my part," thought Börje, as he bent over his oar, "I should like to keep away from this hunt. But who dare speak a word? I feel as though I were already in the fortress, the ship and crew in the service of the Crown."

Perhaps Ragnar thought so too; but the great man was so much feared that when he commanded no contradiction was ever heard.

It was almost the first time that Tuve had made an objection, and his brother's scornful rebuke had roused his blood also; but still he controlled himself.

What was resolved on meantime will be seen from what follows.

"Why, what is that?" exclaimed the lieutenant of the yacht. "The oars are drawn in! He is turning,—on my life, he is turning!"

"He knew that we should catch him up," said Sven, delighted once more to be able to indulge in his usual humor. "Fists and sinews like mine are worth as much as four of them; and if we take Pelle into account, they might easily recognize that the best thing they can do is to surrender at once."

"Silence, you conceited idiot!" commanded the lieutenant; "this is no matter of parley. He is making straight for us. The wind is falling; it is becoming calm."

"What does the lieutenant think, Pelle?" asked Sven, in a loud whisper. "Can Olagus have weapons on board and want to attack us?"

"It almost looks like it," answered Pelle shortly.

Meantime the two boats approached one another with alarming speed.

"Whatever happens," said the lieutenant, with icy calm,—"and the game looks suspicious, you know, my friends,—would that the coast-guardsman may not look behind him! The flag of the Crown may wave over living or dead men; that is no matter so long as it does not wave over one who has not done his duty."

"Yes," answered Pelle.

Sven spread out his arms in a significant gesture.

"They may be excited by drink,—their copper-colored faces show that; but here stands a man who will not forget that his name is Sven Dillhufvud. There, I have spoken! But, dear sir, do take care of yourself. They have torn up the boards, and are fetching up stones and pieces of iron."

«Yes, I see. If they attack us, take care of the oars. Do not lay-to on the long side; but row past, and then turn. If they throw, watch their movements carefully; in that way you can escape the danger.»

The boats, which were only a few fathoms apart, glided gently towards one another.

The lieutenant's command was punctually executed by his people.

«Olagus Esbjörnsson,» exclaimed the commander of the Custom-house yacht, «I charge you once more in the King's name to surrender!»

«O dear, yes,» exclaimed the worthy descendant of the Vikings. «I have come back just with that intention. Perhaps I also wanted to fulfill an old vow. Do you remember what I vowed that night by the Oternnest?»

At the same moment a whole shower of pieces of iron whistled through the air, and fell rattling on to the yacht; but the sharp piece of iron thrown by Olagus's own hands was aimed at the lieutenant himself. He however darted aside so quickly that he was not wounded, although it flew so close past him that it tore off his straw hat and dashed it into the sea.

«Olagus, and you others,» sounded his voice, in all its youthful power, «consider what you do; consider the price of an attack on a royal boat and crew! The responsibility may cost you dear. I charge you to cease at once.»

«What! Are you frightened, you Crown slaves?» roared Olagus, whose sparkling eyes and flushed face, so different from his usual calm in peaceful circumstances, lent increased wildness to his form and gestures. «Come, will this warm you?» And at the same moment another piece of iron flew past, aimed with such certainty that it would have cut off the thread of the lieutenant's life if he had not taken shelter behind the mast. The iron was firmly fixed in the mast.

The yacht was now bombarded on all sides. Here hung a torn sail, there an end of rope; and the side planks had already received a good deal of injury, so that the yacht was threatened with a leak. But now was heard for the last time the young commander's warning:—

«Stop, Olagus, and tell your people to put aside their wretched arms; for, on my life, this gun is loaded with a ball, and the first of you who throws another piece shall be shot down like a stag.»

«Do it if you dare! But there, see, miserable Custom-house dog, how the Mörkö Bears respect your threats!»

The third piece of iron was just about to be thrown; but at the same moment the lieutenant took aim.

The shot was fired.

During the long chase and the attack which followed it, the sun had been approaching the horizon, and now might be seen one of those beautiful sunsets which so often delight the eye on this blue-green sea. They are the counterpart of the autumn apparitions during the dark fogs, when the ships wander about seeking their way among the cliffs, then glimmering whitely, and now shining red.

Worthy the inspiration of poet and painter, this warm, divinely peaceful, and lovely scene of nature offered a new, bitter contrast to the terrible picture which human passion and the claims of duty had conjured with lightning speed into these two spots in the sea — the smugglers' boat and the Custom-house yacht.

The shot was fired, and the mighty giant of Mörkö, Olagus Esbjörnsson, sank back into the tarpaulin.

«The accursed devil has shot right into my heart!»

Pale as death, Tuve sprang forward, and wanted to stay the blood.

«Leave it alone,» panted Olagus. «It is no use. Give my love to father and Britje; she was a good wife. You must be a father to — my boy. The business may cease.»

The subduing touch of death had already extinguished the wild light which the fire of hatred had kindled in these eyes. And the last glance that sought his brother's gaze was gentle.

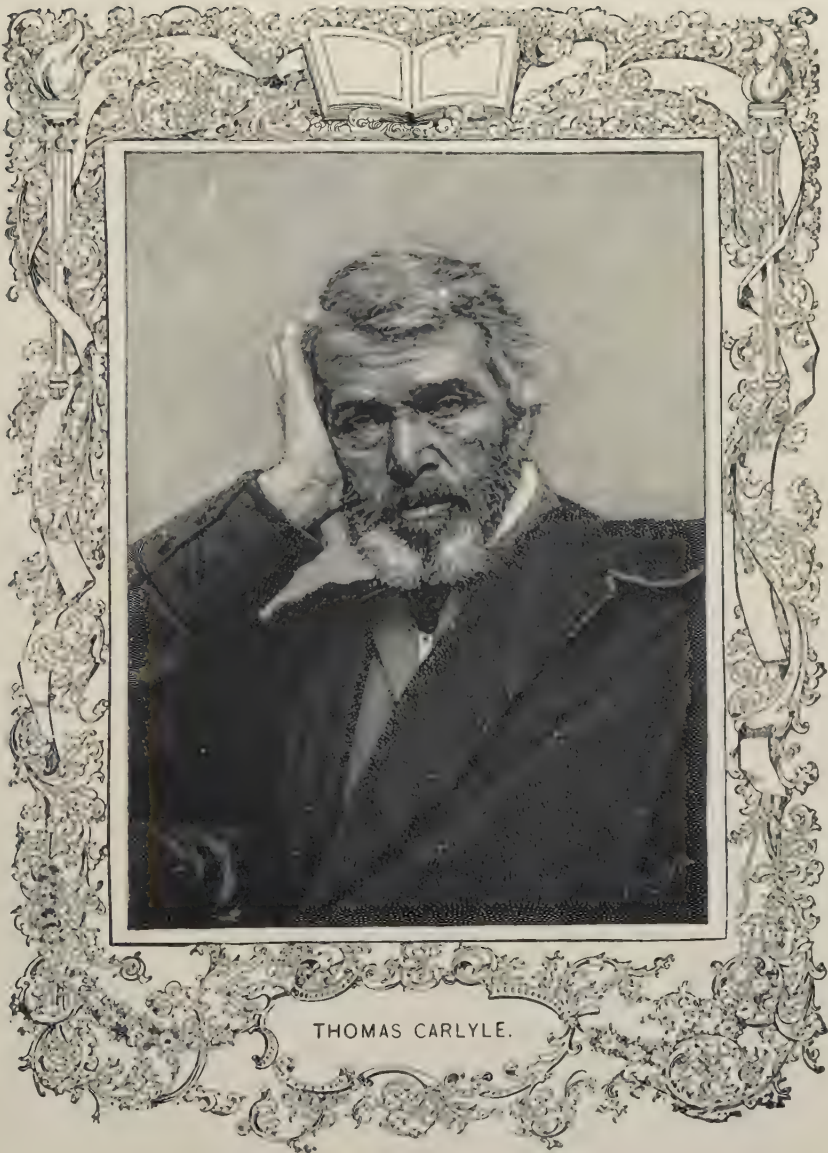
Suddenly he was once more fired by the remembrance of the earthly life which was fast retreating from him.

«Quickly away with the cargo! No one must know that Olagus Esbjörnsson fell from a shot out of the Custom-house yacht. I — I — fell upon them.»

They were his last words.

Tuve's head fell, sobbing, on the man whom he had so completely honored as his superior.

Tuve was now the first in Mörkö, and as though a stronger spirit had come over him, he began to feel his duty. He rose, and gave orders to turn toward the sea, but the crew stood motionless with terror.



THOMAS CARLYLE.

THOMAS CARLYLE

(1795–1881)

BY LESLIE STEPHEN

THE hundredth anniversary of the birth of Thomas Carlyle—(December 4th, 1795)—was lately commemorated. The house in Cheyne Walk, Chelsea, which he had occupied from 1834 till his death (February 4th, 1881), was handed over to trustees to be preserved as a public memorial. No house in the British islands has more remarkable associations. Thither Carlyle had come in his thirty-eighth year, still hardly recognized by the general public, though already regarded by a small circle as a man of extraordinary powers. There he went through the concluding years of the long struggle which ended by a hard-won and scarcely enjoyed victory. There he had been visited by almost all the most conspicuous men of letters of his time: by Jeffrey, Southey, and J. S. Mill; by Tennyson and Browning, the greatest poets, and by Thackeray and Dickens, the greatest novelists of his generation; by the dearest friends of his youth, Irving and Emerson and John Sterling, and by his last followers, Froude and Ruskin. There too had lived until 1866 the woman who had shared his struggles, whom he loved and admired without stint, and whom he was yet destined to remember with many bitter pangs of remorse. Their story, laid bare with singular fullness, has invested the scene of their joys and sorrows, their alienation and reconciliations, with extraordinary interest. Every one who has read the 'Reminiscences' and the later mass of biographical matter must be glad to see the "sound-proof" room, and the garden haunted by the "demon-fowls," and the other dumb witnesses of a long tragi-comedy. No one was so keenly sensitive as Carlyle to the interest of the little gleams of light which reveal our ancestors not only stirred by the great passions, but absorbed like ourselves by the trivialities of the day. A similar interest will long attach to the scene of his own trials.

Carlyle's life was a struggle and a warfare. Each of his books was wrenched from him, like the tale of the 'Ancient Mariner,' by a spiritual agony. The early books excited the wrath of his contemporaries, when they were not ridiculed as the grotesque outpourings of an eccentric humorist. His teaching was intended to oppose what most people take to be the general tendency of thought, and yet many who share that tendency gladly acknowledge that they owe to

Carlyle a more powerful intellectual stimulus than they can attribute even to their accepted teachers. I shall try briefly to indicate the general nature of his message to mankind, without attempting to consider the soundness or otherwise of particular views.

Carlyle describes what kind of person people went to see in Cheyne Row. «The very sound of my voice,» he says, «has got something savage-prophetic: I am as a John the Baptist girt about with a leather girdle, whose food is locusts and wild honey.» Respectable literary society at «æsthetic tea-parties» regarded him as the Scribes and Pharisees regarded the Hebrew prophet. He came among them to tear the mask from their hypocritical cant. Carlyle was not externally a Diogenes. Though the son of peasants, he had the appearance and manner of a thorough gentleman in spite of all his irritable outbreaks. But he was not the less penetrated to the core with the idiosyncrasies of his class. The father, a Davie Deans of real life, had impressed the son profoundly. Carlyle had begun life on the same terms as innumerable young Scots. Strict frugality had enabled him to get a college training and reach the threshold of the ministry. His mother could look forward to the exquisite pleasure of seeing «her own bairn wag his head in a pulpit!» But at this point Carlyle's individuality first asserted itself. He could not step into any of the ordinary grooves. His college teachers appeared to him to offer «sawdust» instead of manna from heaven. The sacred formulæ of their ancestral creed had lost their savor. Words once expressive of the strongest faith were either used to utter the bigotry of narrow pedants, or were adopted only to be explained away into insipid commonplace. Carlyle shared the intellectual movement of his time too much to profess any reverence for what he called the «Hebrew old-clothes.» Philosophers and critics had torn them to rags. His quarrel however was with the accidental embodiment, not with the spirit of the old creeds. The old morality was ingrained in his very nature; nor was he shocked, like some of his fellows, by the sternness of the Calvinistic views of the universe and life. The whole problem was with him precisely to save this living spirit. The skeptics, he thought, were, in the German phrase, «emptying out the baby with the bath.» They were at war with the spirit as well as with the letter; trying to construct a Godless universe; to substitute a dead mechanism for the living organism; and therefore to kill down at the root every noble aspiration which could stimulate the conscience, or strengthen a man to bear the spectacle of the wrongs and sufferings of mankind.

The crisis of this struggle happened in 1821. After giving up the ministry, Carlyle had tried «schoolmastering,» and found himself to be least fitted of mankind for a function which demands patience

with stupidity. He had just glanced at the legal profession only to be disgusted with its chicaneries. Hack authorship was his only chance. The dyspeptic disorder which tormented him through life was tormenting him. «A rat was gnawing at the pit of his stomach.» Then he was embittered by the general distress of his own class. Men out of work were threatening riots and the yeomanry being called out to suppress them. Carlyle was asked by a friend why he too did not come out with a musket. «Hm! yes,» he replied, «but I haven't quite settled on which side.» It was while thus distracted, that after three weeks of sleeplessness he experienced what he called his «conversion.» The universe had seemed to him «void of life, of purpose, of volition, even of hostility; it was one huge and immeasurable steam-engine, rolling on in its dead indifference, to grind me limb from limb. Oh, the vast, gloomy, solitary Golgotha and mill of death!» And then he suddenly resolved to resist. Why go on trembling like a coward?—«As I so thought, there rushed a stream of fire over my whole soul, and I shook base fear away from me for ever. I was strong, of unknown strength; a spirit; almost a god: ever from that time the temper of my misery was changed; not fear or whining sorrow was in it, but indignation and grim, fell-eyed defiance.» These are the phrases of his imaginary hero in 'Sartor Resartus.' In the 'Reminiscences' he repeats the statement in his own person. He had won «an immense victory»; he had escaped from the «foul mud gods» and soared into the «eternal blue of ether» where he had «for the spiritual part ever since lived.» He could look down upon his fellow creatures still «weltering in that fatal element,» «pitying the religious part of them and indignant against the frivolous»; enjoying an inward and supreme happiness which still remained to him, though often «eclipsed» in later years.

To understand this crisis is to understand his whole attitude. The change was not of the purely logical kind. Carlyle was not converted by any philosophical system. Coleridge, not long before, had found in Kant and Schelling an answer to similar perplexities. Carlyle, though he respected the German metaphysicians, could never find their dogmas satisfactory to his shrewd Scottish sense. His great helper, he tells us, in the strait, was not Kant but Goethe. The contrast between that serene prophet of culture and the rugged Scottish Puritan is so marked that one may be tempted to explain the influence partly by personal accident. Carlyle grew up at a time when the British public was just awaking to the existence of Germany; and not only promoted the awakening but was recognized by the great Goethe himself. He may well have been inclined in later years to exaggerate a debt due to so welcome a recognition.

And yet it is intelligible that in Goethe, Carlyle saw what he most required. A man of the highest genius and a full representative of the most advanced thought could yet recognize what was elevating in the past as clearly as what was the true line of progress for us to pursue; and while casting aside the dead trappings as decidedly as Carlyle, could reach serene heights above the petty controversies where men wrangled over extinct issues. Goethe had solved the problem which vexed Carlyle's soul, and set an inspiring example of the true spirit and its great reward.

Carlyle, however, was not qualified by temperament or mental characteristics to follow Goethe's steps. If not primarily a reasoner, and too impatient perhaps for slow logical processes, he was also not a poet. Some of the greatest English teachers of his period embodied their conceptions of the world in poetry. Wordsworth and Shelley and Byron, in particular, were more effective representatives of the chief spiritual influences of the day than the few speculative writers. Carlyle thought for a time that he could utter himself in verse, or at least in prose fiction. He tried, only to feel his incompetence. As Froude observes, he had little ear for metrical composition. There were other and perhaps greater obstacles. A poet must be capable of detachment from the actual world in which he lives, however profound his interest in its great problems. He must be able to dwell with «seraph contemplation» and stand aside from the actual contest. To Carlyle such an attitude was partly impossible, partly contemptible. He had imbibed the Puritan aversion to æsthetic enjoyments. He had been brought up in circles where it was thought wrong for a child to read the 'Arabian Nights,' and where Milton could only obtain a doubtful admission as a versifier of the Scriptural narrative. Carlyle retained the prejudice. He always looked askance at poetry which had no immediate bearing upon conduct, and regarded «æsthetic» as equivalent to frivolous. «May the devil fly away with the fine arts» is a sentiment which he quotes with cordial sympathy. This view was congenial to his inborn characteristics.

One striking peculiarity was his extraordinary «receptivity» of all outward impressions. The strange irritability which he set down to the «hag Dyspepsia» made him resemble a patient in whom disease has produced a morbidly excessive sensibility. Little annoyances were magnified into tragic dimensions. The noises in a next-door house affected him as an earthquake might affect others. His memory was as retentive as his impressions were strong. Froude testifies that his account of a little trip to Paris, written forty years later without reference to memoranda, is verified down to the minutest details by contemporary letters. Scenes instantaneously

photographed on his memory never faded. No one had a keener eye for country. When he visited Germany he brought back pictures of the scenes of Frederick's battles, which enabled him to reproduce them with such startling veracity that after reading you seem to remember the reality, not the book. In history he seeks to place before us a series of visions as distinct as actual eyesight: to show us Cromwell watching the descent of the Scottish army at Dunbar, or the human whirlpool raging round the walls of the Bastille. We — the commonplace spectators — should not, it is true, even at present see what was visible to Carlyle, any more than we see a landscape as Turner saw it. We may wish that we could. At any rate, we have the conviction of absolute truthfulness to the impression made on a powerful idiosyncrasy. We perceive, as by the help of a Rembrandt, vast chaotic breadths of gloomy confusion, with central figures thrown out by a light of extraordinary brilliancy. Carlyle, indeed, always has it in mind that what we call reality is but a film on the surface of mysterious depths. We are such stuff, to repeat his favorite quotation, as dreams are made of. Past history is a series of dreams; the magic of memory may restore them for an instant to our present consciousness. But the most vivid picture of whatever is not irrecoverably lost always brings, too, the pathetic sense that we are after all but ephemeral appearances in the midst of the eternities and infinities. Overwhelmed by this sense of the unsubstantiality even of the most real objects, Carlyle clutches, as it were with the energy of despair, every fading image; and tries to invest it with something of its old brightness. Carlyle was so desirous to gain this distinctness of vision that he could not be happy in personal descriptions till, if possible, he had examined the portrait of his hero and satisfied himself that he could reproduce the actual bodily appearance. The face, he holds, shows the soul. And then his shrewd Scottish sagacity never deserts him. If the hero sometimes becomes, like most heroes, a little too free from human infirmities, the actors in his dramas never become mere walking gentlemen. In Dryasdust he gives us lay figures, bedizened at times with shallow paradoxes; but Carlyle always deals in genuine human nature. His judgment may not be impartial, but at least it is not nugatory. He sees the man from within and makes him a credible individual, not a mere bit of machinery worked by colorless formulæ. With this eye for character goes the keen sense of grim humor which keeps him in touch with reality. Little incidents bring out the absurd side of even the heroic. The most exciting scenes of his 'French Revolution' are heightened by the vision of the shivering usher who "accords the grand entries" when the ferocious mob is rushing into the palace — not "finding it convenient," as

Carlyle observes, «to refuse them»; and of the gentleman who continues for an hour to «demand the arrestment of knaves and dastards»—a most comprehensive of all known petitions. Carlyle's «mannerism» is one result of this strain to be graphic. It has been attributed to readings of Jean Paul, and by Carlyle himself, partly to Irving and partly to the early talk in his father's home. It appears at any rate as soon as Carlyle gets confidence enough in himself to trust to his own modes of impression; and if it may fairly be called a mannerism, was not an affectation. It was struck out in the attempt to give most effective utterance to his genuine thought, and may be compared, as Burke said of Johnson's conversation, to the «contortions of the Sibyl.»

It is time, however, to try to say what was the prophetic message thus delivered. Carlyle, I have said, had no logical system of philosophy, and was too much of a «realist» (in one sense) to find poetry congenial. He has to preach by pictures of the past; by giving us history, though history transfused with poetry; an account of the external fact which shall reveal the real animating principle, quietly omitted by statisticians and constitutional historians. The doctrine so delivered appears to be vague. What, the ordinary believer may ask, would be left of a religion if its historical statements should turn out to be mere figments and its framework of dogmas to be nonsense? He would naturally reply, Nothing. Carlyle replies, Everything. The spirit may survive, though its whole visible embodiment should be dissolved into fiction and fallacy. But to define this spirit is obviously impossible. It represents a tone of thought, a mode of contemplating life and the world, not any distinct set of definite propositions. Carlyle was called a «mystic,» and even, as he says, was made into a «mystic school.» We may accept the phrase, so far as mysticism means the substitution of a «logic of the heart» for a «logic of the head»—an appeal to sentiment rather than to any definite reasoning process. The «mystic» naturally recognizes the inner light as shining through many different and even apparently contradictory forms. But most mystics retain, in a new sense perhaps, the ancient formulæ. Carlyle rejected them so markedly that he shocked many believers, otherwise sympathetic. His early friend Irving, who tried to restore life to the old forms, and many who accepted Coleridge as their spiritual guide, were scandalized by his utterances. He thought, conversely, that they were still masquerading in «Hebrew old-clothes,» or were even like the apes who went on chattering by the banks of the Dead Sea, till they ceased to be human. He regards the «Oxford movement» with simple contempt. His dictum that Newman had «no more brain than a moderate-sized rabbit» must have been followed, as no

one will doubt who heard him talk, by one of those gigantic explosions of laughter which were signals of humorous exaggeration. But it meant in all seriousness that he held Newman to be reviving superstitions unworthy of the smallest allowance of brain.

Yet Carlyle's untiring denunciation of "shams" and "unrealities" of this, as of other varieties, does not mean unqualified antipathy. He feels that the attempt to link the living spirit to the dead externals is a fatal enterprise. That may be now a stifling incumbrance, which was once the only possible symbol of a living belief. Accordingly, though Carlyle's insistence upon the value of absolute intellectual truthfulness is directed against this mode of thought, his attack upon the opposite error is more passionate and characteristic. The 'Sartor Resartus,' his first complete book (1833–4), announced and tried to explain his "conversion." To many readers it still seems his best work, as it certainly contains some of his noblest passages. It was unpopular in England, and (an Englishman must say it with regret) seems to have been first appreciated in America. It gave indeed many sharp blows at English society: it expresses his contempt for the upper literary strata, who like Jeffrey complained of him for being so "desperately in earnest"; and for the authors, who were not "prophets," but mere caterers to ephemeral amusement. But the satire, I cannot but think, is not quite happy. The humor of the "Clothes Philosophy" is a little strained; to me, I confess, rather tiresome: and the impressive passages just those where he forgets it.

His real power became obvious beyond all cavil on the publication of the 'French Revolution' (1837). Not for a hundred years, he declared, had the public received any book that "came more direct and flamingly from the heart of a living man." That expresses, as I think, the truth. The book is not to be "read for information." The facts would now require much restatement; and moreover, the narrative is too apt to overleap prosaic but necessary facts in order to fasten upon the picturesque passages. But considered as what it is, a "prose epic," a moving panorama, drawn with astonishing force and perception of the tremendous tragi-comedy involved. it is unequaled in English literature. The doctrine inculcated is significant. Carlyle's sympathies were in one sense with the Revolution. He felt, he says, that the Radicals were "guild-brothers," while the Whigs were mere "amateurs." He was even more thoroughly convinced than the Radicals that a thoroughgoing demolition of the old order was essential. The Revolution was but the first volcanic outburst of the great forces still active below the surface. Europe, he says ('Chartism'), lay "hag-ridden" and "quack-ridden." The quack is the most hideous of hags; he is a "falsehood incarnate." To

blow him and his to the four winds was the first necessity. The French Revolution was «the inevitable stern end of much: the fearful but also wonderful, indispensable, and sternly beneficent beginning of much.» So far, Carlyle was far more in agreement with Paine than with Burke. But what was to follow when the ground was cleared? When you have cut off your king's head and confiscated the estates of the nobility and the church, you have only begun. A new period is to be born with death-throes and birth-throes, and there are, he guesses ('French Revolution,' Book iv., chapter 4), some two centuries of fighting before «Democracy go through its dire, most baleful stage of 'Quackocracy.'» The radicals represent this coming «Quackocracy.» What was their root error? Briefly (I try to expound, not to enlarge), that they were materialists. Their aim was low. They desired simply a multiplication of physical comforts, or as he puts it, a boundless supply of «pigs-wash.» Their means too were futile. Society, on their showing, was a selfish herd hungering for an equal distribution of pigs-wash. They put unlimited faith in the mere mechanism of constitution-mongering; in ballot-boxes and manipulation of votes and contrivances by which a number of mean and selfish passions might be somehow so directed as to balance each other. It is not by any such devices that society can really be regenerated. You must raise men's souls, not alter their conventions. They must not simply abolish kings, but learn to recognize the true king, the man who has the really divine right of superior strength and wisdom, not the sham divine right of obsolete tradition. You require not paper rules, but a new spirit which spontaneously recognizes the voice of God. The true secret of life must be to him, as to every «mystic,» that we should follow the dictates of the inner light which speaks in different dialects to all of us.

But this implies a difficulty. Carlyle, spite of his emergence into «blue ether,» was constitutionally gloomy. He was more alive than any man since Swift to the dark side of human nature. The dullness of mankind weighed upon him like a nightmare. «Mostly fools» is his pithy verdict upon the race at large. Nothing then could be more idle than the dream of the revolutionists that the voice of the people could be itself the voice of God. From millions of fools you can by no constitutional machinery extract anything but folly. Where then is the escape? The millions, he says (essay on Johnson), «roll hither and thither, whithersoever they are led»; they seem «all sightless and slavish,» with little but «animal instincts.» The hope is that, here and there, are scattered the men of power and of insight, the heaven-sent leaders; and it is upon loyalty to them and capacity for recognizing and obeying them that the future

of the race really depends. This was the moral of the lectures on 'Hero-Worship' (1840). Odin, Mahomet, Dante, Shakespeare, Luther, Cromwell, and Napoleon, are types of the great men who now and then visit the earth as prophets or rulers. They are the brilliant centres of light in the midst of the surrounding darkness; and in loyal recognition of their claims lies our security for all external progress. By what signs, do you ask, can they be recognized? There can be no sign. You can see the light if you have eyes; but no other faculty can supply the want of eyesight. And hence arise some remarkable points both of difference from and coincidence with popular beliefs.

In the 'Chartism,' 'Past and Present,' and 'Latter-Day Pamphlets' (1839, 1843, and 1850), Carlyle applied his theories to the problems of the day. They had the disadvantage which generally attaches to the writings of an outsider in politics. They were, said the average reader, "unpractical." Carlyle could not recommend any definite measures; an objection easy to bring against a man who urges rather a change of spirit than of particular measures. Yet it is noticeable that he recommends much that has since become popular. Much of his language might be used by modern Socialists. In 'Past and Present,' for example (Book iii., Chapter 8), he gives the principle of "land nationalization." The great capitalist is to be turned into a "captain of industry," and government is to undertake to organize labor, to protect health, and to enforce education. Carlyle so far sympathizes with the Socialist, not only as agreeing that the great end of government is the raising of the poor, but as denouncing the *laissez-faire* doctrine. The old-fashioned English Radical had regarded all government as a necessary evil, to be minimized as much as possible. When it had armed the policemen, it had fulfilled its whole duty. But this, according to Carlyle, was to leave the "dull multitude" to drift into chaos. Government should rest upon the loyalty of the lower to the higher. Order is essential; and good order means the spontaneous obedience to the heaven-sent hero. He, when found, must supply the guiding and stimulating force. The Socialist, like Carlyle, desires a strong government, but not the government of the "hero." Government of which the moving force comes from above instead of below will be, he thinks, a government of mere force. And here occurs the awkward problem to which Carlyle is constantly referring. He was generally accused of identifying "right" with "might" Against this interpretation he always protested. Right and Might, he says often, are in the long run identical. That which is right and that alone is ultimately lasting. Your rights are the expression of the divine will; and for that reason, whatever endures must be right. Work lasts so far as it is based

upon eternal foundations. The might, therefore, is in the long run the expression of the right. The Napoleonic empire, according to a favorite illustration, could not last because it was founded upon injustice. The two tests then must coincide: what is good proves itself by lasting, and what lasts, lasts because good; but the test of endurance cannot, it is clear, be applied when it is wanted. Hence arises an ambiguity which often gives to Carlyle the air of a man worshiping mere success; when, if we take his own interpretation, he takes the success to be the consequence, not the cause, of the rightness. The hero is the man who sees the fact and disregards the conventional fiction; but for the moment he looks very like the man who disregards principles and attends to his own interest.

Here again Carlyle approximates to a doctrine to which he was most averse, the theory of the struggle for existence and the survival of the fittest. The Darwinian answers in this way Carlyle's problem, how it is to come to pass that the stupidity of the masses comes to blunder into a better order? Here and there, as in his accounts of the way in which the intensely stupid British public managed to blunder into the establishment of a great empire, Carlyle seems to fall in with the Darwinian view. That view shocked him because he thought it mechanical. To him the essence of history was to be found not in the blind striving of the dull, but in the lives of great men. They represent the incarnate wisdom which must guide all wholesome aspiration. History is really the biography of the heroes. All so-called philosophies of history, attempts to discover general laws and to dispense with the agency of great men, are tainted with materialism. They would substitute «blind laws» for the living spirit which really guides the development of the race. But if you ask how your hero is to be known, the only answer can be, Know him at your peril.

Carlyle's most elaborate books, the 'Cromwell' and the 'Frederick,' are designed to give an explicit answer to the «right» and «might» problem. Carlyle in both cases seems to be toiling amidst the dust-heaps of some ancient ruin, painfully disinterring the shattered and defaced fragments of a noble statue and reconstructing it to be hereafter placed in a worthy Valhalla. Cromwell, according to the vulgar legend, was a mere hypocrite, and Frederick a mere cynical conqueror. The success of both — that is his intended moral — was in proportion to the clearness with which they recognized the eternal laws of the universe. Cromwell probably is the more satisfactory hero, as more really sympathetic to his admirer. But each requires an interpreter. Cromwell's gifts did not lie in the direction of lucid utterance; and Frederick, if he could have read, would certainly have scorned, the doctrine of his eulogist. Carlyle, that is, has

to dig out in the actions of great men a true significance, certainly not obvious to the actors themselves. Their recognition of the eternal laws was in one case embodied in obsolete formulæ, and in the other, it might seem, altogether unconscious. The hero's recognition of divine purposes does not imply then that his own vision is purged from error, or that his aim is distinctly realized. He may, like Mahomet or the Abbot Sampson, be full of superstition. His «veracity» does not mean that his beliefs are true; only that they are sincere and such a version of the truth as is possible in his dialect. This is connected with Carlyle's constant insistence upon the superiority of silence to speech. The divine light shines through many distracting media; it enlightens many who do not consciously perceive it. It may be recognized because it gives life; because the work to which it prompts is lasting. But even the hero who tries to utter himself is sure to interpolate much that is ephemeral, confused, and imperfect; and speech in general represents the mere perplexed gabble of men who take words for thought, and raise a hopeless clamor which drowns the still small voice of true inspiration. If men are mostly fools, their talk is mostly folly; forming a wild incoherent Babel in which it is hard to pick out the few scattered words of real meaning. Carlyle has been ridiculed for preaching silence in so many words; but then Carlyle was speaking the truth; and of that, he fully admits, we can never have too much. The hero may be a prophet, or a man of letters. He is bound to speak seriously, though not to be literally silent; and his words must be judged not by the momentary pleasure, but by their ultimate influence on life.

Carlyle's message to his fellows, which I have tried imperfectly to summarize, may be condemned on grounds of taste and of morality. Translated into logical formulæ it becomes inconsistent, and it embodies some narrow prejudices in exaggerated terms. Yet I think that it has been useful even by the shock it has given to commonplace optimism. It has been far more useful because in his own dialect, Carlyle — as I think — expresses some vital truths with surpassing force. Whatever our creeds, religious or political, he may stimulate our respect for veracity, in the form of respect for honest work or contempt for hypocritical conventions; our loyalty to all great leaders, in the worlds both of thought and action; and our belief that to achieve any real progress, something is required infinitely deeper than any mere change in the superficial arrangements of society. These lessons are expressed, too, as the merely literary critic must admit, by a series of historical pictures, so vivid and so unique in character that for many readers they are in the full sense fascinating. They are revelations of new aspects of the world, never,

when once observed, to be forgotten. And finally, I may add that Carlyle's autobiographical writings — in which we must include the delightful 'Life of Sterling' — show the same qualities in a shape which, if sometimes saddening, is profoundly interesting. No man was more reticent in his life, though he has been made to deliver a posthumous confession of extraordinary fullness. We hear all the groans once kept within the walls of Cheyne Row. After making all allowance for the fits of temper, the harshness of judgment, and the willful exaggeration, we see at last a man who under extraordinary difficulties was unflinchingly faithful to what he took to be his vocation, and struggled through a long life, full of anxieties and vexations, to turn his genius to the best account.

Leslie Stephen

LABOR

From 'Past and Present'

For there is a perennial nobleness, and even sacredness, in Work. Were he never so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works: in Idleness alone is there perpetual despair. Work, never so Mammonish, mean, *is* in communication with Nature; the real desire to get Work done will itself lead one more and more to truth, to Nature's appointments and regulations, which are truth.

The latest Gospel in this world is, Know thy work and do it. "Know thyself": long enough has that poor "self" of thine tormented thee; thou wilt never get to "know" it, I believe! Think it not thy business, this of knowing thyself; thou art an unknowable individual: know what thou canst work at; and work at it like a Hercules! That will be thy better plan.

It has been written, "An endless significance lies in Work;" a man perfects himself by working. Foul jungles are cleared away, fair seed-fields rise instead, and stately cities; and withal the man himself first ceases to be jungle and foul unwholesome desert thereby. Consider how even in the meanest sorts of Labor, the whole soul of a man is composed into a kind of real harmony the instant he sets himself to work! Doubt, Desire, Sorrow, Remorse, Indignation, Despair itself, all these like hell-dogs lie beleaguering the soul of the poor day-worker, as of every

man: but he bends himself with free valor against his task, and all these are stilled, all these shrink murmuring far off into their caves. The man is now a man. The blessed glow of Labor in him, is it not as purifying fire, wherein all poison is burnt up, and of sour smoke itself there is made bright blessed flame!

Destiny, on the whole, has no other way of cultivating us. A formless Chaos, once set it *revolving*, grows round and ever rounder; ranges itself by mere force of gravity into strata, spherical courses; is no longer a Chaos, but a round compacted World. What would become of the Earth did she cease to revolve? In the poor old Earth, so long as she revolves, all inequalities, irregularities, disperse themselves; all irregularities are incessantly becoming regular. Hast thou looked on the Potter's wheel,—one of the venerablest objects; old as the Prophet Ezekiel and far older? Rude lumps of clay, how they spin themselves up, by mere quick whirling, into beautiful circular dishes. And fancy the most assiduous Potter, but without his wheel; reduced to make dishes, or rather amorphous botches, by mere kneading and baking! Even such a Potter were Destiny, with a human soul that would rest and lie at ease, that would not work and spin! Of an idle unrevolving man the kindest Destiny, like the most assiduous Potter without wheel, can bake and knead nothing other than a botch; let her spend on him what expensive coloring, what gilding and enameling she will, he is but a botch. Not a dish; no, a bulging, kneaded, crooked, shambling, squint-cornered, amorphous botch,—a mere enameled vessel of dishonor! Let the idle think of this.

Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life-purpose; he has found it, and will follow it! How, as a free-flowing channel, dug and torn by noble force through the sour mud-swamp of one's existence, like an ever-deepening river there, it runs and flows;—draining off the sour festering water gradually from the root of the remotest grass-blade; making, instead of pestilential swamp, a green fruitful meadow with its clear-flowing stream. How blessed for the meadow itself, let the stream and *its* value be great or small! Labor is Life: from the inmost heart of the Worker rises his God-given Force, the sacred celestial Life-essence breathed into him by Almighty God; from his inmost heart awakens him to all nobleness,—to all knowledge, "self-knowledge" and much else, so soon as Work fitly begins. Knowledge? The knowledge that

will hold good in working, cleave thou to that; for Nature herself accredits that, says Yea to that. Properly thou hast no other knowledge but what thou hast got by working: the rest is yet all a hypothesis of knowledge; a thing to be argued of in schools, a thing floating in the clouds, in endless logic-vortices, till we try it and fix it. «Doubt, of whatever kind, can be ended by Action alone.»

And again, hast thou valued Patience, Courage, Perseverance, Openness to light; readiness to own thyself mistaken, to do better next time? All these, all virtues, in wrestling with the dim brute Powers of Fact, in ordering of thy fellows in such wrestle, there, and elsewhere not at all, thou wilt continually learn. Set down a brave Sir Christopher in the middle of black ruined Stone-heaps, of foolish unarchitectural Bishops, red-tape Officials, idle Nell-Gwynn Defenders of the Faith; and see whether he will ever raise a Paul's Cathedral out of all that, yea or no! Rough, rude, contradictory, are all things and persons, from the mutinous masons and Irish hodmen up to the idle Nell-Gwynn Defenders, to blustering red-tape Officials, foolish unarchitectural Bishops. All these things and persons are there not for Christopher's sake and his Cathedral's; they are there for their own sake mainly! Christopher will have to conquer and constrain all these,—if he be able. All these are against him. Equitable Nature herself, who carries her mathematics and architectonics not on the face of her, but deep in the hidden heart of her,—Nature herself is but partially for him; will be wholly against him, if he constrain her not! His very money, where is it to come from? The pious munificence of England lies far-scattered, distant, unable to speak and say, «I am here»; —must be spoken to before it can speak. Pious munificence, and all help, is so silent, invisible like the gods; impediments, contradictions manifold, are so loud and near! O brave Sir Christopher, trust thou in those, notwithstanding, and front all these; understand all these; by valiant patience, noble effort, insight, by man's strength, vanquish and compel all these,—and on the whole, strike down victoriously the last topstone of that Paul's Edifice; thy monument for certain centuries, the stamp «Great Man» impressed very legibly on Portland-stone there!

Yes, all manner of help, and pious response from Men of Nature, is always what we call silent; cannot speak or come to

light, till it be seen, till it be spoken to. Every noble work is at first "Impossible." In very truth, for every noble work the possibilities will lie diffused through Immensity; inarticulate, undiscoverable except to faith. Like Gideon, thou shalt spread out thy fleece at the door of thy tent; see whether under the wide arch of Heaven there be any bounteous moisture, or none. Thy heart and life-purpose shall be as a miraculous Gideon's fleece, spread out in silent appeal to Heaven; and from the kind Immensities, what from the poor unkind Localities and town and country Parishes there never could, blessed dew-moisture to suffice thee shall have fallen!

Work is of a religious nature:—work is of a *brave* nature; which it is the aim of all religion to be. All work of man is as the swimmer's: a waste ocean threatens to devour him; if he front it not bravely, it will keep its word. By incessant wise defiance of it, lusty rebuke and buffet of it, behold how it loyally supports him, bears him as its conqueror along. "It is so," says Goethe, "with all things that man undertakes in this world."

Brave Sea-captain, Norse Sea-king,—Columbus, my hero, royalest Sea-king of all! it is no friendly environment, this of thine, in the waste deep waters; around thee mutinous discouraged souls, behind thee disgrace and ruin, before thee the equal, unpenetrated veil of Night. Brother, these wild water-mountains, bounding from their deep basin (ten miles deep, I am told), are not entirely there on thy behalf! Meseems *they* have other work than floating thee forward:—and the huge Winds, that sweep from Ursa-Major to the Tropics and Equators, dancing their giant-waltz through the kingdoms of Chaos and Immensity, they care little about filling rightly or filling wrongly the small shoulder-of-mutton sails in this cockle-skiff of thine! Thou art not among articulate-speaking friends, my brother; thou art among immeasurable dumb monsters, tumbling, howling, wide as the world here. Secret, far off, invisible to all hearts but thine, there lies a help in them: see how thou wilt get at that. Patiently thou wilt wait till the mad Southwester spend itself, saving thyself by dexterous science of defense, the while: valiantly, with swift decision, wilt thou strike in, when the favoring East, the Possible, springs up. Mutiny of men thou wilt sternly repress; weakness, despondency, thou wilt cheerily encourage: thou wilt swallow down complaint, unreason, weariness,

weakness of others and thyself;—how much wilt thou swallow down! There shall be a depth of Silence in thee, deeper than this Sea, which is but ten miles deep: a Silence unsoundable; known to God only. Thou shalt be a great man. Yes, my World-Soldier, thou of the World Marine-service,—thou wilt have to be *greater* than this tumultuous unmeasured World here round thee is; thou, in thy strong soul, as with wrestler's arms shalt embrace it, harness it down; and make it bear thee on,—to new Americas, or whither God wills!

THE WORLD IN CLOTHES

From 'Sartor Resartus'

"As Montesquieu wrote a 'Spirit of Laws,'" observes our Professor, "so could I write a 'Spirit of Clothes'; thus, with an 'Esprit des Lois,' properly an 'Esprit de Coutumes,' we should have an 'Esprit de Costumes.' For neither in tailoring nor in legislating does man proceed by mere Accident, but the hand is ever guided on by mysterious operations of the mind. In all his Modes, and habilatory endeavors, an Architectural Idea will be found lurking; his Body and the Cloth are the site and materials whereon and whereby his beautified edifice, of a Person, is to be built. Whether he flow gracefully out in folded mantles, based on light sandals; tower-up in high head-gear, from amid peaks, spangles, and bell-girdles; swell-out in starched ruffs, buckram stuffings, and monstrous tuberosities; or girth himself into separate sections, and front the world an Agglomeration of four limbs,—will depend on the nature of such Architectural Idea: whether Grecian, Gothic, Later-Gothic, or altogether Modern, and Parisian or Anglo-Dandiacal. Again, what meaning lies in Color! From the soberest drab to the high-flaming scarlet, spiritual idiosyncrasies unfold themselves in choice of color: if the cut betoken Intellect and Talent, so does the Color betoken Temper and Heart. In all which, among nations as among individuals, there is an incessant, indubitable, though infinitely complex working of Cause and Effect: every snip of the Scissors has been regulated and prescribed by ever-active Influences, which doubtless to Intelligences of a superior order are neither invisible nor illegible.

"For such superior Intelligences a Cause-and-Effect Philosophy of Clothes, as of Laws, were probably a comfortable winter-evening entertainment: nevertheless, for inferior Intelligences, like men, such Philosophies have always seemed to me uninstructive enough. Nay, what is your Montesquieu himself but a clever infant spelling Letters from a hieroglyphical prophetic Book, the lexicon of which lies in Eternity, in Heaven?—Let any Cause-and-Effect Philosopher explain, not why I wear such and such a Garment, obey such and such a Law; but even why *I* am *here*, to wear and obey anything!—Much therefore, if not the whole, of that same 'Spirit of Clothes' I shall suppress as hypothetical, ineffectual, and even impertinent: naked Facts, and Deductions drawn therefrom in quite another than that omniscient style, are my humbler and proper province."

Acting on which prudent restriction, Teufelsdröckh has nevertheless contrived to take-in a well-nigh boundless extent of field; at least, the boundaries too often lie quite beyond our horizon. Selection being indispensable, we shall here glance over his First Part only in the most cursory manner. This First Part is, no doubt, distinguished by omnivorous learning, and utmost patience and fairness: at the same time, in its results and delineations, it is much more likely to interest the Compilers of some Library of General, Entertaining, Useful, or even Useless Knowledge than the miscellaneous readers of these pages. Was it this Part of the Book which Heuschrecke had in view, when he recommended us to that joint-stock vehicle of publication, "at present the glory of British Literature"? If so, the Library Editors are welcome to dig in it for their own behoof.

To the First Chapter, which turns on Paradise and Fig-leaves, and leads us into interminable disquisitions of a mythological, metaphorical, cabalistico-sartorial, and quite antediluvian cast, we shall content ourselves with giving an unconcerned approval. Still less have we to do with "Lilis, Adam's first wife, whom, according to the Talmudists, he had before Eve, and who bore him, in that wedlock, the whole progeny of aërial, aquatic, and terrestrial Devils,"—very needlessly, we think. On this portion of the Work, with its profound glances into the *Adam-Kadmon*, or Primeval Element, here strangely brought into relation with the *Nifl* and *Muspel* (Darkness and Light) of the antique North, it may be enough to say, that its correctness of deduction and depth of Talmudic and Rabbinical lore have filled perhaps not

the worst Hebraist in Britain with something like astonishment.

But quitting this twilight region, Teufelsdröckh hastens from the Tower of Babel, to follow the dispersion of Mankind over the whole habitable and habilable globe. Walking by the light of Oriental, Pelasgic, Scandinavian, Egyptian, Otaheitean, Ancient and Modern researches of every conceivable kind, he strives to give us in compressed shape (as the Nürnbergers give an *Orbis Pictus*) an *Orbis Vestitus;* or view of the costumes of all mankind, in all countries, in all times. It is here that to the Antiquarian, to the Historian, we can triumphantly say: Fall to! Here is learning: an irregular Treasury, if you will; but inexhaustible as the Hoard of King Nibelung, which twelve wagons in twelve days, at the rate of three journeys a day, could not carry off. Sheepskin cloaks and wampum belts; phylacteries, stoles, albs; chlamydes, togas, Chinese silks, Afghan shawls, trunk-hose, leather breeches, Celtic philibegs (though breeches, as the name *Gallia Braccata* indicates, are the more ancient), Hussar cloaks, Vandyke tippets, ruffs, fardingales, are brought vividly before us,—even the Kilmarnock nightcap is not forgotten. For most part, too, we must admit that the Learning, heterogeneous as it is, and tumbled-down quite pell-mell, is true, concentrated and purified Learning, the drossy parts smelted out and thrown aside.

Philosophical reflections intervene, and sometimes touching pictures of human life. Of this sort the following has surprised us. The first purpose of Clothes, as our Professor imagines, was not warmth or decency, but ornament. "Miserable indeed," says he, "was the condition of the Aboriginal Savage, glaring fiercely from under his fleece of hair, which with the beard reached down to his loins, and hung round him like a matted cloak; the rest of his body sheeted in its thick natural fell. He loitered in the sunny glades of the forest, living on wild-fruits; or, as the ancient Caledonian, squatted himself in morasses, lurking for his bestial or human prey; without implements, without arms, save the ball of heavy Flint, to which, that his sole possession and defense might not be lost, he had attached a long cord of plaited thongs; thereby recovering as well as hurling it with deadly unerring skill. Nevertheless, the pains of Hunger and Revenge once satisfied, his next care was not Comfort but Decoration (*Putz*). Warmth he found in the toils of the chase;

or amid dried leaves, in his hollow tree, in his bark shed, or natural grotto: but for Decoration he must have Clothes. Nay, among wild people, we find tattooing and painting even prior to Clothes. The first spiritual want of a barbarous man is Decoration, as indeed we still see among the barbarous classes in civilized countries.

"Reader, the heaven-inspired melodious Singer; loftiest Serene Highness; nay, thy own amber-locked, snow-and-rose-bloom Maiden, worthy to glide sylph-like almost on air, whom thou lovest, worshipest as a divine Presence, which, indeed, symbolically taken, she is,—has descended, like thyself, from that same hair-mantled, flint-hurling Aboriginal Anthropophagus! Out of the eater cometh forth meat; out of the strong cometh forth sweetness. What changes are wrought, not by Time, yet in Time! For not Mankind only, but all that Mankind does or beholds, is in continual growth, regenesis and self-perfecting vitality. Cast forth thy Act, thy Word, into the ever-living, ever-working Universe: it is a seed-grain that cannot die; unnoticed to-day (says one), it will be found flourishing as a Banyan-grove (perhaps, alas, as a Hemlock-forest!) after a thousand years.

"He who first shortened the labor of Copyists by device of *Movable Types* was disbanding hired Armies, and cashiering most Kings and Senates, and creating a whole new Democratic world: he had invented the Art of Printing. The first ground handful of Nitre, Sulphur, and Charcoal drove Monk Schwartz's pestle through the ceiling: what will the last do? Achieve the final undisputed prostration of Force under Thought, of Animal courage under Spiritual. A simple invention it was in the old-world Grazier,—sick of lugging his slow Ox about the country till he got it bartered for corn or oil,—to take a piece of Leather, and thereon scratch or stamp the mere Figure of an Ox (or *Pecus*); put it in his pocket, and call it *Pecunia*, Money. Yet hereby did Barter grow Sale, the Leather Money is now Golden and Paper, and all miracles have been out-miracled: for there are Rothschilds and English National Debts; and whoso has sixpence is sovereign (to the length of sixpence) over all men; commands cooks to feed him, philosophers to teach him, kings to mount guard over him,—to the length of sixpence.—Clothes too, which began in foolishest love of Ornament, what have they not become! Increased Security and pleasurable Heat soon followed:

but what of these? Shame, divine Shame (*Scham*, Modesty), as yet a stranger to the Anthropophagous bosom, arose there mysteriously under Clothes; a mystic grove-encircled shrine for the Holy in man. Clothes gave us individuality, distinction, social polity; Clothes have made Men of us; they are threatening to make Clothes-screens of us.

"But, on the whole," continues our eloquent Professor, "Man is a Tool-using Animal (*Handthierendes Thier*). Weak in himself, and of small stature, he stands on a basis, at most for the flattest-soled, of some half-square foot, insecurely enough; has to straddle out his legs, lest the very wind supplant him. Feeblest of bipeds! Three quintals are a crushing load for him; the steer of the meadow tosses him aloft, like a waste rag. Nevertheless he can use Tools, can devise Tools: with these the granite mountain melts into light dust before him; he kneads glowing iron, as if it were soft paste; seas are his smooth highway, winds and fire his unwearying steeds. Nowhere do you find him without Tools; without Tools he is nothing, with Tools he is all."

Here may we not, for a moment, interrupt the stream of Oratory with a remark, that this Definition of the Tool-using Animal appears to us, of all that Animal-sort, considerably the precisest and best? Man is called a Laughing Animal: but do not the apes also laugh, or attempt to do it: and is the manliest man the greatest and oftenest laugher? Teufelsdröckh himself, as we said, laughed only once. Still less do we make of that other French Definition of the Cooking Animal: which, indeed, for rigorous scientific purposes, is as good as useless. Can a Tartar be said to cook, when he only readies his steak by riding on it? Again, what Cookery does the Greenlander use, beyond stowing-up his whale-blubber, as a marmot, in the like case, might do? Or how would Monsieur Ude prosper among those Orinoco Indians who, according to Humboldt, lodge in crow-nests, on the branches of trees; and, for half the year, have no victuals but pipe-clay, the whole country being under water? But on the other hand, show us the human being, of any period or climate, without his Tools: those very Caledonians, as we saw, had their Flint-ball, and Thong to it, such as no brute has or can have.

"Man is a Tool-using Animal," concludes Teufelsdröckh in his abrupt way: "of which truth Clothes are but one example:

and surely if we consider the interval between the first wooden Dibble fashioned by man, and those Liverpool Steam-carriages, or the British House of Commons, we shall note what progress he has made. He digs up certain black stones from the bosom of the earth, and says to them, *Transport me and this luggage at the rate of five-and-thirty miles an hour;* and they do it: he collects, apparently by lot, six hundred and fifty-eight miscellaneous individuals, and says to them, *Make this nation toil for us, bleed for us, hunger and sorrow and sin for us;* and they do it."

DANTE

From 'Heroes and Hero-Worship'

MANY volumes have been written by way of commentary on Dante and his Book; yet, on the whole, with no great result. His Biography is, as it were, irrevocably lost for us. An unimportant, wandering, sorrow-stricken man, not much note was taken of him while he lived; and the most of that has vanished, in the long space that now intervenes. It is five centuries since he ceased writing and living here. After all commentaries, the Book itself is mainly what we know of him. The Book;—and one might add that Portrait commonly attributed to Giotto, which, looking on it, you cannot help inclining to think genuine, whoever did it. To me it is a most touching face; perhaps of all faces that I know, the most so. Lonely there, painted as on vacancy, with the simple laurel wound round it; the deathless sorrow and pain, the known victory which is also deathless;—significant of the whole history of Dante! I think it is the mournfulest face that ever was painted from reality; an altogether tragic, heart-affecting face. There is in it, as foundation of it, the softness, tenderness, gentle affection as of a child; but all this is as if congealed into sharp contradiction, into abnegation, isolation, proud, hopeless pain. A soft, ethereal soul, looking-out so stern, implacable, grim-trenchant, as from imprisonment of thick-ribbed ice! Withal it is a silent pain too, a silent scornful one: the lip is curled in a kind of godlike disdain of the thing that is eating out his heart,—as if it were withal a mean, insignificant thing, as if he whom it had power to torture and strangle were greater than it. The face of one wholly in protest, and lifelong, unsurrendering battle, against the world.

Affection all converted into indignation: an implacable indignation; slow, equable, silent, like that of a god! The eye, too, it looks out in a kind of *surprise*, a kind of inquiry — Why the world was of such a sort? This is Dante: so he looks, this "voice of ten silent centuries," and sings us "his mystic unfathomable song."

The little that we know of Dante's life corresponds well enough with this Portrait and this Book. He was born at Florence, in the upper class of society, in the year 1265. His education was the best then going; much school-divinity, Aristotelian logic, some Latin classics, — no inconsiderable insight into certain provinces of things: and Dante, with his earnest intelligent nature, we need not doubt, learned better than most all that was learnable. He has a clear cultivated understanding, and great subtlety; this best fruit of education he had contrived to realize from these scholastics. He knows accurately and well what lies close to him; but in such a time, without printed books or free intercourse, he could not know well what was distant: the small clear light, most luminous for what is near, breaks itself into singular *chiaroscuro* striking on what is far off. This was Dante's learning from the schools. In life, he had gone through the usual destinies: been twice out campaigning as a soldier for the Florentine State; been on embassy; had in his thirty-fifth year, by natural gradation of talent and service, become one of the Chief Magistrates of Florence. He had met in boyhood a certain Beatrice Portinari, a beautiful little girl of his own age and rank, and grown-up henceforth in partial sight of her, in some distant intercourse with her. All readers know his graceful affecting account of this; and then of their being parted; of her being wedded to another, and of her death soon after. She makes a great figure in Dante's Poem; seems to have made a great figure in his life. Of all beings it might seem as if she, held apart from him, far apart at last in the dim Eternity, were the only one he had ever with his whole strength of affection loved. She died: Dante himself was wedded; but it seems not happily, far from happily. I fancy the rigorous earnest man, with his keen excitabilities, was not altogether easy to make happy.

We will not complain of Dante's miseries: had all gone right with him as he wished it, he might have been Prior, Podestà or whatsoever they call it, of Florence, well accepted among

neighbors,—and the world had wanted one of the most notable words ever spoken or sung. Florence would have had another prosperous Lord Mayor; and the ten dumb centuries continued voiceless, and the ten other listening centuries (for there will be ten of them and more) had no 'Divina Commedia' to hear! We will complain of nothing. A nobler destiny was appointed for this Dante; and he, struggling like a man led towards death and crucifixion, could not help fulfilling it. Give *him* the choice of his happiness! He knew not, more than we do, what was really happy, what was really miserable.

In Dante's Priorship, the Guelf-Ghibelline, Bianchi-Neri, or some other confused disturbances rose to such a height, that Dante, whose party had seemed the stronger, was with his friends cast unexpectedly forth into banishment; doomed thenceforth to a life of woe and wandering. His property was all confiscated and more; he had the fiercest feeling that it was entirely unjust, nefarious in the sight of God and man. He tried what was in him to get reinstated; tried even by warlike surprisal, with arms in his hand: but it would not do; bad only had become worse. There is a record, I believe, still extant in the Florence Archives, dooming this Dante, wheresoever caught, to be burnt alive. Burnt alive; so it stands, they say: a very curious civic document. Another curious document, some considerable number of years later, is a Letter of Dante's to the Florentine Magistrates, written in answer to a milder proposal of theirs, that he should return on condition of apologizing and paying a fine. He answers, with fixed stern pride:—"If I cannot return without calling myself guilty, I will never return (*nunquam revertar*)."

For Dante there was now no home in this world. He wandered from patron to patron, from place to place; proving, in his own bitter words, "How hard is the path (*Come è duro calle*)." The wretched are not cheerful company. Dante, poor and banished, with his proud earnest nature, with his moody humors, was not a man to conciliate men. Petrarch reports of him that being at Can della Scala's court, and blamed one day for his gloom and taciturnity, he answered in no courtier-like way. Della Scala stood among his courtiers, with mimes and buffoons (*nebulones ac histriones*) making him heartily merry; when turning to Dante, he said:—"Is it not strange, now, that this poor fool should make himself so entertaining; while you, a

wise man, sit there day after day, and have nothing to amuse us with at all?" Dante answered bitterly:—"No, not strange; your Highness is to recollect the Proverb, '*Like to Like;*'"—given the amuser, the amusee must also be given! Such a man, with his proud silent ways, with his sarcasms and sorrows, was not made to succeed at court. By degrees, it came to be evident to him that he had no longer any resting-place, or hope of benefit, in this earth. The earthly world had cast him forth, to wander, wander; no living heart to love him now; for his sore miseries there was no solace here.

The deeper naturally would the Eternal World impress itself on him; that awful reality over which, after all, this Time-world, with its Florences and banishments, only flutters as an unreal shadow. Florence thou shalt never see: but Hell and Purgatory and Heaven thou shalt surely see! What is Florence, Can della Scala, and the World and Life altogether? ETERNITY: thither, of a truth, not elsewhither, art thou and all things bound! The great soul of Dante, homeless on earth, made its home more and more in that awful other world. Naturally his thoughts brooded on that, as on the one fact important for him. Bodied or bodiless, it is the one fact important for all men:—but to Dante, in that age, it was bodied in fixed certainty of scientific shape; he no more doubted of that *Malebolge* Pool, that it all lay there with its gloomy circles, with its *alti guai*, and that he himself should see it, than we doubt that we should see Constantinople if we went thither. Dante's heart, long filled with this, brooding over it in speechless thought and awe, bursts forth at length into "mystic unfathomable song"; and this his 'Divine Comedy,' the most remarkable of all modern Books, is the result.

It must have been a great solacement to Dante, and was, as we can see, a proud thought for him at times, that he, here in exile, could do this work; that no Florence, nor no man or men, could hinder him from doing it, or even much help him in doing it. He knew too, partly, that it was great; the greatest a man could do. "If thou follow thy star, *Se tu segui tua stella*,"—so could the Hero, in his forsakenness, in his extreme need, still say to himself: "Follow thou thy star, thou shalt not fail of a glorious haven!" The labor of writing, we find, and indeed could know otherwise, was great and painful for him; he says, "This Book, which has made me lean for many years." Ah yes, it was won, all of it, with pain and sore toil,—not in sport, but

in grim earnest. His Book, as indeed most good Books are, has been written, in many senses, with his heart's blood. It is his whole history, this Book. He died after finishing it; not yet very old, at the age of fifty-six;—broken-hearted rather, as is said. He lies buried in his death-city Ravenna: *Hic claudor Dantes patriis extorris ab oris.* The Florentines begged back his body, in a century after; the Ravenna people would not give it. "Here am I, Dante, laid, shut-out from my native shores."

I said, Dante's Poem was a Song: it is Tieck who calls it "a mystic unfathomable Song"; and such is literally the character of it. Coleridge remarks very pertinently somewhere, that wherever you find a sentence musically worded, of true rhythm and melody in the words, there is something deep and good in the meaning too. For body and soul, word and idea, go strangely together here as everywhere. Song: we said before, it was the Heroic of Speech! All *old* Poems, Homer's and the rest, are authentically Songs. I would say, in strictness, that all right Poems are; that whatsoever is not *sung* is properly no Poem, but a piece of Prose cramped into jingling lines,—to the great injury of the grammar, to the great grief of the reader, for most part! What we want to get at is the *thought* the man had, if he had any; why should he twist it into jingle, if he *could* speak it out plainly? It is only when the heart of him is rapt into true passion of melody, and the very tones of him, according to Coleridge's remark, become musical by the greatness, depth, and music of his thoughts, that we can give him right to rhyme and sing; that we call him a Poet, and listen to him as the Heroic of Speakers,—whose speech *is* Song. Pretenders to this are many; and to an earnest reader, I doubt, it is for most part a very melancholy, not to say an insupportable business, that of reading rhyme! Rhyme that had no inward necessity to be rhymed:—it ought to have told us plainly, without any jingle, what it was aiming at. I would advise all men who *can* speak their thought, not to sing it; to understand that, in a serious time, among serious men, there is no vocation in them for singing it. Precisely as we love the true song, and are charmed by it as by something divine, so shall we hate the false song, and account it a mere wooden noise, a thing hollow, superfluous, altogether an insincere and offensive thing.

I give Dante my highest praise when I say of his 'Divine Comedy' that it is, in all senses, genuinely a Song. In the very

sound of it there is a *canto fermo;* it proceeds as by a chant. The language, his simple *terza rima*, doubtless helped him in this. One reads along naturally with a sort of *lilt*. But I add, that it could not be otherwise; for the essence and material of the work are themselves rhythmic. Its depth, and rapt passion and sincerity, makes it musical;—go *deep* enough, there is music everywhere. A true inward symmetry, what one calls an architectural harmony, reigns in it, proportionates it all: architectural; which also partakes of the character of music. The three kingdoms, *Inferno*, *Purgatorio*, *Paradiso*, look-out on one another like compartments of a great edifice; a great supernatural world-cathedral, piled-up there, stern, solemn, awful; Dante's World of Souls! It is, at bottom, the *sincerest* of all Poems; sincerity, here too, we find to be the measure of worth. It came deep out of the author's heart of hearts; and it goes deep, and through long generations, into ours. The people of Verona, when they saw him on the streets, used to say, "*Eccovi l' uom ch' è stato all' Inferno*" (See, there is the man that was in Hell). Ah yes, he had been in Hell;—in Hell enough, in long severe sorrow and struggle; as the like of him is pretty sure to have been. Commedias that come-out *divine* are not accomplished otherwise. Thought, true labor of any kind, highest virtue itself, is it not the daughter of Pain? Born as out of the black whirlwind;—true *effort*, in fact, as of a captive struggling to free himself: that is Thought. In all ways we are "to become perfect through suffering."—But as I say, no work known to me is so elaborated as this of Dante's. It has all been as if molten, in the hottest furnace of his soul. It had made him "lean" for many years. Not the general whole only; every compartment of it is worked out, with intense earnestness, into truth, into clear visuality. Each answers to the other; each fits in its place, like a marble stone accurately hewn and polished. It is the soul of Dante, and in this the soul of the Middle Ages, rendered forever rhythmically visible there. No light task; a right intense one: but a task which is *done*.

Perhaps one would say, intensity, with the much that depends on it, is the prevailing character of Dante's genius. Dante does not come before us as a large catholic mind; rather as a narrow, and even sectarian mind: it is partly the fruit of his age and position, but partly too of his own nature. His greatness has, in all senses, concentred itself into fiery emphasis and depth. He

is world-great not because he is world-wide, but because he is world-deep. Through all objects he pierces as it were down into the heart of Being. I know nothing so intense as Dante. Consider, for example, to begin with the outermost development of his intensity, consider how he paints. He has a great power of vision; seizes the very type of a thing; presents that and nothing more. You remember that first view he gets of the Hall of Dite: *red* pinnacle, red-hot cone of iron glowing through the dim immensity of gloom;—so vivid, so distinct, visible at once and forever! It is as an emblem of the whole genius of Dante. There is a brevity, an abrupt precision in him: Tacitus is not briefer, more condensed; and then in Dante it seems a natural condensation, spontaneous to the man. One smiting word; and then there is silence, nothing more said. His silence is more eloquent than words. It is strange with what a sharp decisive grace he snatches the true likeness of a matter: cuts into the matter as with a pen of fire. Plutus, the blustering giant, collapses at Virgil's rebuke; it is "as the sails sink, the mast being suddenly broken." Or that poor Brunetto Latini, with the *cotto aspetto*, "face *baked*," parched brown and lean; and the "fiery snow" that falls on them there, a "fiery snow without wind," slow, deliberate, never-ending! Or the lids of those Tombs; square sarcophaguses, in that silent dim-burning Hall, each with its Soul in torment; the lids laid open there; they are to be shut at the Day of Judgment, through Eternity. And how Farinata rises; and how Cavalcante falls—at hearing of his Son, and the past tense "*fue*"! The very movements in Dante have something brief; swift, decisive, almost military. It is of the inmost essence of his genius, this sort of painting. The fiery, swift Italian nature of the man, so silent, passionate, with its quick abrupt movements, its silent "pale rages," speaks itself in these things.

For though this of painting is one of the outermost developments of a man, it comes like all else from the essential faculty of him; it is physiognomical of the whole man. Find a man whose words paint you a likeness, you have found a man worth something; mark his manner of doing it, as very characteristic of him. In the first place, he could not have discerned the object at all, or seen the vital type of it, unless he had, what we may call, *sympathized* with it,—had sympathy in him to bestow on objects. He must have been *sincere* about it too; sincere and sympathetic: a man without worth cannot give you the likeness

of any object; he dwells in vague outwardness, fallacy and trivial hearsay, about all objects. And indeed may we not say that intellect altogether expresses itself in this power of discerning what an object is? Whatsoever of faculty a man's mind may have will come out here. Is it even of business, a matter to be done? The gifted man is he who *sees* the essential point, and leaves all the rest aside as surplusage: it is his faculty too, the man of business's faculty, that he discern the true *likeness*, not the false superficial one, of the thing he has got to work in. And how much of *morality* is in the kind of insight we get of anything; "the eye seeing in all things what it brought with it the faculty of seeing"! To the mean eye all things are trivial, as certainly as to the jaundiced they are yellow. Raphael, the Painters tell us, is the best of all Portrait-painters withal. No most gifted eye can exhaust the significance of any object. In the commonest human face there lies more than Raphael will take away with him.

Dante's painting is not graphic only, brief, true, and of a vividness as of fire in dark night; taken on the wider scale, it is every way noble, and the outcome of a great soul. Francesca and her Lover, what qualities in that! A thing woven as out of rainbows, on a ground of eternal black. A small flute-voice of infinite wail speaks there, into our very heart of hearts. A touch of womanhood in it too: *della bella persona, che mi fu tolta;* and how, even in the Pit of woe, it is a solace that *he* will never part from her! Saddest tragedy in these *alti guai.* And the racking winds, in that *aer bruno*, whirl them away again, to wail forever!—Strange to think: Dante was the friend of this poor Francesca's father; Francesca herself may have sat upon the Poet's knee, as a bright innocent little child. Infinite pity, yet also infinite rigor of law: it is so Nature is made; it is so Dante discerned that she was made. What a paltry notion is that of his 'Divine Comedy's' being a poor splenetic impotent terrestrial libel; putting those into Hell whom he could not be avenged upon on earth! I suppose if ever pity, tender as a mother's, was in the heart of any man, it was in Dante's. But a man who does not know rigor cannot pity either. His very pity will be cowardly, egoistic,—sentimentality, or little better. I know not in the world an affection equal to that of Dante. It is a tenderness, a trembling, longing, pitying love: like the wail of Æolian harps, soft, soft; like a child's young heart;—and then that

stern, sore-saddened heart! These longings of his towards his Beatrice; their meeting together in the 'Paradiso'; his gazing in her pure transfigured eyes, hers that had been purified by death so long, separated from him so far:—one likens it to the song of angels; it is among the purest utterances of affection, perhaps the very purest, that ever came out of a human soul.

For the *intense* Dante is intense in all things; he has got into the essence of all. His intellectual insight as painter, on occasion too as reasoner, is but the result of all other sorts of intensity. Morally great, above all, we must call him; it is the beginning of all. His scorn, his grief are as transcendent as his love;—as indeed, what are they but the *inverse* or *converse* of his love? "*A Dio spiacenti ed a' nemici sui*, Hateful to God and to the enemies of God:" lofty scorn, unappeasable silent reprobation and aversion; "*Non ragionam di lor*, We will not speak of *them*, look only and pass." Or think of this: "They have not the *hope* to die, *Non han speranza di morte.*" One day, it had risen sternly benign on the scathed heart of Dante, that he, wretched, never-resting, worn as he was, would full surely *die;* "that Destiny itself could not doom him not to die." Such words are in this man. For rigor, earnestness, and depth, he is not to be paralleled in the modern world; to seek his parallel we must go into the Hebrew Bible, and live with the antique Prophets there.

I do not agree with much modern criticism, in greatly preferring the *Inferno* to the two other parts of the 'Divina Commedia.' Such preference belongs, I imagine, to our general Byronism of taste, and is like to be a transient feeling. The 'Purgatorio' and 'Paradiso,'—especially the former, one would almost say, is even more excellent than it. It is a noble thing, that *Purgatorio*, "Mountain of Purification"; an emblem of the noblest conception of that age. If Sin is so fatal, and Hell is and must be so rigorous, awful, yet in Repentance too is man purified; Repentance is the grand Christian act. It is beautiful how Dante works it out. The *tremolar dell' onde*, that "trembling" of the ocean-waves, under the first pure gleam of morning, dawning afar on the wandering Two, is as the type of an altered mood. Hope has now dawned; never-dying Hope, if in company still with heavy sorrow. The obscure sojourn of dæmons and reprobates is underfoot; a soft breathing of penitence mounts higher and higher, to the Throne of Mercy itself.

«Pray for me,» the denizens of that Mount of Pain all say to him. «Tell my Giovanna to pray for me, my daughter Giovanna; I think her mother loves me no more!» They toil painfully up by that winding steep, «bent-down like corbels of a building,» some of them,—crushed together so «for the sin of pride»; yet nevertheless in years, in ages and æons, they shall have reached the top, which is Heaven's gate, and by Mercy shall have been admitted in. The joy too of all, when one has prevailed; the whole Mountain shakes with joy, and a psalm of praise rises when one soul has perfected repentance and got its sin and misery left behind! I call all this a noble embodiment of a true, noble thought.

But indeed the Three compartments mutually support one another, are indispensable to one another. The 'Paradiso,' a kind of inarticulate music to me, is the redeeming side of the 'Inferno'; the 'Inferno' without it were untrue. All three make-up the true Unseen World, as figured in the Christianity of the Middle Ages; a thing forever memorable, forever true in the essence of it, to all men. It was perhaps delineated in no human soul with such depth of veracity as in this of Dante's; a man *sent* to sing it, to keep it long memorable. Very notable with what brief simplicity he passes out of the every-day reality, into the Invisible one; and in the second or third stanza, we find ourselves in the World of Spirits; and dwell there, as among things palpable, indubitable! To Dante they *were* so; the real world, as it is called, and its facts, was but the threshold to an infinitely higher Fact of a World. At bottom, the one was as *preter*natural as the other. Has not each man a soul? He will not only be a spirit, but is one. To the earnest Dante it is all one visible Fact; he believes it, sees it; is the Poet of it in virtue of that. Sincerity, I say again, is the saving merit, now as always.

Dante's Hell, Purgatory, Paradise, are a symbol withal, an emblematic representation of his Belief about this Universe:—some Critic in a future age, like some Scandinavian ones the other day, who has ceased altogether to think as Dante did, may find this, too, all an «Allegory,» perhaps an idle Allegory! It is a sublime embodiment, or sublimest, of the soul of Christianity. It expresses, as in huge world-wide architectural emblems, how the Christian Dante felt Good and Evil to be the two polar elements of this Creation, on which it all turns; that these two differ not by *preferability* of one to the other, but by incom-

patibility, absolute and infinite; that the one is excellent and high as light and Heaven, the other hideous, black as Gehenna and the Pit of Hell! Everlasting Justice, yet with Penitence, with everlasting Pity,—all Christianism, as Dante and the Middle Ages had it, is emblemed here. Emblemed: and yet, as I urged the other day, with what entire truth of purpose; how unconscious of any embleming! Hell, Purgatory, Paradise: these things were not fashioned as emblems: was there in our Modern European Mind, any thought at all of their being emblems? Were they not indubitable awful facts, the whole heart of man taking them for practically true, all Nature everywhere confirming them? So is it always in these things. Men do not believe an Allegory. The future Critic, whatever his new thought may be, who considers this of Dante to have been all got up as an Allegory, will commit one sore mistake!—Paganism we recognize as a veracious expression of the earnest awe-struck feeling of man towards the Universe; veracious, true once, and still not without worth for us. But mark here the difference of Paganism and Christianism; one great difference. Paganism emblemed chiefly the Operations of Nature; the destinies, efforts, combinations, vicissitudes of things and men in this world; Christianism emblemed the Law of Human Duty, the Moral Law of Man. One was for the sensuous nature; a rude helpless utterance of the *first* Thought of men,—the chief recognized Virtue, Courage, Superiority to Fear. The other was not for the sensuous nature, but for the moral. What a progress is here, if in that one respect only!

And so in this Dante, as we said, had ten silent centuries, in a very strange way, found a voice. The 'Divina Commedia' is of Dante's writing; yet in truth *it* belongs to ten Christian centuries, only the finishing of it is Dante's. So always. The craftsman there, the smith with that metal of his, with these tools, with these cunning methods,—how little of all he does is properly *his* work! All past inventive men work there with him;—as indeed with all of us, in all things. Dante is the spokesman of the Middle Ages; the Thought they lived by stands here, in everlasting music.

CROMWELL

From 'Heroes and Hero-Worship'

Poor Cromwell,—great Cromwell! The inarticulate Prophet; Prophet who could not *speak*. Rude, confused, struggling to utter himself, with his savage depth, with his wild sincerity; and he looked so strange, among the elegant Euphemisms, dainty little Falklands, didactic Chillingworths, diplomatic Clarendons! Consider him. An outer hull of chaotic confusion, visions of the Devil, nervous dreams, almost semi-madness; and yet such a clear determinate man's-energy working in the heart of that. A kind of chaotic man. The ray as of pure starlight and fire, working in such an element of boundless hypochondria, *un*formed black of darkness! And yet withal this hypochondria, what was it but the very greatness of the man? The depth and tenderness of his wild affections: the quantity of *sympathy* he had with things,—the quantity of insight he would yet get into the heart of things, the mastery he would yet get over things: this was his hypochondria. The man's misery as man's misery always does, came of his greatness. Samuel Johnson too is that kind of man. Sorrow-stricken, half-distracted; the wide element of mournful *black* enveloping him,—wide as the world. It is the character of a prophetic man; a man with his whole soul *seeing*, and struggling to see.

On this ground, too, I explain to myself Cromwell's reputed confusion of speech. To himself the internal meaning was sun-clear; but the material with which he was to clothe it in utterance was not there. He had *lived* silent; a great unnamed sea of Thought round him all his days; and in his way of life little call to attempt *naming* or uttering that. With his sharp power of vision, resolute power of action, I doubt not he could have learned to write Books withal, and speak fluently enough;—he did harder things than writing of Books. This kind of man is precisely he who is fit for doing manfully all things you will set him on doing. Intellect is not speaking and logicizing; it is seeing and ascertaining. Virtue, *Vir-tus*, manhood, *hero*hood, is not fair-spoken immaculate regularity; it is first of all, what the Germans well name it, *Tugend* (*Taugend*, *dow*-ing, or *Dough*-tiness), Courage and the Faculty to *do*. This basis of the matter Cromwell had in him.

OLIVER CROMWELL VISITING MILTON

From a Painting by David Neal

One understands moreover how, though he could not speak in Parliament, he might *preach*, rhapsodic preaching; above all, how he might be great in extempore prayer. These are the free outpouring utterances of what is in the heart: method is not required in them; warmth, depth, sincerity are all that is required. Cromwell's habit of prayer is a notable feature of him. All his great enterprises were commenced with prayer. In dark inextricable-looking difficulties, his Officers and he used to assemble, and pray alternately, for hours, for days, till some definite resolution rose among them, some "door of hope," as they would name it, disclosed itself. Consider that. In tears, in fervent prayers, and cries to the great God, to have pity on them, to make His light shine before them. They, armed Soldiers of Christ, as they felt themselves to be; a little band of Christian Brothers, who had drawn the sword against a great black devouring world not Christian, but Mammonish, Devilish,—they cried to God in their straits, in their extreme need, not to forsake the Cause that was His. The light which now rose upon them,—how could a human soul, by any means at all, get better light? Was not the purpose so formed like to be precisely the best, wisest, the one to be followed without hesitation any more? To them it was as the shining of Heaven's own Splendor in the waste-howling darkness; the Pillar of Fire by night, that was to guide them on their desolate perilous way. *Was* it not such? Can a man's soul, to this hour, get guidance by any other method than intrinsically by that same,—devout prostration of the earnest struggling soul before the Highest, the Giver of all Light; be such *prayer* a spoken, articulate, or be it a voiceless, inarticulate one? There is no other method. "Hypocrisy"? One begins to be weary of all that. They who call it so, have no right to speak on such matters. They never formed a purpose, what one can call a purpose. They went about balancing expediencies, plausibilities; gathering votès, advices; they never were alone with the *truth* of a thing at all.—Cromwell's prayers were likely to be "eloquent," and much more than that. His was the heart of a man who *could* pray.

But indeed his actual Speeches, I apprehend, were not nearly so ineloquent, incondite, as they look. We find he was, what all speakers aim to be, an impressive speaker, even in Parliament; one who, from the first, had weight. With that rude passionate voice of his, he was always understood to *mean* something, and

men wished to know what. He disregarded eloquence, nay despised and disliked it; spoke always without premeditation of the words he was to use. The Reporters, too, in those days seem to have been singularly candid; and to have given the Printer precisely what they found on their own note-paper. And withal, what a strange proof is it of Cromwell's being the premeditative ever-calculating hypocrite, acting a play before the world, that to the last he took no more charge of his Speeches! How came he not to study his words a little, before flinging them out to the public? If the words were true words, they could be left to shift for themselves.

But with regard to Cromwell's "lying," we will make one remark. This, I suppose, or something like this, to have been the nature of it. All parties found themselves deceived in him; each party understood him to be meaning *this*, heard him even say so, and behold he turns-out to have been meaning *that!* He was, cry they, the chief of liars. But now, intrinsically, is not all this the inevitable fortune, not of a false man in such times, but simply of a superior man? Such a man must have *reticences* in him. If he walk wearing his heart upon his sleeve for daws to peck at, his journey will not extend far! There is no use for any man's taking-up his abode in a house built of glass. A man always is to be himself the judge how much of his mind he will show to other men; even to those he would have work along with him. There are impertinent inquiries made: your rule is, to leave the inquirer *un*informed on that matter; not, if you can help it, *mis*informed, but precisely as dark as he was!

This, could one hit the right phrase of response, is what the wise and faithful man would aim to answer in such a case.

Cromwell, no doubt of it, spoke often in the dialect of small subaltern parties; uttered to them a *part* of his mind. Each little party thought him all its own. Hence their rage, one and all, to find him not of their party, but of his own party! Was it his blame? At all seasons of his history he must have felt, among such people, how if he explained to them the deeper insight he had, they must either have shuddered aghast at it, or believing it, their own little compact hypothesis must have gone wholly to wreck. They could not have worked in his province any more; nay perhaps they could not have now worked in their own province. It is the inevitable position of a great man

among small men. Small men, most active, useful, are to be seen everywhere, whose whole activity depends on some conviction which to you is palpably a limited one; imperfect, what we call an *error*. But would it be a kindness always, is it a duty always or often, to disturb them in that? Many a man, doing loud work in the world, stands only on some thin traditionality, conventionality to him indubitable, to you incredible: break that beneath him, he sinks to endless depths! "I might have my hand full of truth," said Fontenelle, "and open only my little finger."

And if this be the fact even in matters of doctrine, how much more in all departments of practice! He that cannot withal *keep his mind to himself* cannot practice any considerable thing whatever. And we call it "dissimulation," all this? What would you think of calling the general of an army a dissembler because he did not tell every corporal and private soldier who pleased to put the question, what his thoughts were about everything? — Cromwell, I should rather say, managed all this in a manner we must admire for its perfection. An endless vortex of such questioning "corporals" rolled confusedly round him through his whole course; whom he did answer. It must have been as a great true-seeing man that he managed this too. Not one proved falsehood, as I said; not one! Of what man that ever wound himself through such a coil of things will you say so much?

But in fact there are two errors, widely prevalent, which pervert to the very basis our judgments formed about such men as Cromwell; about their "ambition," "falsity," and suchlike. The first is what I might call substituting the *goal* of their career for the course and starting-point of it. The vulgar Historian of a Cromwell fancies that he had determined on being Protector of England, at the time when he was plowing the marsh lands of Cambridgeshire. His career lay all mapped-out: a program of the whole drama; which he then step by step dramatically unfolded with all manner of cunning, deceptive dramaturgy, as he went on,— the hollow scheming Ὑποκριτής, or Play-actor, that he was! This is a radical perversion; all but universal in such cases. And think for an instant how different the fact is! How much does one of *us* foresee of his own life? Short way ahead of us it is all dim; an *un*wound skein of possibilities, of apprehensions, attemptabilities, vague-looming hopes. This Cromwell

had *not* his life lying all in that fashion of Program, which he needed then, with that unfathomable cunning of his, only to enact dramatically, scene after scene! Not so. We see it so; but to him it was in no measure so. What absurdities would fall away of themselves, were this one undeniable fact kept honestly in view by History! Historians indeed will tell you that they do keep it in view;—but look whether such is practically the fact! Vulgar History, as in this Cromwell's case, omits it altogether; even the best kinds of History only remember it now and then. To remember it duly with rigorous perfection, as in the fact it *stood*, requires indeed a rare faculty; rare, nay impossible. A very Shakespeare for faculty; or more than Shakespeare; who could *enact* a brother man's biography, see with the brother man's eyes at all points of his course what things *he* saw; in short, *know* his course and him, as few "Historians" are like to do. Half or more of all the thick-plied perversions which distort our image of Cromwell, will disappear, if we honestly so much as try to represent them so; in sequence, as they *were;* not in the lump, as they are thrown down before us.

But a second error which I think the generality commit refers to this same "ambition" itself. We exaggerate the ambition of Great Men; we mistake what the nature of it is. Great Men are not ambitious in that sense; he is a small poor man that is ambitious so. Examine the man who lives in misery because he does not shine above other men; who goes about producing himself, pruriently anxious about his gifts and claims; struggling to force everybody, as it were begging everybody for God's sake, to acknowledge him a great man, and set him over the heads of men! Such a creature is among the wretchedest sights seen under this sun. A *great* man? A poor morbid prurient empty man; fitter for the ward of a hospital than for a throne among men. I advise you to keep out of his way. He cannot walk on quiet paths; unless you will look at him, wonder at him, write paragraphs about him, he cannot live. It is the *emptiness* of the man, not his greatness. Because there is nothing in himself, he hungers and thirsts that you would find something in him. In good truth, I believe no great man, not so much as a genuine man who had health and real substance in him of whatever magnitude, was ever much tormented in this way.

Your Cromwell, what good could it do him to be "noticed" by noisy crowds of people? God his Maker already noticed him. He, Cromwell, was already there; no notice would make *him* other than he already was. Till his hair was grown gray; and Life from the down-hill slope was all seen to be limited, not infinite but finite, and all a measurable matter *how* it went,—he had been content to plow the ground, and read his Bible. He in his old days could not support it any longer, without selling himself to Falsehood, that he might ride in gilt carriages to Whitehall, and have clerks with bundles of papers haunting him, "Decide this, decide that," which in utmost sorrow of heart no man can perfectly decide! What could gilt carriages do for this man? From of old was there not in his life a weight of meaning, a terror and a splendor as of Heaven itself? His existence there as man set him beyond the need of gilding. Death, Judgment, and Eternity: these already lay as the background of whatsoever he thought or did. All his life lay begirt as in a sea of nameless Thoughts, which no speech of a mortal could name. God's Word, as the Puritan prophets of that time had read it: this was great, and all else was little to him. To call such a man "ambitious," to figure him as the prurient wind-bag described above, seems to me the poorest solecism. Such a man will say: "Keep your gilt carriages and huzzaing mobs, keep your red-tape clerks, your influentialities, your important businesses. Leave me alone, leave me alone; there is *too much of life* in me already!" Old Samuel Johnson, the greatest soul in England in his day, was not ambitious. "Corsica Boswell" flaunted at public shows with printed ribbons round his hat; but the great old Samuel stayed at home. The world-wide soul, wrapt-up in its thoughts, in its sorrows;—what could paradings and ribbons in the hat, do for it?

Ah yes, I will say again: The great *silent* men! Looking round on the noisy inanity of the world, words with little meaning, actions with little worth, one loves to reflect on the great Empire of *Silence.* The noble silent men, scattered here and there, each in his own department; silently thinking; silently working; whom no Morning Newspaper makes mention of! They are the salt of the Earth. A country that has none or few of these is in a bad way. Like a forest which had no *roots;* which had all turned into leaves and boughs;—which must soon wither and be no forest. Woe for us if we had nothing but what we

can *show*, or speak. Silence, the great Empire of Silence: higher than the stars; deeper than the Kingdoms of Death! It alone is great; all else is small. — I hope we English will long maintain our *grand talent pour le silence.* Let others that cannot do without standing on barrel-heads, to spout, and be seen of all the market-place, cultivate speech exclusively, — become a most green forest without roots! Solomon says, There is a time to speak; but also a time to keep silence. Of some great silent Samuel, not urged to writing, as old Samuel Johnson says he was, by *want of money* and nothing other, one might ask, "Why do not you too get up and speak; promulgate your system, found your sect?" "Truly," he will answer, "I am *continent* of my thought hitherto; happily I have yet had the ability to keep it in me, no compulsion strong enough to speak it. My 'system' is not for promulgation first of all; it is for serving myself to live by. That is the great purpose of it to me. And then the 'honor'? Alas, yes; — but as Cato said of the statue: So many statues in that Forum of yours, may it not be better if they ask, Where is Cato's statue?"

But now, by way of counterpoise to this of Silence, let me say that there are two kinds of ambition: one wholly blamable, the other laudable and inevitable. Nature has provided that the great silent Samuel shall not be silent too long. The selfish wish to shine over others, let it be accounted altogether poor and miserable. "Seekest thou great things, seek them not:" this is most true. And yet, I say, there is an irrepressible tendency in every man to develop himself according to the magnitude which Nature has made him of; to speak out, to act out, what Nature has laid in him. This is proper, fit, inevitable; nay, it is a duty, and even the summary of duties for a man. The meaning of life here on earth might be defined as consisting in this: To unfold your *self*, to work what thing you have the faculty for. It is a necessity for the human being, the first law of our existence. Coleridge beautifully remarks that the infant learns to *speak* by this necessity it feels. — We will say therefore: To decide about ambition, whether it is bad or not, you have two things to take into view. Not the coveting of the place alone, but the fitness for the man of the place withal: that is the question. Perhaps the place was *his*, perhaps he had a natural right, and even obligation to seek the place! Mirabeau's ambition to be Prime Minister, how shall we blame it, if he were "the only

man in France that could have done any good there"? Hopefuler perhaps had he not so clearly *felt* how much good he could do! But a poor Necker, who could do no good, and had even felt that he could do none, yet sitting broken-hearted because they had flung him out and he was now quit of it, well might Gibbon mourn over him. — Nature, I say, has provided amply that the silent great man shall strive to speak withal; *too* amply, rather!

Fancy, for example, you had revealed to the brave old Samuel Johnson, in his shrouded-up existence, that it was possible for him to do priceless divine work for his country and the whole world. That the perfect Heavenly Law might be made Law on this Earth; that the prayer he prayed daily, "Thy kingdom come," was at length to be fulfilled! If you had convinced his judgment of this; that it was possible, practicable; that he the mournful silent Samuel was called to take a part in it! Would not the whole soul of the man have flamed-up into a divine clearness, into noble utterance and determination to act; casting all sorrows and misgivings under his feet, counting all affliction and contradiction small, — the whole dark element of his existence blazing into articulate radiance of light and lightning? It were a true ambition this! And think now how it actually was with Cromwell. From of old, the sufferings of God's Church, true zealous Preachers of the truth flung into dungeons, whipt, set on pillories, their ears cropt-off, God's Gospel-cause trodden under foot of the unworthy: all this had lain heavy on his soul. Long years he had looked upon it in silence, in prayer; seeing no remedy on Earth; trusting well that a remedy in Heaven's goodness would come, — that such a course was false, unjust, and could not last forever. And now behold the dawn of it; after twelve years' silent waiting, all England stirs itself; there is to be once more a Parliament, the Right will get a voice for itself: inexpressible well-grounded hope has come again into the Earth. Was not such a Parliament worth being a member of? Cromwell threw down his plow, and hastened thither.

He spoke there, — rugged bursts of earnestness, of a self-seen truth, where we get a glimpse of them. He worked there; he fought and strove, like a strong true giant of a man, through cannon-tumult and all else, — on and on, till the Cause *triumphed*, its once so formidable enemies all swept from before it, and the

dawn of hope had become clear light of victory and certainty. That *he* stood there as the strongest soul of England, the undisputed Hero of all England, — what of this? It was possible that the Law of Christ's Gospel could now establish itself in the world! The Theocracy which John Knox in his pulpit might dream of as a "devout imagination," this practical man, experienced in the whole chaos of most rough practice, dared to consider as capable of being *realized*. Those that were highest in Christ's Church, the devoutest wisest men, were to rule the land: in some considerable degree, it might be so and should be so. Was it not *true*, God's truth? And if *true*, was it not then the very thing to do? The strongest practical intellect in England dared to answer, Yes! This I call a noble true purpose; is it not, in its own dialect, the noblest that could enter into the heart of Statesman or man? For a Knox to take it up was something; but for a Cromwell, with his great sound sense and experience of what our world *was*, — History, I think, shows it only this once in such a degree. I account it the culminating point of Protestantism; the most heroic phasis that "Faith in the Bible" was appointed to exhibit here below. Fancy it: that it were made manifest to one of us, how we could make the Right supremely victorious over Wrong, and all that we had longed and prayed for, as the highest good to England and all lands, an attainable fact!

Well, I must say, the *vulpine* intellect, with its knowingness, its alertness and expertness in "detecting hypocrites," seems to me a rather sorry business. We have had but one such Statesman in England; one man, that I can get sight of, who ever had in the heart of him any such purpose at all. One man, in the course of fifteen hundred years; and this was his welcome. He had adherents by the hundred or the ten; opponents by the million. Had England rallied all round him, — why, then, England might have been a *Christian* land! As it is, vulpine knowingness sits yet at its hopeless problem, "Given a world of Knaves, to educe an Honesty from their united action;" — how cumbrous a problem, you may see in Chancery Law-Courts, and some other places! Till at length, by Heaven's just anger, but also by Heaven's great grace, the matter begins to stagnate; and this problem is becoming to all men a *palpably* hopeless one.

THE PROCESSION

From 'The French Revolution'

We dwell no longer on the mixed shouting Multitude, for now, behold, the Commons Deputies are at hand!

Which of these Six Hundred individuals, in plain white cravat, that have come up to regenerate France, might one guess would become their *king?* For a king or leader they, as all bodies of men, must have, be their work what it may; there is one man there who, by character, faculty, position, is fittest of all to do it; that man, as future, not-yet-elected king walks there among the rest. He with the thick black locks, will it be? With the *hure*, as himself calls it, or black *boar's-head*, fit to be "shaken" as a senatorial portent? Through whose shaggy beetle-brows and rough-hewn, seamed, carbuncled face there look natural ugliness, small-pox, incontinence, bankruptcy,—and burning fire of genius, like comet-fire glaring fuliginous through murkiest confusions? It is Gabriel Honoré Riquetti de Mirabeau, the world-compeller; man-ruling Deputy of Aix! According to the Baroness de Staël, he steps proudly along, though looked at askance here, and shakes his black *chevelure*, or lion's mane, as if prophetic of great deeds.

Yes, Reader, that is the Type-Frenchman of this epoch, as Voltaire was of the last. He is French in his aspirations, acquisitions, in his virtues, in his vices; perhaps more French than any other man;—and intrinsically such a mass of manhood too. Mark him well. The National Assembly were all different without that one; nay, he might say, with the old Despot:—"The National Assembly? I am that."

Of a southern climate, of wild southern blood:—for the Riquettis, or Arrighettis, had to fly from Florence and the Guelfs, long centuries ago, and settled in Provence, where from generation to generation they have ever approved themselves a peculiar kindred, irascible, indomitable, sharp-cutting, true, like the steel they wore; of an intensity and activity that sometimes verged towards madness, yet did not reach it. One ancient Riquetti, in mad fulfillment of a mad vow, chains two Mountains together, and the chain, with its "iron star of five rays," is still to be seen. May not a modern Riquetti *un*chain so much, and set it drifting—which also shall be seen?

Destiny has work for that swart, burly-headed Mirabeau; Destiny has watched over him, prepared him from afar. Did not his Grandfather, stout Col-d'Argent (Silver-Stock, so they named him), shattered and slashed by seven-and-twenty wounds in one fell day, lie sunk together on the Bridge at Casano, while Prince Eugene's cavalry galloped and regalloped over him — only the flying sergeant had thrown a camp-kettle over that loved head; and Vendôme, dropping his spy-glass, moaned out, "Mirabeau is *dead*, then!" Nevertheless he was not dead; he awoke to breath and miraculous surgery — for Gabriel was yet to be. With his *silver stock* he kept his scarred head erect, through long years, and wedded, and produced tough Marquis Victor, the *friend of men.* Whereby at last in the appointed year, 1749, this long-expected, rough-hewn Gabriel Honoré did likewise see the light; roughest lion's-whelp ever littered of that rough breed. How the old lion (for our old Marquis, too, was lion-like, most unconquerable, kingly-genial, most perverse) gazed wondering on his offspring, and determined to train him as no lion had yet been! It is in vain, O Marquis! This cub, though thou slay him and flay him, will not learn to draw in dog-cart of Political Economy, and be a *friend of men;* he will not be Thou, but must and will be Himself, another than Thou. Divorce law-suits, "whole family save one in prison, and threescore *lettres-de-cachet*" for thy own sole use, do but astonish the world.

Our luckless Gabriel, sinned against and sinning, has been in the Isle of Rhé, and heard the Atlantic from his tower; in the Castle of If, and heard the Mediterranean at Marseilles. He has been in the Fortress of Joux; and forty-two months, with hardly clothing to his back, in the Dungeon of Vincennes; — all by *lettre-de-cachet*, from his lion father. He has been in Pontarlier Jails (self-constituted prisoner); was noticed fording estuaries of the sea (at low water), in flight from the face of men. He has pleaded before Aix Parlements (to get back his wife), the public gathering on roofs, to see, since they could not hear: "The clatter-teeth (*claque-dents*)!" snarls singular old Mirabeau; discerning in such admired forensic eloquence nothing but two clattering jaw-bones, and a head vacant, sonorous, of the drum species.

But as for Gabriel Honoré, in these strange wayfarings, what has he not seen and tried! From drill-sergeants to prime ministers, to foreign and domestic booksellers, all manner of men he

has seen. All manner of men he has gained; for at bottom it is a social loving heart, that wild unconquerable one — more especially all manner of women. From the Archer's Daughter at Saintes to that fair young Sophie, Madame Monnier, whom he could not but "steal" and be beheaded for — in effigy! For indeed, hardly since the Arabian Prophet lay dead, to Ali's admiration, was there seen such a Love-hero, with the strength of thirty men. In War again, he has helped to conquer Corsica; fought duels, irregular brawls; horsewhipped calumnious barons. In Literature, he has written on 'Despotism,' on 'Lettres-de-Cachet'; Erotics Sapphic-Werterean, Obscenities, Profanities; Books on the 'Prussian Monarchy,' on 'Cagliostro,' on 'Calonne,' on 'The Water-Companies of Paris': — each book comparable, we will say, to a bituminous alarum-fire, huge, smoky, sudden! The fire-pan, the kindling, the bitumen, were his own; but the lumber, of rags, old wood, and nameless combustible rubbish (for all is fuel to him), was gathered from hucksters and ass-panniers of every description under heaven. Whereby, indeed, hucksters enough have been heard to exclaim: Out upon it, the fire is *mine!*

Nay, consider it more generally, seldom had man such a talent for borrowing. The idea, the faculty of another man, he can make his; the man himself he can make his. "All reflex and echo (*tout de reflet et de réverbère*)!" snarls old Mirabeau, who can see, but will not. Crabbed old Friend of Men! it is his sociality, his aggregative nature; and will now be the quality of qualities for him. In that forty years' "struggle against despotism," he has gained the glorious faculty of *self-help*, and yet not lost the glorious natural gift of *fellowship*, of being helped. Rare union: this man can live self-sufficing — yet lives also in the life of other men; can make men love him, work with him; a born king of men!

But consider further how, as the old Marquis still snarls, he has "made away with (*humé*, swallowed, snuffed-up) all *Formulas*"; a fact which, if we meditate it, will in these days mean much. This is no man of system, then; he is only a man of instincts and insights. A man, nevertheless, who will glare fiercely on any object, and see through it, and conquer it: for he has intellect, he has will, force beyond other men. A man not with *logic-spectacles*, but with an *eye!* Unhappily without Decalogue, moral Code or Theorem of any fixed sort; yet not without

a strong living Soul in him, and Sincerity there; a Reality, not an artificiality, not a Sham! And so he, having struggled "forty years against despotism," and "made away with all formulas," shall now become the spokesman of a Nation bent to do the same. For is it not precisely the struggle of France also to cast off despotism, to make away with *her* old formulas,—having found them naught, worn out, far from the reality? She will make away with *such* formulas;—and even go *bare*, if need be, till she have found new ones.

Towards such work, in such manner, marches he, this singular Riquetti Mirabeau. In fiery rough figure, with black Samson-locks under the slouch hat, he steps along there. A fiery, fuliginous mass, which could not be choked and smothered, but would fill all France with smoke! And now it has got *air;* it will burn its whole substance, its whole smoke-atmosphere too, and fill all France with flame. Strange lot! Forty years of that smoldering, with foul fire-damp and vapor enough; then victory over that, and like a burning mountain he blazes heaven-high; and for twenty-three resplendent months, pours out, in flame and molten fire-torrents, all that is in him, the Pharos and Wonder-sign of an amazed Europe;—and then lies hollow, cold forever! Pass on, thou questionable Gabriel Honoré, the greatest of them all: in the whole National Deputies, in the whole Nation, there is none like and none second to thee.

But now, if Mirabeau is the greatest, who of these Six Hundred may be the meanest? Shall we say that anxious, slight, ineffectual-looking man, under thirty, in spectacles; his eyes (were the glasses off) troubled, careful; with upturned face, snuffing dimly the uncertain future time; complexion of a multiplex atrabiliar color, the final shade of which may be the pale sea-green. That greenish-colored (*verdâtre*) individual is an Advocate of Arras; his name is Maximilien Robespierre. The son of an Advocate; his father founded Mason-lodges under Charles Edward, the English Prince or Pretender. Maximilien, the first-born, was thriftily educated; he had brisk Camille Desmoulins for schoolmate in the College of Louis le Grand, at Paris. But he begged our famed Necklace-Cardinal, Rohan, the patron, to let him depart thence, and resign in favor of a younger brother. The strict-minded Max departed, home to paternal Arras; and even had a Law-case there, and pleaded, not unsuccessfully, "in favor of the first Franklin thunder-rod."

With a strict, painful mind, an understanding small but clear and ready, he grew in favor with official persons, who could foresee in him an excellent man of business, happily quite free from genius. The Bishop, therefore, taking counsel, appoints him Judge of his diocese, and he faithfully does justice to the people: till behold, one day, a culprit comes whose crime merits hanging, and the strict-minded Max must abdicate, for his conscience will not permit the dooming of any son of Adam to die. A strict-minded, strait-laced man! A man unfit for Revolutions? whose small soul, transparent wholesome-looking as small-ale, could by no chance ferment into virulent *alegar*, — the mother of ever-new alegar; — till all France were grown acetous virulent? We shall see.

Between which two extremes of grandest and meanest, so many grand and mean roll on, towards their several destinies, in that Procession! There is Cazalès, the learned young soldier, who shall become the eloquent orator of Royalism, and earn the shadow of a name. Experienced Mounier, experienced Malouet, whose Presidential Parlementary experience the stream of things shall soon leave stranded. A Pétion has left his gown and briefs at Chartres for a stormier sort of pleading; has not forgotten his violin, being fond of music. His hair is grizzled, though he is still young; convictions, beliefs placid-unalterable, are in that man; not hindmost of them, belief in himself. A Protestant-clerical Rabaut-St.-Étienne, a slender young eloquent and vehement Barnave, will help to regenerate France. There are so many of them young. Till thirty the Spartans did not suffer a man to marry: but how many men here under thirty; coming to produce not one sufficient citizen, but a nation and a world of such! The old to heal up rents, the young to remove rubbish: — which latter is it not, indeed, the task here?

Dim, formless from this distance, yet authentically there, thou noticest the Deputies from Nantes? To us mere clothes-screens, with slouch-hat and cloak, but bearing in their pocket a *Cahier* of *doléances* with this singular clause, and more such, in it: — "That the master wigmakers of Nantes be not troubled with new guild-brethren, the actually existing number of ninety-two being more than sufficient!" The Rennes people have elected farmer Gérard, "a man of natural sense and rectitude without any learning." He walks there with solid step; unique, "in his rustic farmer-clothes;" which he will wear always, careless of

short-cloaks and costumes. The name Gérard, or "Père Gérard, Father Gérard," as they please to call him, will fly far, borne about in endless banter, in Royalist satires, in Republican Didactic Almanacks. As for the man Gérard, being asked once what he did, after trial of it, candidly think of this Parlementary work,— "I think," answered he, "that there are a good many scoundrels among us." So walks Father Gérard, solid in his thick shoes, whithersoever bound.

And worthy Doctor Guillotin, whom we hoped to behold one other time? If not here, the Doctor should be here, and we see him with the eye of prophecy; for indeed the Parisian Deputies are all a little late. Singular Guillotin, respectable practitioner: doomed by a satiric destiny to the strangest immortal glory that ever kept obscure mortal from his resting-place, the bosom of oblivion! Guillotin can improve the ventilation of the Hall; in all cases of medical police and *hygiène* be a present aid: but greater far, he can produce his 'Report on the Penal Code,' and reveal therein a cunningly devised Beheading Machine, which shall become famous and world-famous. This is the product of Guillotin's endeavors, gained not without meditation and reading; which product popular gratitude or levity christens by a feminine derivative name, as if it were his daughter: *La Guillotine!* "With my machine, Messieurs, I whisk off your head (vous fais sauter la tête) in a twinkling, and you have no pain;"—whereat they all laugh. Unfortunate Doctor! For two-and-twenty years he, unguillotined, shall hear nothing but guillotine, see nothing but guillotine; then dying, shall through long centuries wander, as it were, a disconsolate ghost, on the wrong side of Styx and Lethe; his name like to outlive Cæsar's.

See Bailly, likewise of Paris, time-honored Historian of Astronomy Ancient and Modern. Poor Bailly, how thy serenely beautiful Philosophizing, with its soft moonshiny clearness and thinness, ends in foul thick confusion — of Presidency, Mayorship, diplomatic officiality, rabid Triviality, and the throat of everlasting Darkness! Far was it to descend from the heavenly Galaxy to the *Drapeau Rouge:* beside that fatal dung-heap, on that last hell-day, thou must "tremble," though only with cold— "*de froid.*" Speculation is not practice: to be weak is not so miserable, but to be weaker than our task. Woe the day when they mounted thee, a peaceable pedestrian, on that wild Hippogriff of a Democracy, which, spurning the firm earth, nay,

lashing at the very *stars*, no yet known Astolpho could have ridden!

In the Commons Deputies there are Merchants, Artists, Men of Letters; 374 Lawyers, and at least one Clergyman, the Abbé Sieyès. Him also Paris sends, among its twenty. Behold him, the light, thin man; cold, but elastic, wiry; instinct with the pride of Logic; passionless, or with but one passion, that of self-conceit. If indeed that can be called a passion, which in its independent concentrated greatness, seems to have soared into transcendentalism; and to sit there with a kind of godlike indifference, and look down on passion! He is the man, and wisdom shall die with him. This is the Sieyès who shall be System-builder, Constitution-builder General, and build Constitutions (as many as wanted) sky-high,—which shall all unfortunately fall before he get the scaffolding away. "*La Politique*," said he to Dumont, "polity is a science I think I have completed (*achevée*)." What things, O Sieyès, with thy clear assiduous eyes, art thou to see! But were it not curious to know how Sieyès, now in these days (for he is said to be still alive) looks out on all that Constitution masonry, through the rheumy soberness of extreme age? Might we hope, still with the old irrefragable transcendentalism? The victorious cause pleased the gods, the vanquished one pleased Sieyès (*victa Catoni*).

Thus, however, amid sky-rending *vivats*, and blessings from every heart, has the Procession of the Commons Deputies rolled by.

Next follow the Noblesse, and next the Clergy; concerning both of whom it might be asked What they specially have come for. Specially, little as they dream of it, to answer this question, put in a voice of thunder: What are you doing in God's fair Earth and Task-garden; where whosoever is not working is begging or stealing? Woe, woe to themselves and to all, if they can only answer; Collecting tithes, Preserving game! Remark, meanwhile, how D'Orléans affects to step before his own Order and mingle with the Commons. For him are *vivats;* few for the rest, though all wave in plumed "hats of a feudal cut," and have sword on thigh; though among them is D'Antraigues, the young Languedocian gentleman,—and indeed many a peer more or less noteworthy.

There are Liancourt and La Rochefoucault, the liberal Anglomaniac Dukes. There is a filially pious Lally; a couple of liberal

Lameths. Above all, there is a Lafayette; whose name shall be Cromwell-Grandison, and fill the world. Many a "formula" has this Lafayette, too, made away with; yet not *all* formulas. He sticks by the Washington-formula; and by that he will stick;—and hang by it, as by sure bower-anchor hangs and swings the tight war-ship, which, after all changes of wildest weather and water, is found still hanging. Happy for him, be it glorious or not! Alone of all Frenchmen he has a theory of the world, and right mind to conform thereto; he can become a hero and perfect character, were it but the hero of one idea. Note further our old parlementary friend, Crispin-Catiline d'Espréménil. He is returned from the Mediterranean islands, a red-hot royalist, repentant to the finger-ends;—unsettled-looking; whose light, dusky-glowing at best, now flickers foul in the socket; whom the National Assembly will by and by, to save time, "regard as in a state of distraction." Note lastly that globular *Younger* Mirabeau, indignant that his elder Brother is among the Commons; it is *Viscomte* Mirabeau; named oftener Mirabeau *Tonneau* (Barrel Mirabeau), on account of his rotundity, and the quantities of strong liquor he contains.

There, then, walks our French noblesse. All in the old pomp of chivalry; and yet, alas, how changed from the old position; drifted far down from their native latitude, like Arctic icebergs got into the Equatorial sea, and fast thawing there! Once these Chivalry *Duces* (Dukes, as they are still named) did actually *lead* the world,—were it only toward battle-spoil, where lay the world's best wages then; moreover, being the ablest leaders going, they had their lion's share, these *Duces*, which none could grudge them. But now, when so many Looms, improved Plowshares, Steam-Engines, and Bills of Exchange have been invented; and for battle-brawling itself, men hire Drill-Sergeants at eighteen pence a day,—what mean these gold-mantled Chivalry Figures, walking there in "black-velvet cloaks," in high-plumed "hats of a feudal cut"? Reeds shaken in the wind!

The clergy have got up; with *Cahiers* for abolishing pluralities, enforcing residence of bishops, better payment of tithes. The Dignitaries, we can observe, walk stately, apart from the numerous Undignified,—who, indeed, are properly little other than Commons disguised in Curate-frocks. Here, however, though by strange ways, shall the Precept be fulfilled, and they that are greatest (much to their astonishment) become least. For one

example out of many, mark that plausible Grégoire: one day Curé Grégoire shall be a Bishop, when the now stately are wandering distracted, as Bishops *in partibus*. With other thought, mark also the Abbé Maury; his broad bold face, mouth accurately primmed, full eyes, that ray out intelligence, falsehood,—the sort of sophistry which is astonished you should find it sophistical. Skillfulest vamper-up of old rotten leather, to make it look like new; always a rising man; he used to tell Mercier, "You will see; I shall be in the Academy before you." Likely indeed, thou skillfulest Maury; nay thou shalt have a Cardinal's hat, and plush and glory; but alas, also, in the long run — mere oblivion, like the rest of us, and six feet of earth! What boots it, vamping rotten leather on these terms? Glorious in comparison is the livelihood thy good old Father earns by making shoes, — one may hope, in a sufficient manner. Maury does not want for audacity. He shall wear pistols by-and-by; and at death-cries of "*La lanterne*, The Lamp-iron!" answer coolly, "Friends, will you see better there?"

But yonder, halting lamely along, thou noticest next Bishop Talleyrand-Perigord, his Reverence of Autun. A sardonic grimness lies in that irreverend Reverence of Autun. He will do and suffer strange things; and will *become* surely one of the strangest things ever seen, or like to be seen. A man living in falsehood and on falsehood; yet not what you can call a false man: there is the specialty! It will be an enigma for future ages, one may hope; hitherto such a product of Nature and Art was possible only for this age of ours — Age of Paper, and of the Burning of Paper. Consider Bishop Talleyrand and Marquis Lafayette as the topmost of their two kinds; and say once more, looking at what they did and what they were, *O tempus ferax rerum!*

On the whole, however, has not this unfortunate clergy also drifted in the Time-stream, far from its native latitude? An anomalous mass of men; of whom the whole world has already a dim understanding that it can understand nothing. They were once a Priesthood, interpreters of Wisdom, revealers of the Holy that is in Man; a true Clerus (or Inheritance of God on Earth): but now? — They pass silently, with such *Cahiers* as they have been able to redact; and none cries, God bless them.

King Louis with his Court brings up the rear: he cheerful, in this day of hope, is saluted with plaudits: still more Necker his Minister. Not so the Queen, on whom hope shines not steadily

any more. Ill-fated Queen! Her hair is already gray with many cares and crosses; her first-born son is dying in these weeks: black falsehood has ineffaceably soiled her name — ineffaceably while this generation lasts. Instead of *Vive la reine*, voices insult her with *Vive d'Orléans*. Of her queenly beauty little remains except its stateliness; not now gracious, but haughty, rigid, silently enduring. With a most mixed feeling, wherein joy has no part, she resigns herself to a day she hoped never to have seen. Poor Marie Antoinette; with thy quick, noble instincts, vehement glancings, vision all-too fitful narrow for the work thou hast to do! O there are tears in store for thee; bitterest wailings, soft womanly meltings, though thou hast the heart of an imperial Theresa's Daughter. Thou doomed one, shut thy eyes on the future!

And so in stately Procession, have passed the Elected of France. Some toward honor and quick fire-consummation; most toward dishonor; not a few toward massacre, confusion, emigration, desperation: all toward Eternity! — So many heterogeneities cast together into the fermenting-vat; there, with incalculable action, counteraction, elective affinities, explosive developments, to work out healing for a sick, Moribund System of Society! Probably the strangest Body of Men, if we consider well, that ever met together on our Planet on such an errand. So thousand-fold complex a Society, ready to burst up from its infinite depths; and these men, its rulers and healers, without life-rule for themselves, — other life-rule than a Gospel according to Jean Jacques! To the wisest of them, what we must call the wisest, man is properly an Accident under the sky. Man is without Duty round him; except it be "to make the Constitution." He is without Heaven above him, or Hell beneath him; he has no God in the world.

What further or better belief can be said to exist in these Twelve Hundred? Belief in high-plumed hats of a feudal cut; in heraldic scutcheons; in the divine right of Kings, in the divine right of Game-Destroyers. Belief, or what is still worse, canting half-belief; or worst of all, mere Machiavellic pretense-of-belief, — in consecrated dough-wafers, and the godhood of a poor old Italian Man! Nevertheless, in that immeasurable Confusion and Corruption, which struggles there so blindly to become less confused and corrupt, there is, as we said, this one salient point of a New Life discernible — the deep fixed Determination to have

done with Shams. A determination which, consciously or unconsciously, is *fixed;* which waxes ever more fixed, into very madness and fixed-idea; which, in such embodiment as lies provided there, shall now unfold itself rapidly: monstrous, stupendous, unspeakable; new for long thousands of years!—How has the heaven's *light*, oftentimes in this Earth, to clothe itself in thunder and electric murkiness, and descend as molten *lightning*, blasting, if purifying! Nay, is it not rather the very murkiness, and atmospheric suffocation, that *brings* the lightning and the light? The new Evangel, as the old had been, was it to be born in the Destruction of a World?

THE SIEGE OF THE BASTILLE

From 'The French Revolution'

But, to the living and the struggling, a new, Fourteenth morning dawns. Under all roofs of this distracted City is the nodus of a Drama, not untragical, crowding toward solution. The bustlings and preparings, the tremors and menaces; the tears that fell from old eyes! This day, my sons, ye shall quit you like men. By the memory of your fathers' wrongs; by the hope of your children's rights! Tyranny impends in red wrath: help for you is none, if not in your own right hands. This day ye must do or die.

From earliest light, a sleepless Permanent Committee has heard the old cry, now waxing almost frantic, mutinous: Arms! Arms! Provost Flesselles, or what traitors there are among you, may think of those Charleville Boxes. A hundred-and-fifty thousand of us, and but the third man furnished with so much as a pike! Arms are the one thing needful: with arms we are an unconquerable man-defying National Guard; without arms, a rabble to be whiffed with grape-shot.

Happily the word has arisen, for no secret can be kept,—that there lie muskets at the Hôtel des Invalides. Thither will we: King's Procureur M. Ethys de Corny, and whatsoever of authority a Permanent Committee can lend, shall go with us. Besenval's Camp is there; perhaps he will not fire on us; if he kill us, we shall but die.

Alas! poor Besenval, with his troops melting away in that manner, has not the smallest humor to fire! At five o'clock this

morning, as he lay dreaming, oblivious in the École Militaire, a "figure" stood suddenly at his bedside; "with face rather handsome, eyes inflamed, speech rapid and curt, air audacious:" such a figure drew Priam's curtains! The message and monition of the figure was that resistance would be hopeless; that if blood flowed, woe to him who shed it. Thus spoke the figure: and vanished. "Withal there was a kind of eloquence that struck one." Besenval admits that he should have arrested him, but did not. Who this figure with inflamed eyes, with speech rapid and curt, might be? Besenval knows, but mentions not. Camille Desmoulins? Pythagorean Marquis Valadi, inflamed with "violent motions all night at the Palais Royal"? Fame names him "Young M. Meillar"; then shuts her lips about him forever.

In any case, behold, about nine in the morning, our National Volunteers, rolling in long wide flood south-westward to the Hôtel des Invalides, in search of the one thing needful. King's Procureur M. Ethys de Corny and officials are there; the Curé of Saint-Étienne du Mont marches unpacific at the head of his militant Parish; the Clerks of the Basoche in red coats we see marching, now Volunteers of the Palais Royal;—National Volunteers, numerable by tens of thousands; of one heart and mind. The King's Muskets are the Nation's; think, old M. de Sombreuil, how, in this extremity, thou wilt refuse them! Old M. de Sombreuil would fain hold parley, send couriers, but it skills not: the walls are scaled, no Invalide firing a shot; the gates must be flung open. Patriotism rushes in tumultuous, from grunsel up to ridge-tile, through all rooms and passages; rummaging distractedly for arms. What cellar or what cranny can escape it? The arms are found; all safe there, lying packed in straw,—apparently with a view to being burnt! More ravenous than famishing lions over dead prey, the multitude, with clangor and vociferation, pounces on them; struggling, dashing, clutching,—to the jamming-up, to the pressure, fracture, and probable extinction of the weaker Patriot. And so, with such protracted crash of deafening, most discordant Orchestra-music, the Scene is changed; and eight-and-twenty thousand sufficient firelocks are on the shoulders of as many National Guards, lifted thereby out of darkness into fiery light.

Let Besenval look at the glitter of these muskets as they flash by! Gardes Françaises, it is said, have cannon leveled on him; ready to open, if need were, from the other side of the

river. Motionless sits he; "astonished," one may flatter one's self, "at the proud bearing (*fière contenance*) of the Parisians." And now to the Bastille, ye intrepid Parisians! There grape-shot still threatens; thither all men's thoughts and steps are now tending.

Old De Launay, as we hinted, withdrew "into his interior" soon after midnight of Sunday. He remains there ever since, hampered, as all military gentlemen now are, in the saddest conflict of uncertainties. The Hôtel-de-Ville "invites" him to admit National Soldiers, which is a soft name for surrendering. On the other hand, his Majesty's orders were precise. His garrison is but eighty-two old Invalides, reinforced by thirty-two young Swiss; his walls, indeed, are nine feet thick; he has cannon and powder, but alas! only one day's provision of victuals. The city, too, is French, the poor garrison mostly French. Rigorous old De Launay, think what thou wilt do!

All morning, since nine, there has been a cry everywhere: To the Bastille! Repeated "deputations of citizens" have been here, passionate for arms, whom De Launay has got dismissed by soft speeches through port-holes. Towards noon, Elector Thuriot de la Rosière gains admittance, finds De Launay indisposed for surrender, nay, disposed for blowing up the place, rather. Thuriot mounts with him to the battlements; heaps of paving-stones, old iron, and missiles lie piled; cannon all duly leveled; in every embrasure a cannon, — only drawn back a little! But outwards, behold, O Thuriot, how the multitude flows on, welling through every street, tocsin furiously pealing, all drums beating the *générale;* the suburb Saint-Antoine rolling hitherward wholly as one man! Such vision (spectral, yet real) thou, O Thuriot, as from thy Mount of Vision, beholdest in this moment: prophetic of what other Phantasmagories and loud-gibbering Spectral Realities which thou yet beholdest not, but shalt! "*Que voulez-vous?*" said De Launay, turning pale at the sight, with an air of reproach, almost of menace. "Monsieur," said Thuriot, rising into the moral-sublime, "what mean *you?* Consider if I could not precipitate *both* of us from this height," — say only a hundred feet, exclusive of the walled ditch! Whereupon De Launay fell silent. Thuriot shows himself from some pinnacle to comfort the multitude becoming suspicious, fremescent, then descends, departs with protest, with warning addressed also to the Invalides, on whom however it produces but a mixed,

indistinct impression. The old heads are none of the clearest; besides, it is said, De Launay has been profuse of beverages (*prodigue des buissons*). They think they will not fire — if not fired on — if they can help it; but must, on the whole, be ruled considerably by circumstances.

Wo to thee, De Launay, in such an hour, if thou canst not, taking some one firm decision, *rule* circumstances! Soft speeches will not serve, hard grape-shot is questionable, but hovering between the two is *un*questionable. Ever wilder swells the tide of men; their infinite hum waxing ever louder, into imprecations, perhaps into crackle of stray musketry,— which latter, on walls nine feet thick, cannot do execution. The Outer Drawbridge has been lowered for Thuriot; new *deputation of citizens* (it is the third and noisiest of all) penetrates that way into the Outer Court; soft speeches producing no clearance of these, De Launay gives fire; pulls up his drawbridge. A slight sputter, which has *kindled* the too combustible chaos, made it a roaring fire-chaos! Bursts forth Insurrection, at sight of its own blood (for there were deaths by that sputter of fire), into endless, rolling explosion of musketry, distraction, execration; — and over head, from the fortress, let one great gun, with its grape-shot, go booming, to show what we *could* do. The Bastille is besieged!

On, then, all Frenchmen that have hearts in your bodies! Roar with all your throats of cartilage and metal, ye Sons of Liberty; stir spasmodically whatsoever of utmost faculty is in you, soul, body, or spirit; for it is the hour! Smite thou, Louis Tournay, cartwright of the Marais, old-soldier of the Regiment Dauphiné; smite at that Outer Drawbridge chain, though the fiery hail whistles round thee! Never, over nave or felloe, did thy axe strike such a stroke. Down with it, man; down with it to Orcus: let the whole accursed edifice sink thither, and tyranny be swallowed up forever! Mounted, some say, on the roof of the guard-room, some "on bayonets stuck into joints of the wall," Louis Tournay smites, brave Aubin Bonnemère (also an old soldier) seconding him; the chain yields, breaks; the huge Drawbridge slams down, thundering (*avec fracas*). Glorious! and yet, alas! it is still but the outworks. The Eight Grim Towers, with their *Invalide* musketry, their paving-stones and cannon-mouths, still soar aloft intact; — Ditch yawning impassable, stone-faced; the inner Drawbridge with its *back* toward us; the Bastille is still to take!

'To describe this Siege of the Bastille (thought to be one of the most important in History) perhaps transcends the talent of mortals. Could one but, after infinite reading, get to understand so much as the plan of the building! But there is open Esplanade at the end of the Rue Saint-Antoine; there are such Forecourts (*Cour Avancé*), *Cour de l'Orme*, arched gateway (where Louis Tournay now fights); then new drawbridges, dormant-bridges, rampart-bastions, and the grim Eight Towers: a labyrinthic Mass, high-frowning there, of all ages from twenty years to four hundred and twenty; — beleaguered, in this its last hour, as we said, by mere Chaos come again! Ordnance of all calibres; throats of all capacities; men of all plans, every man his own engineer; seldom since the war of Pygmies and Cranes was there seen so anomalous a thing. Half-pay Elie is home for a suit of regimentals; no one would heed him in colored clothes; half-pay Hulin is haranguing Gardes Françaises in the Place de Grève. Frantic patriots pick up the grape-shots; bear them, still hot (or seemingly so), to the Hôtel-de-Ville: — Paris, you perceive, is to be burnt! Flesselles is "pale to the very lips," for the roar of the multitude grows deep. Paris wholly has got to the acme of its frenzy; whirled, all ways, by panic madness. At every street-barricade, there whirls simmering a minor whirlpool, — strengthening the barricade, since God knows what is coming; and all minor whirlpools play distractedly into that grand Fire-Maelstrom which is lashing round the Bastille.

And so it lashes and it roars. Cholat the wine-merchant has become an impromptu cannoneer. See Georget of the marine service, fresh from Brest, ply the King of Siam's cannon. Singular (if we were not used to the like). Georget lay, last night, taking his ease at his inn; the King of Siam's cannon also lay, knowing nothing of *him*, for a hundred years; yet now, at the right instant, they have got together, and discourse eloquent music. For hearing what was toward, Georget sprang from the Brest Diligence, and ran. Gardes Françaises, also, will be here, with real artillery: were not the walls so thick! — Upward from the Esplanade, horizontally from all neighboring roofs and windows, flashes one irregular deluge of musketry, without effect. The Invalides lie flat, firing comparatively at their ease from behind stone; hardly through port-holes show the tip of a nose. We fall, shot; and make no impression!

Let conflagration rage; of whatsoever is combustible! Guard-rooms are burnt, Invalides mess-rooms. A distracted "Perukemaker with two fiery torches" is for burning "the saltpetres of the Arsenal," had not a woman run screaming; had not a Patriot, with some tincture of Natural Philosophy, instantly struck the wind out of him (butt of musket on pit of stomach), overturned barrels, and stayed the devouring element. A young beautiful lady, seized, escaping, in these Outer Courts, and thought falsely to be De Launay's daughter, shall be burnt in De Launay's sight; she lies, swooned, on a *paillasse;* but again a Patriot — it is brave Aubin Bonnemère, the old soldier — dashes in, and rescues her. Straw is burnt; three cartloads of it, hauled hither, go up in white smoke, almost to the choking of Patriotism itself; so that Elie had, with singed brows, to drag back one cart, and Réole the "gigantic haberdasher" another. Smoke as of Tophet; confusion as of Babel; noise as of the Crack of Doom!

Blood flows; the ailment of new madness. The wounded are carried into houses of the Rue Cerisaie; the dying leave their last mandate not to yield till the accursed Stronghold fall. And yet, alas! how fall? The walls are so thick! Deputations, three in number, arrive from the Hôtel-de-Ville; Abbé Fauchet (who was of one) can say with what almost superhuman courage of benevolence. These wave their Town-flag in the arched Gateway, and stand, rolling their drum, but to no purpose. In such Crack of Doom, De Launay cannot hear them, dare not believe them; they return, with justified rage, the whew of lead still singing in their ears. What to do? The Firemen are here, squirting with their fire-pumps on the Invalides cannon, to wet the touch-holes; they unfortunately cannot squirt so high; but produce only clouds of spray. Individuals of classical knowledge propose *catapults.* Santerre, the sonorous Brewer of the Suburb Saint-Antoine, advises rather that the place be fired by a "mixture of phosphorus and oil of turpentine spouted up through forcing-pumps." O Spinola-Santerre, hast thou the mixture *ready?* Every man his own engineer! And still the fire-deluge abates not; even women are firing, and Turks; at least one woman (with her sweetheart), and one Turk. Gardes Françaises have come; real cannon, real cannoneers. Usher Maillard is busy; half-pay Elie, half-pay Hulin, rage in the midst of thousands.

How the great Bastille clock ticks (inaudible) in its Inner Court, there, at its ease, hour after hour; as if nothing special, for it or the world, were passing! It tolled One when the firing began, and is now pointing toward Five, and still the firing slakes not.—Far down, in their vaults, the seven Prisoners hear muffled din as of earthquakes; their Turnkeys answer vaguely.

Woe to thee, De Launay, with thy poor hundred Invalides! Broglie is distant, and his ears heavy; Besenval hears, but can send no help. One poor troop of Hussars has crept, reconnoitring, cautiously along the Quais, as far as the Pont Neuf. "We are come to join you," said the Captain; for the crowd seems shoreless. A large-headed dwarfish individual, of smoke-bleared aspect, shambles forward, opening his blue lips, for there is sense in him; and croaks, "Alight then, and give up your arms!" The Hussar-Captain is too happy to be escorted to the barriers and dismissed on parole. Who the squat individual was? Men answer, It is M. Marat, author of the excellent pacific 'Avis au Peuple'! Great, truly, O thou remarkable Dogleech, is this thy day of emergence and new-birth; and yet this same day come four years!—But let the curtains of the Future hang.

What shall De Launay do? One thing only De Launay could have done: what he said he would do. Fancy him sitting, from the first, with lighted taper, within arm's-length of the Powder-Magazine; motionless, like old Roman Senator, or Bronze Lamp-holder; coldly apprising Thuriot, and all men, by a slight motion of his eye, what his resolution was:—Harmless he sat there, while unharmed; but the King's Fortress, meanwhile, could, might, would, or should in nowise be surrendered save to the King's Messenger; one old man's life is worthless, so it be lost with honor; but think, ye brawling *canaille*, how will it be when a whole Bastille springs skyward? In such statuesque, taper-holding attitude, one fancies De Launay might have left Thuriot, the red clerks of the Basoche, Curé of Saint-Stephen, and all the tagrag and bobtail of the world, to work their will.

And, yet, withal, he could not do it. Hast thou considered how each man's heart is so tremulously responsive to the hearts of all men? Hast thou noted how omnipotent is the very sound of many men? How their shriek of indignation palsies the strong soul; their howl of contumely withers with unfelt pangs? The Ritter Gluck confessed that the ground-tone of the noblest passage in one of his noblest Operas was the voice of the

populace he had heard at Vienna, crying to their Kaiser, Bread! Bread! Great is the combined voice of men, the utterance of their *instincts*, which are truer than their *thoughts;* it is the greatest a man encounters, among the sounds and shadows which make up this World of Time. He who can resist that, has his footing somewhere *beyond* Time. De Launay could not do it. Distracted, he hovers between two; hopes in the middle of despair; surrenders not his Fortress; declares that he will blow it up, seizes torches to blow it up, and does not blow it. Unhappy old De Launay, it is the death-agony of thy Bastille and thee! Jail, Jailoring, and Jailor, all three, such as they may have been, must finish.

For four hours now has the World-Bedlam roared; call it the World-Chimæra, blowing fire! The poor Invalides have sunk under their battlements, or rise only with reversed muskets; they have made a white flag of napkins; go beating the *chamade*, or seeming to beat, for one can hear nothing. The very Swiss at the Portcullis look weary of firing; disheartened in the fire-deluge; a port-hole at the drawbridge is opened, as by one that would speak. See Huissier Maillard, the shifty man! On his plank swinging over the abyss of that stone Ditch; plank resting on parapet, balanced by weight of Patriots, he hovers perilous; such a Dove toward such an Ark! Deftly, thou shifty Usher; one man already fell; and lies smashed, far down there, against the masonry! Usher Maillard falls not; deftly, unerring, he walks, with outspread palm. The Swiss holds a paper through his port-hole; the shifty Usher snatches it and returns. Terms of surrender, Pardon, immunity to all! Are they accepted? "*Foi d'officier*, On the word of an officer," answers half-pay Hulin, or half-pay Elie — for men do not agree on it — "they are!" Sinks the drawbridge, — Usher Maillard bolting it when down; rushes in the living deluge; the Bastille is fallen! *Victoire! La Bastille est prise!*

Why dwell on what follows? Hulin's *foi d'officier* should have been kept, but could not. The Swiss stand drawn up, disguised in white canvas smocks; the Invalides without disguise, their arms all piled against the wall. The first rush of victors, in ecstasy that the death peril is passed, "leaps joyfully on their necks"; but new victors rush, and ever new, also in ecstasy not wholly of joy. As we said, it was a living deluge, plunging

headlong; had not the Gardes Françaises, in their cool military way, "wheeled round with arms leveled," it would have plunged suicidally, by the hundred or the thousand, into the Bastille-ditch.

And so it goes plunging through court and corridor; billowing uncontrollable, firing from windows — on itself; in hot frenzy of triumph, of grief and vengeance for its slain. The poor Invalides will fare ill; one Swiss, running off in his white smock, is driven back, with a death-thrust. Let all prisoners be marched to the Town-hall to be judged! Alas, already one poor Invalide has his right hand slashed off him; his maimed body dragged to the Place de Grève, and hanged there. This same right hand, it is said, turned back De Launay from the Powder-Magazine, and saved Paris.

De Launay, "discovered in gray frock with poppy-colored ribband," is for killing himself with the sword of his cane. He shall to the Hôtel-de-Ville; Hulin, Maillard, and others escorting him, Elie marching foremost, "with the capitulation-paper on his sword's point." Through roarings and cursings; through hustlings, clutchings, and at last through strokes! Your escort is hustled aside, fell down; Hulin sinks exhausted on a heap of stones. Miserable De Launay! He shall never enter the Hôtel-de-Ville; only his "bloody hair-queue, held up in a bloody hand"; that shall enter, for a sign. The bleeding trunk lies on the steps there; the head is off through the streets, ghastly, aloft on a pike.

Rigorous De Launay has died; crying out, "O friends, kill me fast!" Merciful De Losme must die; though Gratitude embraces him, in this fearful hour, and will die for him, it avails not. Brothers, your wrath is cruel! Your Place de Grève is become a Throat of the Tiger, full of mere fierce bellowings, and thirst of blood. One other officer is massacred; one other Invalide is hanged on the Lamp-iron; with difficulty, with generous perseverance, the Gardes Françaises will save the rest. Provost Flesselles, stricken long since with the paleness of death, must descend from his seat, "to be judged at the Palais Royal"; alas, to be shot dead by an unknown hand at the turning of the first street!

O evening sun of July, how, at this hour, thy beams fall slant on reapers amid peaceful woody fields; on old women spinning in cottages; on ships far out on the silent main; on Balls at the Orangerie of Versailles, where high-rouged Dames of the

Palace are even now dancing with double-jacketed Hussar-Officers;—and also on this roaring Hell-porch of a Hôtel-de-Ville! Babel Tower, with the confusion of tongues, were not Bedlam added with the conflagration of thoughts, was no type of it. One forest of distracted steel bristles, endless, in front of an Electoral Committee; points itself, in horrid radii, against this and the other accused breast. It was the Titans warring with Olympus; and they, scarcely crediting it, have *conquered;* prodigy of prodigies; delirious,—as it could not but be. Denunciation, vengeance; blaze of triumph on a dark ground of terror; all outward, all inward things fallen into one general wreck of madness!

CHARLOTTE CORDAY

From 'The French Revolution'

In the leafy months of June and July, several French Departments germinate a set of rebellious *paper*-leaves, named Proclamations, Resolutions, Journals, or Diurnals, "of the Union for Resistance to Oppression." In particular, the Town of Caen, in Calvados, sees its paper-leaf of Bulletin de Caen suddenly bud, suddenly establish itself as Newspaper there; under the Editorship of Girondin National Representatives!

For among the proscribed Girondins are certain of a more desperate humor. Some, as Vergniaud, Valazé, Gensonné, "arrested in their own houses," will await with stoical resignation what the issue may be. Some, as Brissot, Rabaut, will take to flight, to concealment; which, as the Paris Barriers are opened again in a day or two, is not yet difficult. But others there are who will rush, with Buzot, to Calvados; or far over France, to Lyons, Toulon, Nantes and elsewhither, and then rendezvous at Caen: to awaken as with war-trumpet the respectable Departments; and strike down an anarchic Mountain Faction; at least not yield without a stroke at it. Of this latter temper we count some score or more, of the Arrested, and of the Not-yet-arrested: a Buzot, a Barbaroux, Louvet, Guadet, Pétion, who have escaped from Arrestment in their own homes; a Salles, a Pythagorean Valady, a Duchâtel, the Duchâtel that came in blanket and night-cap to vote for the life of Louis, who have escaped from danger and likelihood of Arrestment. These, to the number at

one time of Twenty-seven, do accordingly lodge here, in the "Intendance," or Departmental Mansion, of the town of Caen in Calvados; welcomed by Persons in Authority; welcomed and defrayed, having no money of their own. And the Bulletin de Caen comes forth, with the most animating paragraphs: How the Bordeaux Department, the Lyons Department, this Department after the other is declaring itself; sixty, or say sixty-nine, or seventy-two respectable Departments either declaring, or ready to declare. Nay, Marseilles, it seems, will march on Paris by itself, if need be. So has Marseilles Town said that she will march. But on the other hand, that Montélimart Town has said, No thoroughfare; and means even to "bury herself" under her own stone and mortar first,—of this be no mention in Bulletin de Caen.

Such animating paragraphs we read in this new Newspaper; and fervors and eloquent sarcasm: tirades against the Mountain, from the pen of Deputy Salles; which resemble, say friends, Pascal's "Provincials." What is more to the purpose, these Girondins have got a General in chief, one Wimpfen, formerly under Dumouriez; also a secondary questionable General Puisaye, and others; and are doing their best to raise a force for war. National Volunteers, whosoever is of right heart: gather in, ye National Volunteers, friends of Liberty; from our Calvados Townships, from the Eure, from Brittany, from far and near: forward to Paris, and extinguish Anarchy! Thus at Caen, in the early July days, there is a drumming and parading, a perorating and consulting: Staff and Army; Council; Club of Carabots, Anti-jacobin friends of Freedom, to denounce atrocious Marat. With all which, and the editing of Bulletins, a National Representative has his hands full.

At Caen it is most animated; and, as one hopes, more or less animated in the "Seventy-two Departments that adhere to us." And in a France begirt with Cimmerian invading Coalitions, and torn with an internal La Vendée, *this* is the conclusion we have arrived at: To put down Anarchy by Civil War! *Durum et durum*, the Proverb says, *non faciunt murum.* La Vendée burns; Santerre can do nothing there; he may return home and brew beer. Cimmerian bombshells fly all along the North. That Siege of Mentz is become famed;—lovers of the Picturesque (as Goethe will testify), washed country-people of both sexes, stroll thither on Sundays, to see the artillery work and counter-work; "you

only duck a little while the shot whizzes past.» Condé is capitulating to the Austrians; Royal Highness of York, these several weeks, fiercely batters Valenciennes. For, alas, our fortified Camp of Famars was stormed; General Dampierre was killed; General Custine was blamed,—and indeed is now come to Paris to give «explanations.»

Against all which the Mountain and atrocious Marat must even make head as they can. They, anarchic Convention as they are, publish Decrees, expostulatory, explanatory, yet not without severity: they ray-forth Commissioners, singly or in pairs, the olive-branch in one hand, yet the sword in the other. Commissioners come even to Caen; but without effect. Mathematical Romme, and Prieur named of the Côte d'Or, venturing thither, with their olive and sword, are packed into prison: there may Romme lie, under lock and key, «for fifty days»; and meditate his New Calendar, if he please. Cimmeria, La Vendée, and Civil War! Never was Republic One and Indivisible at a lower ebb.

Amid which dim ferment of Caen and the World, History specially notices one thing: in the lobby of the Mansion de l'Intendance, where busy Deputies are coming and going, a young Lady with an aged valet, taking grave graceful leave of Deputy Barbaroux. She is of stately Norman figure: in her twenty-fifth year; of beautiful still countenance: her name is Charlotte Corday, heretofore styled D'Armans, while Nobility still was. Barbaroux has given her a Note to Deputy Duperret,—him who once drew his sword in the effervescence. Apparently she will to Paris on some errand? «She was a Republican before the Revolution, and never wanted energy.» A completeness, a decision is in this fair female Figure: «By energy she means the spirit that will prompt one to sacrifice himself for his country.» What if she, this fair young Charlotte, had emerged from her secluded stillness, suddenly like a Star; cruel-lovely, with half-angelic, half-demonic splendor; to gleam for a moment, and in a moment be extinguished: to be held in memory, so bright complete was she, through long centuries!—Quitting Cimmerian Coalitions without, and the dim-simmering twenty-five million within, History will look fixedly at this one fair Apparition of a Charlotte Corday; will note whither Charlotte moves, how the little Life burns forth so radiant, then vanishes swallowed of the Night.

With Barbaroux's Note of Introduction, and slight stock of luggage, we see Charlotte on Tuesday the 9th of July seated in the Caen Diligence, with a place for Paris. None takes farewell of her, wishes her Good-journey: her Father will find a line left, signifying that she is gone to England, that he must pardon her, and forget her. The drowsy Diligence lumbers along; amid drowsy talk of Politics, and praise of the Mountain; in which she mingles not: all night, all day, and again all night. On Thursday, not long before noon, we are at the bridge of Neuilly; here is Paris with her thousand black domes, the goal and purpose of thy journey! Arrived at the Inn de la Providence in the Rue des Vieux Augustins, Charlotte demands a room: hastens to bed; sleeps all afternoon and night, till the morrow morning.

On the morrow morning, she delivers her Note to Duperret. It relates to certain Family Papers which are in the Minister of the Interior's hands; which a Nun at Caen, an old Convent friend of Charlotte's, has need of; which Duperret shall assist her in getting: this then was Charlotte's errand to Paris? She has finished this, in the course of Friday:—yet says nothing of returning. She has seen and silently investigated several things. The Convention, in bodily reality, she has seen; what the Mountain is like. The living physiognomy of Marat she could not see; he is sick at present, and confined to home.

About eight on the Saturday morning, she purchases a large sheath-knife in the Palais Royal; then straightway, in the Place des Victoires, takes a hackney-coach: "To the Rue de l'École de Médecine, No. 44." It is the residence of the Citoyen Marat!—The Citoyen Marat is ill, and cannot be seen; which seems to disappoint her much. Her business is with Marat, then? Hapless beautiful Charlotte; hapless squalid Marat! From Caen in the utmost West, from Neuchâtel in the utmost East, they two are drawing nigh each other; they two have, very strangely, business together.—Charlotte, returning to her Inn, dispatches a short Note to Marat; signifying that she is from Caen, the seat of rebellion; that she desires earnestly to see him, and "will put it in his power to do France a great service." No answer. Charlotte writes another Note, still more pressing; sets out with it by coach, about seven in the evening, herself. Tired day-laborers have again finished their Week; huge Paris is circling and simmering, manifold according to its vague wont; this one

fair Figure has decision in it; drives straight,—toward a purpose.

It is yellow July evening, we say, the 13th of the month; eve of the Bastille day,—when "M. Marat," four years ago, in the crowd of the Pont Neuf, shrewdly required of that Besenval Hussar-party, which had such friendly dispositions, "to dismount, and give up their arms, then"; and became notable among Patriot men. Four years: what a road he has traveled:—and sits now, about half-past seven of the clock, stewing in slipper-bath; sore afflicted; ill of Revolution Fever,—of what other malady this History had rather not name. Excessively sick and worn, poor man: with precisely eleven-pence-half-penny of ready-money, in paper; with slipper-bath; strong three-footed stool for writing on, the while; and a squalid—Washer-woman, one may call her: that is his civic establishment in Medical-School Street; thither and not elsewhither has his road led him. Not to the reign of Brotherhood and Perfect Felicity: yet surely on the way toward that?—Hark, a rap again! A musical woman's voice, refusing to be rejected: it is the Citoyenne who would do France a service. Marat, recognizing from within, cries, Admit her. Charlotte Corday is admitted.

Citoyen Marat, I am from Caen the seat of rebellion, and wished to speak with you.—Be seated, *mon enfant*. Now what are the Traitors doing at Caen? What Deputies are at Caen?—Charlotte names some Deputies. "Their heads shall fall within a fortnight," croaks the eager People's-friend, clutching his tablets to write: Barbaroux, Pétion, writes he with bare shrunk arm, turning aside in the bath: Pétion, and Louvet, and—Charlotte has drawn her knife from the sheath; plunges it with one sure stroke, into the writer's heart. "*À moi, chère amie* (Help, dear)!" no more could the Death-choked say or shriek. The helpful Washer-woman running in—there is no Friend of the People, or Friend of the Washer-woman, left; but his life with a groan gushes out, indignant, to the shades below!

And so Marat, People's-friend, is ended; the lone Stylites has got hurled down suddenly from his pillar—*whitherward* He that made him knows. Patriot Paris may sound triple and tenfold, in dole and wail; re-echoed by patriot France; and the Convention, "Chabot pale with terror, declaring that they are to be all assassinated," may decree him Pantheon Honors, Public Funeral, Mirabeau's dust making way for him; and Jacobin Societies, in

lamentable oratory, summing up his character, parallel him to One, whom they think it honor to call "the good Sans-culotte,"—whom we name not here; also a Chapel may be made, for the urn that holds his Heart, in the Place du Carrousel; and new-born children be named Marat; and Lago-di-Como Hawkers bake mountains of stucco into unbeautiful Busts; and David paint his Picture, or Death-Scene; and such other Apotheosis take place as the human genius, in these circumstances, can devise: but Marat returns no more to the light of this Sun. One sole circumstance we have read with clear sympathy, in the old Moniteur Newspaper: how Marat's Brother comes from Neuchâtel to ask of the Convention, "that the deceased Jean-Paul Marat's musket be given to him." For Marat too had a brother and natural affections; and was wrapped once in swaddling-clothes, and slept safe in a cradle like the rest of us. Ye children of men!—A sister of his, they say, lives still to this day in Paris.

As for Charlotte Corday, her work is accomplished; the recompense of it is near and sure. The *chère amie*, and the neighbors of the house, flying at her, she "overturns some movables," intrenches herself till the gendarmes arrive; then quietly surrenders; goes quietly to the Abbaye Prison: she alone quiet, all Paris sounding, in wonder, in rage or admiration, round her. Duperret is put in arrest, on account of her; his Papers sealed,—which may lead to consequences. Fauchet, in like manner; though Fauchet had not so much as heard of her. Charlotte, confronted with these two Deputies, praises the grave firmness of Duperret, censures the dejection of Fauchet.

On Wednesday morning the thronged Palais de Justice and Revolutionary Tribunal can see her face; beautiful and calm: she dates it "fourth day of the Preparation of Peace." A strange murmur ran through the Hall, at sight of her; you could not say of what character. Tinville has his indictments and tape-papers: the cutler of the Palais Royal will testify that he sold her the sheath-knife; "All these details are needless," interrupted Charlotte; "it is I that killed Marat." By whose instigation?—"By no one's." "What tempted you, then?" "His crimes. I killed one man," added she, raising her voice extremely (*extrêmement*), as they went on with their questions, "I killed one man to save a hundred thousand; a villain to save innocents; a savage wild-beast to give repose to my country. I was a Republican before the Revolution; I never wanted energy." There is

therefore nothing to be said. The public gazes astonished: the hasty limners sketch her features, Charlotte not disapproving: the men of law proceed with their formalities. The doom is Death as a murderess. To her Advocate she gives thanks; in gentle phrase, in high-flown classical spirit. To the Priest they send her she gives thanks; but needs not any shriving, any ghostly or other aid from him.

On this same evening, therefore, about half-past seven o'clock, from the gate of the Conciergerie, to a City all on tip-toe, the fatal Cart issues; seated on it a fair young creature, sheeted in red smock of Murderess; so beautiful, serene, so full of life; journeying toward death,—alone amid the World. Many take off their hats, saluting reverently; for what heart but must be touched? Others growl and howl. Adam Lux, of Mentz, declares that she is greater than Brutus; that it were beautiful to die with her; the head of this young man seems turned. At the Place de la Révolution, the countenance of Charlotte wears the same still smile. The executioners proceed to bind her feet; she resists, thinking it meant as an insult; on a word of explanation, she submits with cheerful apology. As the last act, all being now ready, they take the neckerchief from her neck, a blush of maidenly shame overspreads her fair face and neck; the cheeks were still tinged with it when the executioner lifted the severed head, to show it to the people. "It is most true," says Forster, "that he struck the cheek insultingly; for I saw it with my eyes; the Police imprisoned him for it."

In this manner have the Beautifulest and the Squalidest come in collision, and extinguished one another. Jean-Paul Marat and Marie-Anne Charlotte Corday both, suddenly, are no more. "Day of the Preparation of Peace"? Alas, how were peace possible or preparable, while for example, the hearts of lovely Maidens, in their convent-stillness, are dreaming not of Love-paradises and the light of Life, but of Codrus's-sacrifices and Death well-earned? That twenty-five million hearts have got to such temper, this *is* the Anarchy; the soul of it lies in this, whereof not peace can be the embodiment! The death of Marat, whetting old animosities tenfold, will be worse than any life. O ye hapless Two, mutually extinctive, the Beautiful and the Squalid, sleep ye well,—in the Mother's bosom that bore you both!

This is the History of Charlotte Corday; most definite, most complete: angelic-demonic: like a Star*

THE SCAPEGOAT

From the 'French Revolution'

To THIS conclusion, then, hast thou come, O hapless Louis! The Son of Sixty Kings is to die on the Scaffold by form of Law. Under Sixty Kings this same form of Law, form of Society, has been fashioning itself together these thousand years; and has become, one way and other, a most strange Machine. Surely, if needful, it is also frightful, this Machine; dead, blind; not what it should be; which, with swift stroke, or by cold slow torture, has wasted the lives and souls of innumerable men. And behold now a King himself, or say rather Kinghood in his person, is to expire here in cruel tortures, — like a Phalaris shut in the belly of his own red-heated Brazen Bull! It is ever so; and thou shouldst know it, O haughty tyrannous man; injustice breeds injustice; curses and falsehoods do verily return "always *home*," wide as they may wander. Innocent Louis bears the sins of many generations: he too experiences that man's tribunal is not in this Earth; that if he had no Higher one, it were not well with him.

A King dying by such violence appeals impressively to the imagination; as the like must do, and ought to do. And yet at bottom it is not the King dying, but the man! Kingship is a coat: the grand loss is of the skin. The man from whom you take his Life, to him can the whole combined world do *more?* Lally went on his hurdle; his mouth filled with a gag. Miserablest mortals, doomed for picking pockets, have a whole five-act Tragedy in them, in that dumb pain, as they go to the gallows, unregarded; they consume the cup of trembling down to the lees. For Kings and for Beggars, for the justly doomed and the unjustly, it is a hard thing to die. Pity them all: thy utmost pity, with all aids and appliances and throne-and-scaffold contrasts, how far short is it of the thing pitied!

A Confessor has come; Abbé Edgeworth, of Irish extraction, whom the King knew by good report, has come promptly on this solemn mission. Leave the Earth alone, then, thou hapless King; it with its malice will go its way, thou also canst go thine. A hard scene yet remains: the parting with our loved ones. Kind hearts, environed in the same grim peril with us; to be left *here!* Let the Reader look with the eyes of Valet Cléry through these

glass-doors, where also the Municipality watches; and see the cruelest of scenes:—

"At half-past eight, the door of the ante-room opened: the Queen appeared first, leading her Son by the hand; then Madame Royale and Madame Elizabeth: they all flung themselves into the arms of the King. Silence reigned for some minutes; interrupted only by sobs. The Queen made a movement to lead his Majesty towards the inner room, where M. Edgeworth was waiting unknown to them: 'No,' said the King, 'let us go into the dining-room; it is there only that I can see you.' They entered there; I shut the door of it, which was of glass. The King sat down, the Queen on his left hand, Madame Elizabeth on his right, Madame Royale almost in front; the young Prince remained standing between his Father's legs. They all leaned toward him, and often held him embraced. This scene of woe lasted an hour and three-quarters; during which we could hear nothing; we could see only that always when the King spoke, the sobbing of the Princesses redoubled, continued for some minutes; and that then the King began again to speak." And so our meetings and our partings do now end! The sorrows we gave each other; the poor joys we faithfully shared, and all our lovings and our sufferings, and confused toilings under the earthly Sun, are over. Thou good soul, I shall never, never through all ages of Time, see thee any more!—NEVER! O Reader, knowest thou that hard word?

For nearly two hours this agony lasts; then they tear themselves asunder. "Promise that you will see us on the morrow." He promises:—Ah yes, yes; yet once; and go now, ye loved ones; cry to God for yourselves and me!—It was a hard scene, but it is over. He will not see them on the morrow. The Queen, in passing through the ante-room, glanced at the Cerberus Municipals; and with woman's vehemence, said through her tears, "*Vous êtes tous des scélérats.*"

King Louis slept sound, till five in the morning, when Cléry, as he had been ordered, awoke him. Cléry dressed his hair: while this went forward, Louis took a ring from his watch, and kept trying it on his finger; it was his wedding-ring, which he is now to return to the Queen as a mute farewell. At half-past six, he took the Sacrament; and continued in devotion, and conference with Abbé Edgeworth. He will not see his Family: it were too hard to bear.

At eight, the Municipals enter: the King gives them his Will, and messages and effects; which they at first brutally refuse to take charge of: he gives them a roll of gold pieces, 125 louis; these are to be returned to Malesherbes, who had lent them. At nine, Santerre says the hour is come. The King begs yet to retire for three minutes. At the end of three minutes, Santerre again says the hour is come. "Stamping on the ground with his right foot, Louis answers: '*Partons*' (Let us go)."—How the rolling of those drums comes in, through the Temple bastions and bulwarks, on the heart of a queenly wife; soon to be a widow! He is gone, then, and has not seen us? A Queen weeps bitterly; a King's Sister and Children. Over all these Four does Death also hover: all shall perish miserably save one; she, as Duchesse d'Angoulême, will live,—not happily.

At the Temple gate were some faint cries, perhaps from voices of pitiful women: "*Grâce! Grâce!*" Through the rest of the streets there is silence as of the grave. No man not armed is allowed to be there: the armed, did any even pity, dare not express it, each man overawed by all his neighbors. All windows are down, none seen looking through them. All shops are shut. No wheel-carriage rolls, this morning, in these streets, but one only. Eighty thousand armed men stand ranked, like armed statues of men; cannons bristle, cannoneers with match burning, but no word or movement: it is as a city enchanted into silence and stone: one carriage with its escort, slowly rumbling, is the only sound. Louis reads, in his Book of Devotion, the Prayers of the Dying: clatter of this death-march falls sharp on the ear in the great silence; but the thought would fain struggle heavenward, and forget the Earth.

As the clocks strike ten, behold the Place de la Révolution, once Place de Louis Quinze: the Guillotine, mounted near the old Pedestal where once stood the Statue of that Louis! Far round, all bristles with cannons and armed men: spectators crowding in the rear; D'Orléans Égalité there in cabriolet. Swift messengers, *hoquetons*, speed to the Town-hall, every three minutes: near by is the Convention sitting,—vengeful for Lepelletier. Heedless of all, Louis reads his Prayers of the Dying; not till five minutes yet has he finished; then the Carriage opens. What temper he is in? Ten different witnesses will give ten different accounts of it. He is in the collision of all tempers; arrived now at the black Maelstrom and descent of

Death: in sorrow, in indignation, in resignation struggling to be resigned. "Take care of M. Edgeworth," he straitly charges the Lieutenant who is sitting with them: then they two descend.

The drums are beating: "*Taisez-vous* (Silence)!" he cries "in a terrible voice (*d'une voix terrible*)." He mounts the scaffold, not without delay; he is in puce coat, breeches of gray, white stockings. He strips off the coat; stands disclosed in a sleeve-waistcoat of white flannel. The Executioners approach to bind him: he spurns, resists; Abbé Edgeworth has to remind him how the Savior, in whom men trust, submitted to be bound. His hands are tied, his head bare; the fatal moment is come. He advances to the edge of the Scaffold, "his face very red," and says: "Frenchmen, I die innocent: it is from the Scaffold and near appearing before God that I tell you so. I pardon my enemies; I desire that France—" A General on horseback, Santerre or another, prances out, with uplifted hand: "*Tambours!*" The drums drown the voice. "Executioners, do your duty!" The Executioners, desperate lest themselves be murdered (for Santerre and his Armed Ranks will strike, if they do not), seize the hapless Louis: six of them desperate, him singly desperate, struggling there; and bind him to their plank. Abbé Edgeworth, stooping, bespeaks him: "Son of Saint Louis, ascend to Heaven." The Axe clanks down; a King's Life is shorn away. It is Monday, the 21st of January, 1793. He was aged Thirty-eight years four months and twenty-eight days.

Executioner Samson shows the Head: fierce shout of *Vive la République* rises, and swells; caps raised on bayonets, hats waving: students of the College of Four Nations take it up, on the far Quais; fling it over Paris. D'Orléans drives off in his cabriolet: the Town-hall Councillors rub their hands, saying, "It is done, It is done." There is dipping of handkerchiefs, of pike-points in the blood. Headsman Samson, though he afterward denied it, sells locks of the hair: fractions of the puce coat are long after worn in rings. And so, in some half-hour it is done; and the multitude has all departed. Pastry-cooks, coffee-sellers, milkmen sing out their trivial quotidian cries, the world wags on, as if this were a common day. In the coffee-houses that evening, says Prudhomme, Patriot shook hands with Patriot in a more cordial manner than usual. Not till some days after, according to Mercier, did public men see what a grave thing it was.

A grave thing it indisputably is; and will have consequences. On the morrow morning, Roland, so long steeped to the lips in disgust and chagrin, sends in his demission. His accounts lie all ready, correct in black-on-white to the utmost farthing: these he wants but to have audited, that he might retire to remote obscurity, to the country and his books. They will never be audited, those accounts; he will never get retired thither.

It was on Tuesday that Roland demitted. On Thursday comes Lepelletier St.-Fargeau's Funeral, and passage to the Pantheon of Great Men. Notable as the wild pageant of a winter day. The Body is borne aloft, half-bare; the winding-sheet disclosing the death-wound; sabre and bloody clothes parade themselves; a "lugubrious music" wailing harsh næniæ. Oak-crowns shower down from windows; President Vergniaud walks there, with Convention, with Jacobin Society, and all Patriots of every color, all mourning brother-like.

Notable also for another thing this Burial of Lepelletier; it was the last act these men ever did with concert! All parties and figures of Opinion, that agitate this distracted France and its Convention, now stand, as it were, face to face, and dagger to dagger; the King's Life, round which they all struck and battled, being hurled down. Dumouriez, conquering Holland, growls ominous discontent, at the head of Armies. Men say Dumouriez will have a King; that young D'Orléans Égalité shall be his King. Deputy Fauchet, in the Journal des Amis, curses his day more bitterly than Job did; invokes the poniards of Regicides, of "Arras Vipers" or Robespierres, of Pluto Dantons, of horrid Butchers Legendre and Simulacra d'Herbois, to send him swiftly to another world than *theirs*. This is Te-Deum Fauchet, of the Bastille Victory, of the Cercle Social. Sharp was the death-hail rattling round one's Flag-of-truce, on that Bastille day: but it was soft to such wreckage of high Hope as this; one's New Golden Era going down in leaden dross, and sulphurous black of the Everlasting Darkness!

BLISS CARMAN

(1861–)

BY CHARLES G. D. ROBERTS

BLISS CARMAN was born at Fredericton, New Brunswick, on April 15th, 1861. On both sides of the house he belongs to that United Empire Loyalist stock which at the time of the American Revolution sacrificed wealth and ease to a principle, and angrily withdrew from the young republic to carve out new commonwealths in the wilds of Canada. His father was William Carman, Clerk of the Pleas, a man of influence and distinction in his Province. His mother was one of the Blisses of Fredericton, the Loyalist branch of that Connecticut family to which Emerson's mother belonged. Mr. Carman was educated at the Collegiate School and the University of New Brunswick, both at Fredericton. He distinguished himself in classics and mathematics, took his B. A. in 1881, his M. A. in 1884, and afterwards took partial courses at Edinburgh and Harvard. He has been connected editorially with several American periodicals, the Independent and the Chap-Book among them, but now devotes himself exclusively to literature. He divides his time between Boston and Washington, returning to the Maritime Provinces for the hot months of each year.

BLISS CARMAN

Mr. Carman issued his first volume of poems in 1893, when he had already won reputation as a contributor to the magazines. The volume was called 'Low Tide on Grand Pré: a Book of Lyrics.' It was published in New York and London, and ran quickly into a second edition. Equally successful was the volume called 'Songs from Vagabondia,' published in 1894. About half the poems in this volume are by Mr. Richard Hovey, whose name appears on the title-page with that of Mr. Carman. In 1895 appeared 'Behind the Arras: a Book of the Unseen.' Much of Mr. Carman's known work remains still uncollected.

In that outburst of intellectual energy which has of late won for Canada a measure of recognition in the world of letters, Mr. Carman's work has played a large part. The characteristics of the Canadian school may perhaps be defined as a certain semi-Sufiistic

worship of nature, combined with freshness of vision and keenness to interpret the significance of the external world. These characteristics find intense expression in Mr. Carman's poems. And they find expression in an utterance so new and so distinctive that its influence is already active in the verse of his contemporaries.

There are two terms which apply pre-eminently to Mr. Carman. These are Lyrist and Symbolist. His note is always the lyric note. The "lyric cry" thrills all his cadences. If it be true that poetry is the rhythmical expression in words of thought fused in emotion, then in his work we are impressed by the completeness of the fusion. Every phrase is filled with lyric passion. At its best, the result is a poem which not only haunts the ear with its harmonies but at the same time makes appeal to the heart and intellect. When the result is less successful it seems sometimes as if the thought were too much diluted with words, — as if, in fact, verbal music and verbal coloring were allowed to take the place of the legitimate thought-process. Even in such cases, the verse, however nebulous in meaning, is rarely without some subtlety of technique, some charm of diction, to justify its existence. But there are poems of Mr. Carman's, wherein what seems at first to be the obscurity of an over-attenuated thought is really an attempt to express thought in terms of pure music or pure color. In a curious and beautiful poem called 'Beyond the Gamut' he elaborates a theory of the oneness and interchangeability of form, sound, and color.

In the matter of conception and interpretation Mr. Carman is a symbolist. This word is not used here in any restricted sense, and must be divorced from all association with the shibboleths of warring schools. The true symbolist — and all the supreme artists of the world have been in this sense symbolists — recognizes that there are truths too vast and too subtle to endure definition in scientific phrase. They elude set words; as a faint star, at the coming on of evening, eludes the eye which seeks for it directly, while unveiling itself to a side glance. Mr. Carman conveys to us, by the suggestion of thrilling color or inimitable phrase, perceptions and emotions which a more strictly defined method could never capture.

In subject-matter Mr. Carman is simple and elemental. He looks at his themes curiously, often whimsically; but the themes are those of universal and eternal import,— life, love, and death, the broad aspects of the outer world, the "deep heart of man," and the spirit that informs them all. His song is sometimes in a minor key, plangent and piercing; sometimes in a large and virile major,— as for instance when he sings the 'War-song of Gamelba.' To his gifts of imagination, insight, and lyric passion he adds a fine humor, the outflowing of a broad and tolerant humanity. This is well exemplified

in 'Resignation' and 'A More Ancient Mariner.' His chief defects, besides the occasional obscurity already referred to, are a tendency to looseness of structure in his longer poems, and once in a while, as in parts of 'The Silent Lodger,' a Browningesque lapse into hardness and baldness when the effect aimed at is colloquial simplicity.

Charles G. D. Roberts

HACK AND HEW

HACK and Hew were the sons of God
In the earlier earth than now;
One at his right hand, one at his left,
To obey as he taught them how.

And Hack was blind and Hew was dumb,
But both had the wild, wild heart;
And God's calm will was their burning will,
And the gist of their toil was art.

They made the moon and the belted stars,
They set the sun to ride;
They loosed the girdle and veil of the sea,
The wind and the purple tide.

Both flower and beast beneath their hands
To beauty and speed outgrew,—
The furious fumbling hand of Hack,
And the glorying hand of Hew.

Then, fire and clay, they fashioned a man,
And painted him rosy brown;
And God himself blew hard in his eyes:
"Let them burn till they smolder down!"

And "There!" said Hack, and "There!" thought Hew,
"We'll rest, for our toil is done."
But "Nay," the Master Workman said,
"For your toil is just begun.

"And ye who served me of old as God
Shall serve me anew as man,
Till I compass the dream that is in my heart
And perfect the vaster plan."

And still the craftsman over his craft,
In the vague white light of dawn,
With God's calm will for his burning will,
While the mounting day comes on,

Yearning, wind-swift, indolent, wild,
Toils with those shadowy two,—
The faltering restless hand of Hack,
And the tireless hand of Hew.

From 'Behind the Arras': copyrighted 1895, by Lamson, Wolffe and Company

AT THE GRANITE GATE

THERE paused to shut the door
A fellow called the Wind.
With mystery before,
And reticence behind,

A portal waits me too
In the glad house of spring;
One day I shall pass through
And leave you wondering.

It lies beyond the marge
Of evening or of prime,
Silent and dim and large,
The gateway of all time.

There troop by night and day
My brothers of the field;
And I shall know the way
Their wood-songs have revealed.

The dusk will hold some trace
Of all my radiant crew
Who vanished to that place,
Ephemeral as dew.

Into the twilight dun,
Blue moth and dragon-fly
Adventuring alone,—
Shall be more brave than I?

There innocents shall bloom,
And the white cherry tree,
With birch and willow plume
To strew the road for me.

The wilding orioles then
Shall make the golden air
Heavy with joy again,
And the dark heart shall dare

Resume the old desire,—
The exigence of spring
To be the orange fire
That tips the world's gray wing.

And the lone wood-bird — Hark!
The whippoorwill, night-long,
Threshing the summer dark
With his dim flail of song!—

Shall be the lyric lift,
When all my senses creep,
To bear me through the rift
In the blue range of sleep.

And so I pass beyond
The solace of your hand.
But ah, so brave and fond!
Within that morrow-land,

Where deed and daring fail,
But joy forevermore
Shall tremble and prevail
Against the narrow door,

Where sorrow knocks too late,
And grief is overdue,
Beyond the granite gate
There will be thoughts of you.

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A SEA CHILD

THE lover of child Marjory
Had one white hour of life brim full;
Now the old nurse, the rocking sea,
Hath him to lull.

The daughter of child Marjory
Hath in her veins, to beat and run,
The glad indomitable sea,
The strong white sun.

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LEWIS CARROLL

(CHARLES LUTWIDGE DODGSON)

(1833–1898)

THAT the author of the best nonsense-writing in the language should have been a professional mathematician and logician, is not a paradox but a sequence. A gymnast cannot divert us by pretending to lose his balance unless perfectly able to keep his balance. Actors who counterfeit insanity must be acutely sane. Only a competent classical scholar can write good macaronics; only a good poet can write clever doggerel. The only ones who can use slang effectively are those who do not need to use it at all. Nor is the tone and temper of mind evinced by these dry and severe studies out of keeping with the airiest play of fancy or the maddest fun. The one is indeed a frequent relief from the other, and no intellectual bent is related in the least to any special temperament. Extravagant drollery can be mated to an aptitude for geometry or a passion for analysis as well as to a love of pictures or of horses.

But the parentage of 'Alice in Wonderland' and its fellows is closer to their creator's intellectual being even than this. A very slight glance at their matter and mechanism shows that they are the work of one trained to use words with the finest precision, to teach others to use them so, to criticize keenly any inconsistency or slovenliness in their use, and to mock mercilessly any vagueness or incoherence in thought or diction. The fantastic framework and inconsequent scenes of these wonder-stories mask from the popular view the qualities which give them their superlative rank and enduring charm.

The mere machinery, ingenious and amusing as it is, would not entertain beyond a single reading; it can be and has often been imitated, along with the incarnated nursery rhymes and old saws. Yet these grotesque chimeras, under Lewis Carroll's touch, are as living to us as any characters in Dickens or the 'Ingoldsby Legends,' and even more so to the elders than the children. Who does not know and delight in the King and Queen and Knave of Hearts, the elegant White Rabbit and the conceited and monosyllabic Caterpillar, the Cheshire Cat and the Mock-Turtle, the March Hare and the Hatter and the Dormouse; or the chess White King and the Queens and the White Knight, the Walrus and the Carpenter, of Looking-Glass Land?

The baby grunted again, and Alice looked very anxiously into its face to see what was the matter with it. There could be no doubt that it had a *very* turn-up nose, much more like a snout than a real nose; also its eyes were getting extremely small, for a baby: altogether, Alice did not like the look of the thing at all,—"but perhaps it was only sobbing," she thought, and looked into its eyes again, to see if there were any tears.

No, there were no tears. "If you're going to turn into a pig, my dear," said Alice, seriously, "I'll have nothing more to do with you. Mind now!" The poor little thing sobbed again (or grunted, it was impossible to say which), and they went on for some while in silence.

Alice was just beginning to think to herself, "Now, what am I to do with this creature when I get it home?" when it grunted again, so violently that she looked down into its face in some alarm. This time there could be *no* mistake about it: it was neither more nor less than a pig, and she felt that it would be quite absurd for her to carry it any further.

So she set the little creature down, and felt quite relieved to see it trot away quietly into the wood. "If it had grown up," she said to herself, "it would have been a dreadfully ugly child: but it makes rather a handsome pig, I think." And she began thinking over other children she knew, who might do very well as pigs, and was just saying to herself, "If one only knew the right way to change them —" when she was a little startled by seeing the Cheshire Cat sitting on a bough of a tree a few yards off.

The Cat only grinned when it saw Alice. It looked good-natured, she thought: still it had *very* long claws and a great many teeth, so she felt it ought to be treated with respect.

"Cheshire Puss," she began,—rather timidly, as she did not at all know whether it would like the name: however, it only grinned a little wider. "Come, it's pleased so far," thought Alice, and she went on: "Would you tell me, please, which way I ought to walk from here?"

"That depends a good deal on where you want to get to," said the Cat.

"I don't much care where—" said Alice.

"Then it doesn't matter which way you walk," said the Cat.

"—so long as I get *somewhere*," Alice added as an explanation.

"Oh, you're sure to do that," said the Cat, "if you only walk long enough."

Alice felt that this could not be denied, so she tried another question. "What sort of people live about here?"

"In *that* direction," the Cat said, waving its right paw round, "lives a Hatter; and in *that* direction," waving the other paw, "lives a March Hare. Visit either you like: they're both mad."

"But I don't want to go among mad people," Alice remarked.

"Oh, you can't help that," said the Cat: "we are all mad here. I'm mad. You're mad."

"How do you know I'm mad?" said Alice.

"You must be," said the Cat, "or you wouldn't have come here."

Alice didn't think that proved it at all; however, she went on, "And how do you know that you're mad?"

"To begin with," said the Cat, "a dog's not mad. You grant that?"

"I suppose so," said Alice.

"Well then," the Cat went on, "you see a dog growls when it's angry, and wags its tail when it's pleased. Now *I* growl when I'm pleased, and wag my tail when I'm angry. Therefore I'm mad."

"*I* call it purring, not growling," said Alice.

"Call it what you like," said the Cat. "Do you play croquet with the Queen to-day?"

"I should like it very much," said Alice, "but I haven't been invited yet."

"You'll see me there," said the Cat, and vanished.

Alice was not much surprised at this, she was getting so well used to queer things happening. While she was still looking at the place where it had been, it suddenly appeared again.

"By-the-by, what became of the baby?" said the Cat. "I'd nearly forgotten to ask."

"It turned into a pig," Alice answered very quietly, just as if the Cat had come back in a natural way.

"I thought it would," said the Cat, and vanished again.

Alice waited a little, half expecting to see it again, but it did not appear, and after a minute or two she walked on in the direction in which the March Hare was said to live. "I've seen hatters before," she said to herself: "the March Hare will be much the most interesting, and perhaps as this is May it won't

be raving mad — at least not so mad as it was in March." As she said this, she looked up, and there was the Cat again, sitting on a branch of a tree.

"Did you say pig, or fig?" said the Cat.

"I said pig," replied Alice; "and I wish you wouldn't keep appearing and vanishing so suddenly: you make one quite giddy."

"All right," said the Cat; and this time it vanished quite slowly, beginning with the end of the tail and ending with the grin, which remained some time after the rest of it had gone.

"Well! I've often seen a cat without a grin," thought Alice; "but a grin without a cat! — it's the most curious thing I ever saw in all my life!"

THE MOCK-TURTLE'S EDUCATION

From 'Alice's Adventures in Wonderland'

"WHEN we were little," the Mock-Turtle went on at last, more calmly, though still sobbing a little now and then, "we went to school in the sea. The master was an old Turtle — we used to call him Tortoise —"

"Why did you call him Tortoise, if he wasn't one?" Alice asked.

"We called him Tortoise because he taught us," said the Mock-Turtle angrily; "really you are very dull!"

"You ought to be ashamed of yourself for asking such a simple question," added the Gryphon; and then they both sat silent and looked at poor Alice, who felt ready to sink into the earth. At last the Gryphon said to the Mock-Turtle, "Drive on, old fellow! Don't be all day about it!" and he went on in these words: —

"Yes, we went to school in the sea, though you mayn't believe it —"

"I never said I didn't!" interrupted Alice.

"You did," said the Mock-Turtle.

"Hold your tongue!" added the Gryphon, before Alice could speak again. The Mock-Turtle went on.

"We had the best of educations — in fact, we went to school every day —"

"*I've* been to a day-school too," said Alice; "you needn't be so proud as all that."

"With extras?" asked the Mock-Turtle a little anxiously.

"Yes," said Alice, "we learned French and music."

"And washing?" said the Mock-Turtle.

"Certainly not!" said Alice indignantly.

"Ah! then yours wasn't a really good school," said the Mock-Turtle in a tone of great relief. "Now at *ours* they had at the end of the bill, 'French, music, *and washing*—extra.'"

"You couldn't have wanted it much," said Alice; "living at the bottom of the sea."

"I couldn't afford to learn it," said the Mock-Turtle with a sigh. "I only took the regular course."

"What was that?" inquired Alice.

"Reeling and Writhing, of course, to begin with," the Mock-Turtle replied; "and then the different branches of Arithmetic—Ambition, Distraction, Uglification, and Derision."

"I never heard of 'Uglification,'" Alice ventured to say. "What is it?"

The Gryphon lifted up both its paws in surprise. "Never heard of uglifying!" it exclaimed. "You know what to beautify is, I suppose?"

"Yes," said Alice, doubtfully; "it means—to—make—anything—prettier."

"Well then," the Gryphon went on, "if you don't know what to uglify is, you *are* a simpleton."

Alice did not feel encouraged to ask any more questions about it, so she turned to the Mock-Turtle and said, "What else had you to learn?"

"Well, there was Mystery," the Mock-Turtle replied, counting off the subjects on his flappers,—"Mystery, ancient and modern, with Seaography; then Drawling—the Drawling-master was an old conger-eel, that used to come once a week: *he* taught us Drawling, Stretching, and Fainting in Coils."

"What was *that* like?" said Alice.

"Well, I can't show it you, myself," the Mock-Turtle said: "I'm too stiff. And the Gryphon never learnt it."

"Hadn't time," said the Gryphon: "I went to the Classical master, though. He was an old crab, *he* was."

"I never went to him," the Mock-Turtle said with a sigh: "he taught Laughing and Grief, they used to say."

"So he did, so he did," said the Gryphon, sighing in his turn, and both creatures hid their faces in their paws.

"And how many hours a day did you do lessons?" said Alice, in a hurry to change the subject.

"Ten hours the first day," said the Mock-Turtle: "nine the next, and so on."

"What a curious plan!" exclaimed Alice.

"That's the reason they're called lessons," the Gryphon remarked: "because they lessen from day to day."

This was quite a new idea to Alice, and she thought it over a little before she made her next remark. "Then the eleventh day must have been a holiday?"

"Of course it was," said the Mock-Turtle.

"And how did you manage on the twelfth?" Alice went on eagerly.

"That's enough about lessons," the Gryphon interrupted in a very decided tone.

A CLEAR STATEMENT

From 'Alice in Wonderland'

THEY told me you had been to her,
And mentioned me to him:
She gave me a good character,
But said I could not swim.

He sent them word I had not gone
(We know it to be true);
If she should push the matter on,
What would become of you?

I gave her one, they gave him two,
You gave us three or more;
They all returned from him to you,
Though they were mine before.

If I or she should chance to be
Involved in this affair,
He trusts to you to set them free,
Exactly as we were.

My notion was that you had been
(Before she had this fit)
An obstacle that came between
Him, and ourselves, and it.

Don't let him know she liked them best,
For this must ever be
A secret, kept from all the rest,
Between yourself and me.

THE WALRUS AND THE CARPENTER

From 'Through the Looking-Glass'

THE sun was shining on the sea,
Shining with all his might:
He did his very best to make
The billows smooth and bright—
And this was odd, because it was
The middle of the night.

The moon was shining sulkily,
Because she thought the sun
Had got no business to be there
After the day was done—
"It's very rude of him," she said,
"To come and spoil the fun!"

The sea was wet as wet could be,
The sands were dry as dry.
You could not see a cloud, because
No cloud was in the sky.
No birds were flying overhead—
There were no birds to fly.

The Walrus and the Carpenter
Were walking close at hand;
They wept like anything to see
Such quantities of sand:
"If this were only cleared away,"
They said, "it *would* be grand!"

"If seven maids with seven mops
Swept it for half a year,
Do you suppose," the Walrus said,
"That they could get it clear?"
"I doubt it," said the Carpenter,
And shed a bitter tear.

"O Oysters, come and walk with us!"
The Walrus did beseech.

"A pleasant walk, a pleasant talk,
Along the briny beach:
We cannot do with more than four,
To give a hand to each."

The eldest Oyster looked at him,
But never a word he said:
The eldest Oyster winked his eye,
And shook his heavy head—
Meaning to say he did not choose
To leave the oyster-bed.

But four young Oysters hurried up,
All eager for the treat:
Their coats were brushed, their faces washed,
Their shoes were clean and neat—
And this was odd, because, you know,
They hadn't any feet.

Four other Oysters followed them,
And yet another four;
And thick and fast they came at last,
And more, and more, and more—
All hopping through the frothy waves,
And scrambling to the shore.

The Walrus and the Carpenter
Walked on a mile or so,
And then they rested on a rock
Conveniently low:
And all the little Oysters stood
And waited in a row.

"The time has come," the Walrus said,
"To talk of many things:
Of shoes—and ships—and sealing wax—
Of cabbages—and kings—
And why the sea is boiling hot—
And whether pigs have wings."

"But wait a bit," the Oysters cried,
"Before we have our chat;
For some of us are out of breath,
And all of us are fat!"
"No hurry!" said the Carpenter.
They thanked him much for that.

"A loaf of bread," the Walrus said,
"Is what we chiefly need:
Pepper and vinegar beside
Are very good indeed—
Now if you're ready, Oysters dear,
We can begin to feed."

"But not on *us!*" the Oysters cried,
Turning a little blue.
"After such kindness, that would be
A dismal thing to do!"
"The night is fine," the Walrus said:
"Do you admire the view?"

"It was so kind of you to come!
And you are very nice!"
The Carpenter said nothing but
"Cut us another slice:
I wish you were not quite so deaf—
I've had to ask you twice!"

"It seems a shame," the Walrus said,
"To play them such a trick,
After we've brought them out so far,
And made them trot so quick!"
The Carpenter said nothing but—
"The butter's spread too thick!"

"I weep for you," the Walrus said;
"I deeply sympathize."
With sobs and tears he sorted out
Those of the largest size,
Holding his pocket-handkerchief
Before his streaming eyes.

"O Oysters," said the Carpenter,
"You've had a pleasant run!
Shall we be trotting home again?"
But answer came there none—
And this was scarcely odd, because
They'd eaten every one.

THE BAKER'S TALE

From 'The Hunting of the Snark'

They roused him with muffins—they roused him with ice—
They roused him with mustard and cress—
They roused him with jam and judicious advice—
They set him conundrums to guess.

When at length he sat up and was able to speak,
His sad story he offered to tell;
And the Bellman cried "Silence! Not even a shriek!"
And excitedly tingled his bell.

There was silence supreme! Not a shriek, not a scream,
Scarcely even a howl or a groan,
As the man they called "Ho!" told his story of woe
In an antediluvian tone.

"My father and mother were honest, though poor—"
"Skip all that!" cried the Bellman in haste.
"If it once becomes dark, there's no chance of a Snark—
We have hardly a minute to waste!"

"I skip forty years," said the Baker, in tears,
"And proceed without further remark
To the day when you took me aboard of your ship
To help you in hunting the Snark.

"A dear uncle of mine (after whom I was named)
Remarked when I bade him farewell—"
"Oh, skip your dear uncle!" the Bellman exclaimed,
As he angrily tingled his bell.

"He remarked to me then," said that mildest of men,—
"'If your Snark be a Snark that is right,
Fetch it home by all means—you may serve it with greens,
And it's handy for striking a light.

"'You may seek it with thimbles—and seek it with care;
You may hunt it with forks and hope;
You may threaten its life with a railway share;
You may charm it with smiles and soap—'"

("That's exactly the method," the Bellman bold
In a hasty parenthesis cried:—
"That's exactly the way I have always been told
That the capture of Snarks should be tried!")

"'But oh, beamish nephew! beware of the day
If your Snark be a Boojum! For then
You will softly and suddenly vanish away,
And never be met with again!'

"It is this, it is this, that oppresses my soul
When I think of my uncle's last words;
And my heart is like nothing so much as a bowl
Brimming over with quivering curds!

"It is this, it is this"—"We have had that before!"
The Bellman indignantly said.
And the Baker replied: "Let me say it once more;
It is this, it is this that I dread!

"I engage with the Snark—every night after dark—
In a dreamy delirious fight:
I serve it with greens in those shadowy scenes,
And I use it for striking a light:

"But if ever I meet with a Boojum, that day,
In a moment (of this I am sure),
I shall softly and silently vanish away—
And the notion I cannot endure!"

YOU ARE OLD, FATHER WILLIAM

From 'Alice's Adventures in Wonderland'

"You are old, Father William," the young man said,
"And your hair has become very white;
And yet you incessantly stand on your head—
Do you think, at your age, it is right?"

"In my youth," Father William replied to his son,
"I feared it might injure the brain;
But now that I'm perfectly sure I have none,
Why, I do it again and again."

"You are old," said the youth, "as I mentioned before,
And have grown most uncommonly fat;
Yet you turned a back-somersault in at the door—
Pray what is the reason of that?"

"In my youth," said the sage, as he shook his gray locks,
"I kept all my limbs very supple

By the use of this ointment — one shilling the box —
Allow me to sell you a couple."

"You are old," said the youth, "and your jaws are too weak
For anything tougher than suet;
Yet you finished the goose, with the bones and the beak:
Pray, how did you manage to do it?".

"In my youth," said his father, "I took to the law,
And argued each case with my wife;
And the muscular strength which it gave to my jaw,
Has lasted the rest of my life."

"You are old," said the youth; "one would hardly suppose
That your eye was as steady as ever:
Yet you balanced an eel on the end of your nose —
What made you so awfully clever?"

"I have answered three questions, and that is enough,"
Said his father; "don't give yourself airs!
Do you think I can listen all day to such stuff?
Be off, or I'll kick you down-stairs!"

CASANOVA

(JEAN JACQUES CASANOVA DE SEINGALT)

(1725–1803)

THE unique figure of Casanova stands out as a type of all that was most vicious and most brilliant in the eighteenth century. The pre-revolutionary philosophies, filtering through society, were weakening religious restraints and producing a hypocritical conformity to tradition and a new uncertainty which inclined people to present enjoyment and epicureanism. But even the court aristocracy, to whom self-indulgence was the rule of life, were astounded at the unrestraint of Casanova's pleasure-seeking. He professed himself a Christian, but during all his vicious career was never influenced by a conscientious scruple. In a period when social graces were extolled above all others, when conversation was cultivated as a fine art, and when the salon was perhaps the greatest power in France, he was pre-eminent for talent and charm. His physical beauty fascinated both men and women; his fearlessness, often running into a mad bravado which lost no chance to fight, won him the respect of men. He could be witty in many tongues; he was an adept in fashionable fads of the day; was supposed to have a gift for mesmerism, and to be something of a sorcerer.

He could adapt himself to any society, appearing both as the idol of European courts and a boon companion in low taverns. He had countless duels and love affairs, and concluded one after another with the same cynical heartlessness: always a gay soldier of fortune, experimenting with his various talents; now a diplomat, now an abbé or popular preacher, and now a writer of political essays.

When Casanova's father, a man of gentle birth, became an actor and married a pretty actress, Zanetta Farusi, the daughter of an Italian shoemaker, he hopelessly alienated his family. Jean-Jacques, their first child, was born in Venice, and during their professional travels was left there with his grandmother. Her earnest desire was to educate the beautiful and precocious child; and she economized from her scanty means until she was able to send him to the Seminary of Saint Cyprian in Venice. He passed his entrance examinations, and studied there for a time, exhibiting unusual ability. Then at sixteen he was expelled for a disgraceful intrigue, which would have consigned him to prison but for his mother, whose influence secured him the protection of Cardinal Acquaviva and a position in his household, which the boy soon resigned for a gayer life.

After this came a long series of adventurous years, during which he visited Rome, Naples, Constantinople, and other places, and was admitted to many orders of chivalry. During these wanderings he became acquainted with Rousseau and Voltaire; visited the court of Frederick the Great; went to Russia, where he was smiled upon by the Empress Catharine II. At Versailles, where he was a familiar figure, Louis XV. honored him with a personal interview. But even in a society disposed to be lenient to any one who was amusing, Casanova incurred disgrace. After becoming notorious over Europe as a trickster at cards, and for his dissipations, he returned to Venice in 1755.

There he was as gay and as dissolute as ever, but in his intervals of spare time he wrote a refutation of a work by Amelot de la Houssaye upon the condition of the Republic. He had hoped it would reinstate him in public opinion, but it failed to do so, and before long he was denounced to the government as a spy and thrown into prison. In the 'Récit de sa Captivité' (1788) he himself has told the dramatic story of his confinement in the garret of a ducal palace, and of his wonderful escape. The hot Italian sun beating down on the leaden roof added to his discomfort, and he was too daring and too ingenious to suffer long in patience. With the aid of an iron bolt which he had sharpened, he bored a hole through the wall of his cell and gained access to another prisoner, Father Balbi. For a long time they plotted together, and at last after many efforts and dangers they extricated themselves by way of the roofs.

This feat added greatly to his fame. He was fêted and courted everywhere, and his extravagances set the fashions for years. But in spite of the admiration he excited, he was too dangerous a citizen to be allowed long in a place. He was expelled from Varsovia in consequence of a duel. Then Paris, and later Madrid, drove him away.

His life of excesses had broken his health, when in 1782 he attached himself to the Count of Waldstein, a German prince whom he followed into Bohemia. Soon after, he began the famous 'Memoires,' his chief literary achievement. He wrote several historical works, a translation in verse of the Iliad, and many political sketches. Others of his writings, such as 'Eighty Years Spent among the Inhabitants of the Interior of the Globe,' show him possessed of a lively imagination. But he evinced especial zest in the preparation of the 'Memoires.' In a style as audacious as his life, strong and sparkling with wit, he told the strange story of his career. He reflects the social habits of his time, the contemporary point of view.

He lived on in Bohemia until he was seventy-eight, and then he died at Dux, retaining to the end what Janin terms "his marvelous instinct for vice and corruption."

CASANOVA'S ESCAPE FROM THE DUCAL PALACE

From 'The Escapes of Casanova and Latude from Prison'

THE greatest comfort to a man in suffering is the hope of a speedy release. He sighs for the moment when he shall see the end of his woes; he fancies that his wishes can hasten it on, and would do anything on earth to know what hour is fixed for the cessation of his misery: but no one can tell at what moment an event will happen which depends on the determination of another, unless that person has announced it. But the sufferer, who is weak and impatient, is predisposed to be superstitious. "God," says he, "must know the very moment when my pain will cease; and God may permit that it should be revealed to me, never mind how." When he has once fallen into this train of argument, he no longer hesitates to try his fortune by any means his fancy may dictate, if he is more or less inclined to believe in the revelations of the oracle he happens to select. This frame of mind is not conspicuously unlike that of the greater number of those who were wont to consult the Pythia, or the oaks of Dodona, or of those who, even in our own day, study the Cabbala, or seek the revelation they hope for in a verse of the Bible or a line of Virgil;—this indeed has made the *Sortes Virgilianæ* famous, of which many writers tell us; or finally, of those who are firmly convinced that their difficulties will all be solved by the fortuitous or premeditated arrangement of a mere pack of cards.

I was in this state of mind. But not knowing what means to employ to compel Fate to reveal through the Bible the end in store for me—that is to say, the hour at which I should recover the incomparable blessing of liberty—I resolved to consult the divine poem of Messer Ludovico Ariosto, 'Orlando Furioso,' which I knew by heart, and in which I delighted up in my cell. I worshiped the genius of that great poet, and thought him far better fitted than Virgil to tell my fortune. With this idea I wrote down a question addressed to the imaginary intelligence, asking in which canto of Ariosto's poem I should find the day of my deliverance prophesied. Afterwards I composed an inverted pyramid of the numbers derived from the words in the question, and by subtracting nine from each pair of figures I had nine for a remainder. I concluded that the prophecy I sought must be in the

ninth canto. I pursued the same method to arrive at the line and stanza containing the oracle, and I found *seven* as the number of the stanza, and *one* for the line.

I took up the poem, my heart beating as though I really had the most entire confidence in this oracle. I opened it, turned over the leaves, and read these words:—

«Fra il fin d'Ottobre e il capo di Novembre.»

The perfect appropriateness of the line struck me as so remarkable that, though I cannot say that I altogether believed in the oracle, the reader will forgive me if I confess I did my utmost to verify it. The curious part of the matter is, that between the last of October and the beginning of November there is but the one instant of midnight; and it was exactly as the clock struck midnight on the 31st of October that I quitted my prison, as the reader will presently learn. . . .

The hour strikes. Hark! the angel!

Soradaci was about to fall on his face, but I assured him that this was superfluous. In three minutes the hole was pierced through; the board fell at my feet, and Father Balbi slid into my arms.

«Your task is done,» said I, «and now mine begins.»

We embraced, and he gave me my crowbar and a pair of scissors. I desired Soradaci to trim our beards, but I could not help laughing as I saw the creature, open-mouthed, staring at this strange angel, who looked more like a demon. Though utterly bewildered, he cut our beards to perfection.

Being impatient to survey the locality, I desired the monk to remain with Soradaci, for I would not leave him alone, and I went out. I found the hole rather narrow; however, I got through. I got above the cell in which the Count lay; I went down and cordially embraced the venerable gentleman. I saw a man of a figure ill suited to surmount the difficulties of such an escape over a steep roof covered with sheet lead. He asked me what my plan was, and told me that he thought I had been rather heedless in my action.

«I only want to go on,» said I, «step by step to liberty or death.»

«If you imagine,» said he, «that you can pierce the roof and find a way along the leads,—from which, too, you must get

down,—I do not see how you can possibly succeed unless you have wings. I have not courage enough to accompany you. I shall stay where I am and pray to God for you.»

I left him to inspect the outer roof, getting as close as I could to the outer side of the loft. Having succeeded in touching the inside of the rafters at the part where it was lowest, I perched myself on a beam, such as are to be found under the roof of every large palace. I poked at the rafters with the end of my bar, and to my joy found them half-rotten; at each touch the wood fell in dust. Being sure, therefore, that I could make a large enough opening in less than an hour, I returned to my cell and spent the next four hours in cutting up sheets, counterpanes, and mattress covers, to make ropes of. I took care to tie all the knots myself, to be sure of their firmness, for a single knot badly tied would have cost us our life. When all was done I found we had about a hundred yards of rope. There are certain things in every great enterprise which are of the highest importance, and for which a leader worthy of the name trusts no one.

When the rope was finished, I made a bundle of my coat, my silk cloak, some shirts, stockings, and handkerchiefs, and we all three went into the Count's cell. This worthy man first congratulated Soradaci on having been so lucky as to be put in the same room with me, and being so soon enabled to recover his freedom. The man's stupid amazement almost made me laugh. I no longer attempted any concealment, for I had thrown off the mask of Tartuffe, which I had found most inconvenient while this villain had compelled me to wear it. I saw that he was convinced I had deceived him, but he could not understand how; for he could not imagine how I had communicated with the sham angel so as to make him come and go at fixed hours. He was listening eagerly to the Count, who declared we were rushing on our fate; and, coward that he was, he was revolving in his mind a scheme for avoiding the perilous attempt. I told the monk to collect his things while I went to make the hole in the roof of the loft.

At two hours after sunset the hole was finished; I had worked the rafters to powder, and the opening was twice as large as was needful. I could touch the sheet of lead outside. I could not raise it single-handed, because it was riveted; the friar helped me, and by pushing the crowbar between the gutter

and the sheet of lead I detached it; then raising it on our shoulders, we bent it up high enough to allow of our squeezing through the opening. Putting my head out to reconnoitre, I saw with dismay how bright the moon was, now in the first quarter. It was a check which we must endure with patience, and wait till midnight to escape, when the moon would have gone to light up the Antipodes. On such a glorious night all Venice would be out on the Piazza below, and we dared not venture out on the roof; our shadows cast on the ground would have attracted attention; our extraordinary appearance up there would excite general curiosity, and above all, that of Messer Grande and his spies, the sole guards of Venice. Our fine scheme would soon have been disturbed by their odious interference. I therefore decided positively that we were not to creep out till the moon had set. . . .

It was time to be off. The moon had set. I hung half the rope round Balbi's neck on one side and his bundle of clothes on the other shoulder. I did the same for myself; and both, in our waistcoats with our hats on, went to the opening in the roof.

"And issuing forth we then beheld the stars."—DANTE.

I crept out first; Balbi followed me. Soradaci, who had accompanied us to the roof, was ordered to pull the sheet of lead down again and then to go and pray to his saint. Crawling on my knees on all fours, I clutched my crowbar firmly, and stretching as far as I could, I slipped it obliquely between the points of the sheets; then, grasping the end of the sheet I had turned up, I dragged myself up to the ridge of the roof. The friar, to follow me, inserted the fingers of his right hand into the belt of my breeches. Thus I had the double task of a beast which drags and carries both at once, and that on a steep roof, made slippery by a dense fog. Half-way up this dreadful climb, Balbi bid me stop, for one of his parcels had fallen, and he hoped it might not have gone further than the gutter. My first impulse was to give him a kick and send him after his bundle; but God be praised, I had enough self-command not to do this, for the punishment would have been too severe for both of us, since I alone could never have escaped. I asked him whether it was the packet of ropes, but as he replied that it was only his bundle, in which he had a manuscript he had found in

the loft, and which he had hoped would make his fortune, I told him he must take patience; for that a step backwards would be fatal. The poor monk sighed, and clinging still to my waistband, we climbed on again.

After having got over fifteen or sixteen sheets of lead with immense difficulty, we reached the ridge, on which I perched myself astride, and Balbi did the same. We had our backs to the island of San Giorgio Maggiore, and two hundred yards in front of us we saw the numerous cupolas of the church of Saint Mark, which is in fact part of the Ducal Palace; for the church of Saint Mark is, properly speaking, no more than the Doge's chapel, and certainly no sovereign can boast of a finer one. I began by relieving myself of my load, and desired my companion to follow my example. He tucked his bundle of ropes under him as best he might, but wanting to take off his hat, which inconvenienced him, he managed so badly that it rolled from ledge to ledge, and went to join the bundle of clothes in the canal. My poor comrade was in despair.

"A bad omen!" he exclaimed. "Here I am at once without a shirt, without a hat, and bereft of a precious manuscript containing a most curious and unknown history of the festivals at the Ducal Palace."

I, less disposed to be fierce than I had been when I was climbing, calmly assured him that these two little accidents had nothing so extraordinary about them as that a superstitious spirit should regard them as ominous; that I did not think them so, and that they did not in the least discourage me.

"They should serve you, my good fellow," said I, "as a warning to be prudent and wise, and to suggest to you that God certainly protects us; for if your hat, instead of tumbling to the right, had slipped off to the left, we should have been lost. It would have fallen into the courtyard, where the guards must have found it, and it would of course have told them that there must be some one on the roof. We should have been recaptured at once."

After sitting some minutes looking about me, I desired the monk to remain motionless till I should return, and I made my way forward, shuffling along astride on the roof without any difficulty, my bolt in my hand. I spent above an hour going about the roof, examining and observing every corner, but in vain; nowhere did I see anything to which I could attach a cord.

I was in the greatest perplexity. I could not for a moment think of the canal, nor of the palace courtyard, and among the many cupolas of the church I saw nothing but precipitous walls leading to no open space. To get beyond the church to the Canonica I should have had to surmount such steep slopes that I had no hope of achieving it, and it was natural that I should reject as impossible everything that did not seem feasible. The situation in which I found myself required daring, but absolutely no rashness. It was such a dilemma as I imagine can have no parallel for difficulty in any moral question.

However, I had to come to some conclusion: I must either get away or return to my cell, never probably to leave it again; or again, throw myself into the canal. In this predicament a great deal must be left to chance, and I must begin somewhere. I fixed my eyes on a dormer window on the side towards the canal, and about two-thirds of the way down. It was far enough from the spot we had started from to make me think that the loft it lighted was not connected with the prison I had broken out of. It could light only an attic, inhabited or vacant, over some room in the palace, where, when day should dawn, the doors no doubt would be opened. I was morally certain that the attendants in the palace, even those of the Doge himself, who should happen to see us, would be eager to favor our escape rather than place us in the hands of justice, even if they had recognized us as the greatest of state criminals; so horrible was the inquisition in their eyes.

With this idea I decided on inspecting that window; so, letting myself slip gently down, I soon was astride on the little roof. Then resting my hands on the edge, I stretched my head out and succeeded in seeing and touching a little barred grating, behind which there was a window glazed with small panes set in lead. The window did not trouble me, but the grating, slight as it was, seemed to me an insurmountable difficulty, for without a file I could not get through the bars, and I only had my crowbar. I was checked, and began to lose heart, when a perfectly simple and natural incident revived my spirit. . . .

It was the clock of Saint Mark's at this moment striking midnight which roused my spirit, and by a sudden shock brought me out of the perplexed frame of mind in which I found myself. That clock reminded me that the morning about to dawn was that of All Saints' Day; that consequently of my saint's

day — if indeed I had a patron saint — and my Jesuit confessor's prophecy recurred to my mind. But I own that what tended most to restore my courage, and really increased my physical powers, was the profaner oracle of my beloved Ariosto: —

«Between the end of October and the beginning of November.»

If a great misfortune sometimes makes a small mind devout, it is almost impossible that superstition should not have some share in the matter. The sound of the clock seemed to me a spoken charm which bade me act and promised me success. Lying flat on the roof with my head over the edge, I pushed my bar in above the frame which held the grating, determined to dislodge it bodily. In a quarter of an hour I had succeeded; the grating was in my hands unbroken, and having laid it by the side of the dormer I had no difficulty in breaking in the window, though the blood was flowing from a wound I had made in my left hand.

By the help of my bar I got back to the ridge of the roof in the same way as before, and made my way back to where I had left my companion. I found him desperate and raging; he abused me foully for having left him there so long. He declared he was only waiting for seven to strike to go back to prison.

«What did you think had become of me?»

«I thought you had fallen down some roof or wall.»

«And you have no better way of expressing your joy at my return than by abusing me?»

«What have you been doing all this time?»

«Come with me and you will see.»

Having gathered up my bundles, I made my way back to the window. When we were just over it I explained to Balbi exactly what I had done, and consulted him as to how we were to get into the loft through the window. The thing was quite easy for one of us; the other could let him down. But I did not see how the second man was to follow him, as there was no way of fixing the rope above the window. By going in and letting myself drop I might break my legs and arms, for I did not know the height of the window above the floor. To this wise argument, spoken with perfect friendliness, the brute replied in these words: —

«Let me down, at any rate, and when I am in there you will have plenty of time to find out how you can follow me.»

I confess that in my first impulse of indignation I was ready to stab him with my crowbar. A good genius saved me from doing so, and I did not even utter one word of reproach for his selfishness and baseness. On the contrary, I at once unrolled my bundle of rope, and fastening it firmly under his arm-pits I made him lie flat on his face, his feet outwards, and then let him down on to the roof of the dormer. When he was there, I made him go over the edge and into the window as far as his hips, leaving his arms on the sill. I next slipped down to the little roof, as I had done before, lay down on my stomach, and holding the rope firmly, told the monk to let himself go without fear. When he had landed on the floor of the attic he undid the rope, and I, pulling it up, found that the height was above fifty feet. To jump this was too great a risk. As for the monk, now he was safe after nearly two hours of anguish on a roof, where, I must own, his situation was far from comfortable, he called out to me to throw in the ropes and he would take care of them. I, as may be supposed, took good care not to follow this absurd injunction.

Not knowing what to do, and awaiting some inspiration, I clambered once more to the ridge; and my eye falling on a spot near a cupola, which I had not yet examined, I made my way thither. I saw a little terrace or platform covered with lead, close to a large window closed with shutters. There was here a tub full of wet mortar with a trowel, and by the side a ladder, which I thought would be long enough to enable me to get down into the attic where my comrade was. This settled the question. I slipped my rope through the top rung, and dragged this awkward load as far as the window. I then had to get the clumsy mass into the window; it was above twelve yards long. The difficulty I had in doing it made me repent of having deprived myself of Balbi's assistance. I pushed the ladder along till one end was on the level of the dormer and the other projected by a third beyond the gutter. Then I slid down on to the dormer roof; I drew the ladder close to my side and fastened the rope to the eighth rung, after which I again allowed it to slip till it was parallel with the window. Then I did all I could to make it slip into the window, but I could not get it beyond the fifth rung because the end caught against the inner roof of the dormer, and no power on earth could get it any further without breaking either the ladder or the roof. There

was nothing for it but to tilt the outer end; then the slope would allow it to slide in by its own weight. I might have placed the ladder across the window and have fastened the rope to it to let myself down, without any risk; but the ladder would have remained there, and next morning would have guided the archers and Lorenzo to the spot where we might still be hiding.

I would not run the risk of losing by such an act of imprudence the fruit of so much labor and peril, and to conceal all our traces the ladder must be got entirely into the window. Having no one to help me, I decided on getting down to the gutter to tilt it, and attain my end. This in fact I did, but at so great a risk that but for a sort of miracle I should have paid for my daring with my life. I ventured to let go of the cord that was attached to the ladder without any fear of its falling into the canal, because it was caught on the gutter by the third rung. Then, with my crowbar in my hand, I cautiously let myself slide down to the gutter by the side of the ladder; the marble ledge was against my toes, for I let myself down with my face to the roof. In this attitude I found strength enough to lift the ladder a few inches, and I had the satisfaction of seeing it go a foot further in. As the reader will understand, this diminished its weight very perceptibly. What I now wanted was to get it two feet further in, by lifting it enough; for after that I felt sure that by climbing up to the roof of the dormer once more, I could, with the help of the rope, get it all the way in. To achieve this I raised myself from my knees; but the force I was obliged to use to succeed made me slip, so that I suddenly found myself over the edge of the roof as far as my chest, supported only by my elbows.

It was an awful moment, which to this day I shudder to think of, and which it is perhaps impossible to conceive of in all its horror. The natural instinct of self-preservation made me almost unconsciously lean with all my weight, supporting myself on my ribs, and I succeeded — miraculously, I felt inclined to say. Taking care not to relax my hold, I managed to raise myself with all the strength of my wrists, leaning at the same time on my stomach. Happily there was nothing to fear for the ladder, for the lucky — or rather the unlucky — push which had cost me so dear, had sent it in more than three feet, which fixed it firmly. Finding myself resting on the gutter literally

on my wrists and my groin, I found that by moving my right side I could raise first one knee and then the other on to the parapet. Then I should be safe.

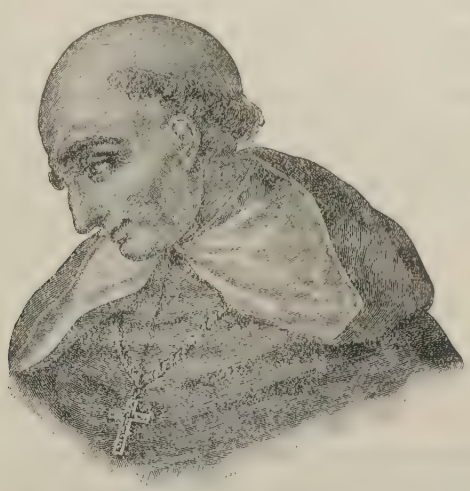
However, my troubles were not yet over, for the strain I was obliged to exert in order to succeed gave me such a nervous spasm that a violent attack of painful cramp seemed to cripple me completely. I did not lose my head, and remained perfectly still till the spasm was over, knowing that perfect stillness is the best cure for nervous cramps — I had often found it so. It was a frightful moment. A few minutes after, I gradually renewed my efforts. I succeeded in getting my knees against the gutter, and as soon as I had recovered my breath I carefully raised the ladder, and at last got it to the angle where it was parallel with the window. Knowing enough of the laws of equilibrium and the lever, I now picked up my crowbar; and climbing in my old fashion, I hauled myself up to the roof and easily succeeded in tilting in the ladder, which the monk below received in his arms. I then flung in my clothes, the ropes and the broken pieces, and got down into the attic, where Balbi received me very heartily and took care to remove the ladder.

Arm in arm, we surveyed the dark room in which we found ourselves; it was thirty paces long by about twenty wide. At one end we felt a double door formed of iron bars. This was unpromising, but laying my hand on the latch in the middle it yielded to the pressure, and the door opened. We first felt our way round this fresh room, and then, trying to cross it, ran up against a table with arm-chairs and stools around it. We returned to the side where we had felt windows, and having opened one, by the dim starlight we could see nothing but steep roofs between domes. I did not for an instant think of escaping by the window; I must know where I was going, and I did not recognize the spot where we were. So I closed the window, and we went back to the first room, where we had left our baggage. Quite worn out, I let myself drop on to the floor, and putting a bundle of rope under my head, utterly bereft of all power of body or of mind, I fell into a sweet sleep. I gave myself up to it so passively, that even if I had known that death must be the end of it I could not have resisted it; and I remember distinctly that the pleasure of that sleep was perfectly delicious.

BARTOLOMEO DE LAS CASAS

(1474–1566)

Bartolomeo de las Casas, the Apostle of the Indians, was one of the first to protest by speech and pen against the hideous cruelties inflicted upon native West Indians by the invading Spaniards; and he left in his writings the record of a bondage compared with which negro slavery was mild. Bartolomeo, the son of Antonio de las Casas, a companion of Columbus on his first voyage of discovery, was born in Seville in 1474. While yet a



Bartolomeo de las Casas

student at the University of Salamanca he became interested in the natives, through a young Indian whom he owned as slave. He first visited the New World as one of the followers of Columbus in 149–, returning after some years with Nicholas de Ovando, the governor of the Indies. Here his sympathies were fully aroused, as he witnessed the savage treatment of the simple natives and the incessant butcheries and slavery in the mines, which were rapidly depopulating the islands. In 1510 he took holy orders, being probably the first priest ordained in the New World.

Las Casas at first was himself a slave-owner, willing to enrich himself by the toil of the red men, though from the very beginning

he sympathized with their sufferings. But a sudden illumination came to him as he was preparing to preach a sermon on the Feast of Pentecost, in 1514, taking for his text the 34th chapter of Ecclesiasticus, verses 18 to 22. He awoke to the iniquity of slavery, set free his own Indians, and for forty years thereafter devoted himself heart and soul to the interests of the red men. It was at times a bitter task and made him many enemies among the invaders, who thought themselves curtailed in their natural rights as the superior race. Happily for his cause, Las Casas had powerful friends in Spain, chief among whom was the Emperor Charles V. The good priest crossed the ocean a dozen times to see that monarch on Indian affairs, following him even into Germany and Austria. Finally in 1547, when past his seventieth year, he settled down in Valladolid, in Spain, but still wrote and talked in behalf of the oppressed race. While on an errand for them to Madrid in 1566, he died at the ripe age of ninety-two, with bodily faculties unimpaired.

The earliest work of Las Casas, 'A Very Short Account of the Ruin of the Indies,' written in 1542, first disclosed to Europe the cruelties practiced beyond the sea. It was frequently reprinted, and made a great impression. Other short treatises followed, equally powerful and effective. They were collected in 1552 and translated into several languages. His chief work however is a 'General History of the Indies,' from 1492 to 1520, begun by him in 1527, unfinished in 1561. He ordered that no portion should be printed until forty years after his death, but it remained in manuscript for three hundred years, being published at Madrid in 1875. It has been called the corner-stone of the history of the American continent. Las Casas possessed important documents, among them the papers of Columbus, now lost. In his long life, moreover, he knew many of the early discoverers and many statesmen, as Columbus, Cortes, Ximenes, Pizarro, Gattinora, and he was the contemporary of three sovereigns interested in the West Indies,— King Ferdinand the Catholic, the Emperor Charles V., and King Philip II. of Spain.

Las Casas is sometimes taxed with having brought negro slavery into America. In his profound compassion for the Indians he maintained that the negroes were better fitted for slave labor than the more delicate natives. But the Portuguese had imported African slaves into the colonies long before Las Casas suggested it, while he in time renounced his error, and frankly confesses it in his history.

He was a large-hearted, large-brained man, unprejudiced in an age of bigotry; of unwearied industry and remarkable powers of physical endurance that enabled him to live a life of many-sided activities, as priest and missionary, colonist, man of business, and man of letters. As a historian he was a keen observer of men and of nature, and

chronicled with great exactness the social and physical conditions of the countries he traversed. His merits are summed up in the following words by John Fiske, in his 'Discovery of America':—

«He was one of the best historians of his time, and wrote a most attractive Spanish style, quaint, pithy, and nervous,—a style which goes straight to the mark and rings like true metal. I do not mean to be understood as calling it a *literary* style. It is not graceful like that of great masters of expression such as Pascal or Voltaire. It is not seldom cumbrous and awkward, usually through trying to say too much at once. But in spite of this it is far more attractive than many a truly artistic literary style. There is a great charm in reading what comes from a man brimful of knowledge and utterly unselfish and honest. The crisp shrewdness, the gleams of gentle humor and occasional sharp flashes of wit, and the fervid earnestness, in the books of Las Casas, combine to make them very delightful. It was the unfailing sense of humor, which is so often wanting in reformers, that kept Las Casas from developing into a fanatic. . . . In contemplating such a life as that of Las Casas, all words of eulogy seem weak and frivolous. The historian can only bow in reverent awe before a figure which is in some respects the most beautiful and sublime in the annals of Christianity since the Apostolic age. When now and then in the course of the centuries God's providence brings such a life into this world, the memory of it must be cherished by mankind as one of its most precious and sacred possessions. For the thoughts, the words, the deeds of such men there is no death; the sphere of their influence goes on widening forever. They bud, they blossom, they bear fruit, from age to age.»

OF THE ISLAND OF CUBA

From 'A Relation of the First Voyage'

The Spaniards passed, in the year 1511, into the Island of Cuba, which contains as much ground in length as from Valladolid to Rome. There were formerly fine and flourishing provinces to be seen, filled with vast numbers of people, who met with no milder or kinder treatment from the Spaniards than the rest. On the contrary, they seemed to have redoubled their cruelty upon those people. There happened divers things in this island that deserve to be remarked. A rich and potent Cacique named Hatbuey was retired to the Island of Cuba to avoid that slavery and death with which the Spaniards menaced him; and being informed that his persecutors were upon the point of landing in this island, he assembled all his subjects and domestics together, and made a speech to 'em after this manner:—«You know,» said he, «the report that is spread abroad

that the Spaniards are ready to invade this island; and you are not ignorant of the ill usage our friends and countrymen have met with at their hands, and the cruelties they have committed at Hayei." (So Hispaniola is called in their language.) "They are now coming hither with a design to exercise the same outrages and persecutions upon us. Are you ignorant," says he, "of the ill intentions of the people of whom I am speaking?" "We know not," say they all with one voice, "upon what account they come hither, but we know they are a very wicked and cruel people." "I'll tell you then," replied the Cacique, "that these Europeans worship a very covetous sort of god, so that 'tis difficult to satisfy him; and to perform the worship they render to this idol, they'll exact immense treasures of us, and will use their utmost endeavor to reduce us to a miserable state of slavery, or else to put us to death." Upon which he took a box full of gold and valuable jewels which he had with him; and exposing it to their view,—"Here is," says he, "the god of the Spaniards, whom we must honor with our sports and dances, to see if we can appease him, and render him propitious to us, that so he may command the Spaniards not to offer us any injury." They all applauded this speech, and fell a-leaping and dancing round the box, till they had quite tired and spent themselves. After which the Cacique Hatbuey, resuming his discourse, continued to speak to them in these terms: "If we keep this God," says he, "till he's taken away from us, he'll certainly cause our lives to be taken from us; and therefore I am of the opinion 'twill be the best way to cast him into the river." They all approved of this advice, and went all together with one accord to throw this pretended god into the river.

The Spaniards were no sooner arrived in the Isle of Cuba but this Cacique, who knew 'em too well, began to think of retreating to secure himself from their fury, and resolved to defend himself by force of arms if he should happen to meet with them; but he unfortunately fell into their hands; and because he had taken all the precautions he could to avoid the persecutions of so cruel and impious a people, and had taken arms to defend his own life, as well as the lives of his subjects, this was made a capital crime in him, for he was burned alive. While he was in the midst of the flames, tied to a stake, a certain Franciscan friar of great piety and virtue took upon him to speak to him of God and our religion, and to explain to him some articles of the

Catholic faith, of which he had never heard a word before; promising him eternal life if he would believe, and threatening him with eternal torment if he continued obstinate in his infidelity. Hatbuey, reflecting on the matter as much as the place and condition in which he was would permit, asked the friar that instructed him whether the gate of heaven was opened to the Spaniards; and being answered that such of them as were good men might hope for entrance there, the Cacique without any further deliberation told him he had no mind to go to heaven, for fear of meeting with such cruel and wicked company as they were; but would much rather choose to go to hell, where he might be delivered from the troublesome sight of such kind of people: to so great a degree have the wicked actions and cruelties of the Spaniards dishonored God and his religion in the minds of the Americans.

One day there came to us a great number of the inhabitants of a famous city, situate about ten leagues from the place where we lodged, to compliment us and bring us all sort of provisions and refreshments, which they presented us with great marks of joy, caressing us after the most obliging manner they could. But that evil spirit that possessed the Spaniards put 'em into such a sudden fury against 'em, that they fell upon 'em and massacred above three thousand of 'em, both men and women, upon the spot, without having received the least offense and provocation from 'em. I was an eye-witness of this barbarity: and whatever endeavors were used to appease these inhuman creatures, 'twas impossible to reduce 'em to reason; so resolutely were they bent to satiate their brutal rage by this barbarous action.

Soon after this I sent messengers to the most noted Indians of the Province of Havane, to encourage and engage 'em to continue in their country, and not to trouble themselves to seek remote places to hide in; and advised 'em to come to us with assurance of our protection. They knew well enough what authority I had over the Spaniards, and I gave 'em my word no injury should be offered 'em: for the past cruelties and massacres their countrymen had suffered, had spread fear and terror through all the country; and this assurance I gave 'em was with the consent and advice of the captains and the officers. When we entered into this province, two-and-twenty of their chiefs came to us, and the very next morning the commander of our troops,

without any regard to the promise that had been made 'em, would needs sentence 'em to be burnt, pretending 'twas best to put these people to death, because they might one time or other use some stratagem to surprise and destroy us: and I had all the difficulty in the world to prevent 'em from throwing 'em into the fire.

The Indians of Havane, seeing themselves reduced to a state of severe slavery, and that there was no remedy left, but they were irrecoverably undone, began to take refuge in the deserts and mountains to secure themselves if possible from death; some strangled themselves in despair. Parents hanged themselves together with their children, to put the speedier end to their misery by death. Above two hundred Indians perished here after this manner to avoid the cruelty of the Spaniards, and abundance of them afterwards voluntarily condemned themselves to this kind of death, hoping thus in a moment to put a period to the miseries their persecutors inflicted on 'em.

A certain Spaniard, who had the title of Sovereign in this island and had three hundred Indians in his service, destroyed a hundred and sixty of them in less than three months by the excessive labor he continually exacted of them. The recruits he took to fill up their places were destroyed after the same manner; and he would in a short time have unpeopled the whole island if death, which took him out of the way, very happily for those poor wretches, had not sheltered 'em from his cruelties. I saw with my own eyes above six thousand children die in the space of three or four months, their parents being forced to abandon 'em, being condemned to the mines. After this the Spaniards took up a resolution to pursue those Indians that were retired into the mountains, and massacred multitudes of 'em; so that this island was depopulated and laid waste in a very little time. And it is a most lamentable spectacle to see so fine a country thus miserably ruined and unpeopled.

BALDASSARE CASTIGLIONE

(1478–1529)

THE interest to be found in the literary work of "il conte Baldassare Castiglione"—in the one prose volume he wrote, 'Il Cortegiano' (The Courtier)—arises not only from the historical value it now has, but from its representing the charming character of a gentleman. And it does this not merely by intentionally describing the ideal gentleman of the fifteenth century, but by unconsciously revealing the character of its author. Castiglione was himself distinctively a gentleman. Without eminent abilities or position, his life unmarked by any remarkable deeds or any striking events, he yet deserves remembrance as making vivid to us those admirable qualities and conditions which are the result, in individuals, of the long moral and intellectual cultivation of a large group of men and women.

CASTIGLIONE

He was one of the group that made famous the court of Urbino, not at the time of its greatest glory under Duke Frederic II., but just afterward, when the duchy was ruled by Frederic's son Guidobaldo—an estimable invalid—and the court was presided over by Guidobaldo's wife, the much beloved and admired Duchess Elisabetta, one of the great Gonzaga family. Castiglione's own sketch of this court (see translation below) renders any other delineation of it supererogatory; but his silence regarding himself personally makes it necessary to gather knowledge of his life from other sources. His person is made known to us by Raffael's interesting portrait of him, now in the Louvre, painted in 1515. It is a portrait by a friend. Raffael was only five years younger than Castiglione, and their affectionate relations were of long standing.

Castiglione was the son of a valorous soldier who fought by the side of the Marquis Francesco Gonzaga of Mantua, but his early youth was spent not at Mantua but at Milan, where he received from famous scholars—Demetrio Calcondile and his peers—a brilliant classical education, rather than the training one would look for in his father's son. His father's death in 1494 obliged him, in those troublous times,

to seek a protector. As his mother was distantly connected with his father's friends, the rulers of Mantua, it was to them that his eyes turned, and in 1499 he was one of the suite of the Marquis on the occasion of the triumphal entrance of Louis XII. of France into Milan after his conquest in three weeks of the duchy; a triumph followed by the hideous ten-years' "caging" of Lodovico il Moro, Milan's duke.

Such spectacles as this triumph and this imprisonment, which the boy of twenty-one now beheld, were to be familiar to him all his life. The king-like pope Alexander VI. and his son Cæsar Borgia, the warrior Julius II., the Medici Leo X., the soon-dead Adrian VI., and the irresolute Clement VII., successively ruled in Rome, or rather dwelt in Rome, the Cloaca Maxima of Italy, whose pollution sapped the strength of all the land. The sack of Rome in 1527 was among the last of the long series of Italian woes Castiglione witnessed. He was not in Italy at that moment. The last five years of his life were spent at Madrid as papal nuncio at the court of Charles V. He went thither on the eve of the battle of Pavia, and the imprisonment there of Francis I. soon followed; an imprisonment that seems a terrible echo of that of the enemy of France a quarter of a century before.

'Il Cortegiano' was written in the intervals of military and diplomatic services, rendered first to Guidobaldo of Urbino and later to Frederic of Mantua, the son of Francesco. The book was begun probably about 1514; it received the last touches in 1524, but it was not published until 1528.

The dialogues that compose the book are feigned to have occurred in the winter of 1506–7. At that time the author was in England, an envoy from the Duke of Urbino to Henry VII., sent as the Duke's proxy to be installed as Companion of the Garter. He carried with him splendid gifts for the King, fine falcons, beautiful horses, and a picture by Raffael — St. George and the Dragon, in which St. George wears "the Garter."

Castiglione's public labors had made him well known, when between him and his high-born friends there was talk of his marriage with a daughter of the house of Medici; but political influences caused her to be given by preference to a Strozzi. Had this alliance been formed, Castiglione would have found himself, in later years, the nephew of two popes and the uncle of a queen of France. But better luck was in keeping for him. In 1516 he had the singular good fortune to make a marriage of tender affection; but his wife died only four years later: from that time his chief pleasure was in the society of his friends.

They numbered all the most distinguished Italians of his day; men whose intellectual powers found artistic expression alike in

words, or the painter's canvas, or the sculptor's marble, or the architect's stone: and it is the reflection of this wide and varied companionship that gives charm and also weight to the pages of 'Il Cortegiano.' A more delicate delightfulness comes from the tone of liberal refinement with which the impression is conveyed of singularly ennobling intercourse with women.

Castiglione was the contemporary and the friend of the famous Marchioness of Pescara, Vittoria Colonna; of the brilliant Isabella d'Este, Marchioness of Mantua, whose daughter, the beautiful Duchess of Urbino, is immortalized by Titian's many portraits of her, both as she was in youth and in age, and also as in youth he saw her idealized. This Duchess of Urbino was the niece of Castiglione's own Duchess Elisabetta; and by marriage with the nephew of Guidobaldo she became the successor of Elisabetta. These great ladies were involved by family ties in all the stirring events of their times. Isabella d'Este was the aunt of Constable Bourbon and the sister-in-law of Lucrezia Borgia. Vittoria Colonna's husband was the cousin of the famous Alfonso d'Avalos (Marquis del Vasto) of Spain: and in the entangled interests of these personages and of the rulers of Urbino, Castiglione was constantly concerned and occupied.

His counsels were also sought by Giuliano de' Medici — styled, like his father, "Il Magnifico" — sitting now, ever, in helpless dignity on his San Lorenzo tomb, "mentre che il danno e la vergogna dura"; and by the unfortunate Doge of Genoa, Ottaviano Fregoso; or by the participants in the learned discussions carried on by Cardinal Bembo, with whom he made a gay excursion to Tivoli in 1516, in company with Raffael and the illustrious Venetian Andrea Navigero and his friend Agostino Beazzano, whose portraits on the same canvas are one of Raffael's masterpieces. Another ecclesiastical friend was Cardinal Bibbiena, who appears nowhere to more advantage than in a letter to the Marchioness of Mantua, describing Castiglione's grief, and that of his friends, at the news that the Marchioness herself had sent them of the death of Castiglione's wife. The same year the Cardinal himself died. It was the year of Raffael's death also, and Castiglione felt himself greatly bereft. The Italian Bishop of Bayeux, Ludovico Canossa, — papal nuncio in France and French ambassador at Venice, — was a cousin of Castiglione's mother and in constant relations with the son; and it is to him that in what may be called the "drama" of 'Il Cortegiano' is gayly assigned the task of making the first sketch of "the perfect courtier."

From such social relations came Castiglione's wide familiarity and sound judgment respecting the various worlds of men, of women, and of art. The higher qualities his book gives evidence of — the love of simplicity, purity, sincerity, serenity, kindness, courtesy,

moderation, modesty, the appreciation of what is graceful, gay, delicate,—these qualities were truly his own: we know not whence he derived them.

Something should be said of the style in which the book is written. Its author tells us that one of the principal criticisms made upon it while it circulated for many years in manuscript, was that its language was not the language of Boccaccio, who was then accepted as the model for Italian prose-writers. Castiglione did not bind himself to the manner of the Tuscan speech. He was of Lombard birth and habit, and he chose—in the faith of which Montaigne is the great defender—the words, the phrases, the constructions that best fitted his thought, no matter whence he gathered them, if only they were familiar and expressive. He thus gained the force of freedom and the grace of variety, while the customary elegance and the habitual long-windedness of all Italian writers molds his sentences and makes them difficult of translation.

There have been few translations made of his book; none (published) as yet, of any literary value; and Castiglione has not been much known out of Italy. One of the few mentions of him in English literature is to be found in Donne, Satire v., and it touches on a characteristic page of his book, for it notes:—

> «He which did lay
> Rules to make courtiers (he, being understood,
> May make good courtiers, but who courtiers good?)
> Frees from the sting of jests all who in extreme
> Are wretched or wicked.»

In his own country Castiglione's fame has always been considerable. Ariosto—to whose brother Alfonso, «Messer Alfonso carissimo,» the four books of 'Il Cortegiano' are dedicated and at whose desire it was written—Ariosto in his great poem speaks of Castiglione more than once; but a passage in Tasso's dialogue 'Della Corte' does him fit honor:—«I do not deem that Castiglione wrote for the men of his own day only: . . . the beauty of his writings deserves that in all ages they should be read and praised; and as long as courts shall endure, as long as princes, ladies, and noble gentlemen shall meet together, as long as valor and courtesy shall abide in our hearts, the name of Castiglione will be valued.»

OF THE COURT OF URBINO

From 'Il Cortegiano'

On the slopes of the Apennines, towards the Adriatic Sea, almost in the centre of Italy, there lies (as every one knows) the little city of Urbino. Although surrounded by mountains, and rougher ones than perhaps some others that we see in many places, it has yet enjoyed such favor of heaven that the country round about is very fertile and rich in crops; so that besides the salubrity of the air, there is great abundance of everything needful for human life. But among the greatest blessings that can be attributed to it, this I think to be the chief, that for a long time it has ever been ruled by the best of lords; insomuch that in the universal calamities of the wars of Italy, it still for a space remained exempt. But without seeking further, we can give good proof of this in the glorious memory of the Duke Federigo, who in his day was the light of Italy; nor is there lack of credible and abundant witnesses, who are still living, to his prudence, humanity, justice, liberality, unconquered courage, and military discipline; which are conspicuously attested by his numerous victories, his capture of impregnable places, the sudden swiftness of his expeditions, the frequency with which he put to flight large and formidable armies by means of a very small force, and by his loss of no single battle whatever; so that we may not unreasonably compare him to many famous ancients.

Among his other praiseworthy deeds, the Duke Federigo built on the rugged site of Urbino a palace, regarded by many as the most beautiful to be found in all Italy; and he so well furnished it with every suitable thing, that it seemed not a palace but a city in the form of a palace; and not merely with what is ordinarily used,—such as silver vases, hangings of richest cloth of gold and silk, and other similar things,—but for ornament he added an infinity of antique statues in marble and bronze, pictures most choice, and musical instruments of every sort; nor would he admit anything there that was not very rare and excellent. Then at very large cost he collected a great number of most excellent and rare books in Greek, Latin, and Hebrew, all of which he adorned with gold and with silver, esteeming this to be the supreme excellence of his great palace.

Following at last the course of nature, and already sixty-five years old, he died as he had lived, gloriously; and he left as his successor a little motherless boy of ten years, his only son Guidobaldo. Heir to his father's state, he seemed to be heir also to all his father's virtues, and soon his noble nature gave such promise as seemed not to be hoped for from mortal man; so that men esteemed none among the extraordinary deeds of the Duke Federigo to be greater than to have begotten such a son. But envious of so much virtue, fortune thwarted this glorious beginning with all her might; so that before Duke Guido reached the age of twenty years he fell ill of the gout, which grew upon him with grievous pain, and in a short space of time so crippled all his limbs that he could neither stand upon his feet nor move; and thus one of the most beautiful and active forms in the world was disfigured and spoiled in tender youth.

And not yet content with this, fortune was so adverse to him in all his plans that he could seldom carry to a conclusion anything that he desired; and although he was most wise of counsel and unconquered in spirit, it seemed that what he undertook, both in war and in everything else, whether small or great, always ended ill for him: and proof of this is given in his many and diverse calamities, which he ever bore with such strength of mind that his spirit was never vanquished by fortune; nay, scorning her assaults with unbroken courage, he lived in weakness as though strong, and in adversity as though fortunate, with perfect dignity and universal esteem, so that although he was thus infirm of body, he fought with most honorable rank in the service of their Serene Highnesses the Kings of Naples, Alfonso and Fernando the Younger; later with Pope Alexander VI., and with the Venetian and Florentine nobles.

After the accession of Julius II. to the Pontificate, he was made Captain of the Church; at which time, following his accustomed style, above all else he took care to fill his household with very noble and valiant gentlemen, with whom he lived most familiarly, delighting in their conversation; wherein the pleasure he gave to others was not less than that he received from others, he being well versed in both the learned languages, and uniting affability and agreeableness to a knowledge of things without number; and besides this, the greatness of his spirit so animated him that although he could not practice in person the exercises of horsemanship, as he once had done, yet he took the utmost

pleasure in seeing them in others; and by his words, now correcting, now praising each according to desert, he clearly showed how much judgment he had in those matters; wherefore in jousts and tournaments, in riding, in the handling of every sort of weapon, as well as in pastimes, games, and music,—in short, in all the exercises proper to noble gentlemen,—every one strove so to carry himself as to merit being deemed worthy of such noble fellowship.

All the hours of the day were assigned to honorable and pleasant exercises, as well for the body as for the mind; but since my lord Duke was always wont by reason of his infirmity to retire to sleep very early after supper, every one usually betook himself at that hour to the presence of my lady Duchess, Elisabetta Gonzaga; where also was ever to be found my lady Emilia Pia, who was endowed with such lively wit and sound judgment that, as you know, she seemed the mistress of us all, and that every one gained wisdom and worth from her. Here, then, gentle discussions and innocent pleasantries were heard, and on the face of every one a jocund gayety was seen depicted, so that the house could truly be called the very abode of mirth: nor ever elsewhere, I think, was so relished, as once was here, how great may be the sweetness of dear and cherished companionship; for apart from the honor it was to each of us to serve such a lord as he of whom I have just spoken, there was born in the hearts of all a supreme contentment every time we came into the presence of my lady Duchess; and it seemed as though this contentment were a chain that held us all united in love, so that never was concord of will or cordial love between brothers greater than that which here was between us all.

The same was it among the ladies, with whom there was intercourse most free and honorable; for every one was permitted to talk, sit, jest, and laugh with whom he pleased; but such was the reverence paid to the wish of my lady Duchess, that this same liberty was a very great check; nor was there any one who did not esteem it the utmost pleasure he could have in the world to please her, and the utmost pain to displease her. And thus most decorous manners were here joined with the greatest liberty, and games and laughter in her presence were seasoned not only with keenest wit, but with gracious and sober dignity; for that purity and loftiness which governed all the acts, words, and gestures of my lady Duchess, bantering and

laughing, were such that she would have been known for a lady of noblest rank by any one who saw her even but once. And impressing herself thus upon those about her, she seemed to attune us all to her own quality and pitch: accordingly each strove to follow this example, taking as it were a pattern of beautiful behavior from the bearing of so great and virtuous a lady; whose highest qualities I do not now purpose to recount, they not being my theme and being well known to all the world, and far more because I could not express them with either tongue or pen; and those that perhaps might have been somewhat hid, fortune, as though wondering at such rare virtue, chose to reveal through many adversities and stings of calamity; so as to give proof that in the tender breast of a woman, in company with singular beauty, there may abide prudence and strength of soul and all those virtues that even among stern men are very rare.

But continuing, I say that the custom of all the gentlemen of the household was to betake themselves straightway after supper to my lady Duchess; where, among the other pleasant pastimes and music and dancing that continually were practiced, sometimes entertaining questions were proposed, sometimes ingenious games were devised with one or another as arbiter, in which under various disguises the company disclosed their thoughts figuratively to whomsoever pleased them best. Sometimes other discussions arose about different matters, or biting retorts passed lightly back and forth; often *impresc*, as we now call them, were displayed. And in these verbal contests there was wonderful diversion, the household being (as I have said) full of very noble talents; among whom (as you know) the most famous were my lord Ottaviano Fregoso, his brother Messer Federigo, the Magnifico Giuliano de' Medici, Messer Pietro Bembo, Messer Cesare Gonzaga, the Count Ludovico da Canossa, my lord Gaspar Pallavicino, my lord Ludovico Pio, my lord Morello da Ortona, Pietro da Napoli, Messer Roberto da Bari, and countless other very noble gentlemen. Moreover there were many who, though usually they did not remain there constantly, yet spent most of the time there; like Messer Bernardo Bibbiena, the Unico Aretino, Joan Cristoforo Romano, Pietro Monte, Terpandro, Messer Nicolo Frisio; so that there always flocked thither poets, musicians, and all kinds of agreeable men, and the most eminent in ability that were to be found in Italy.

CATO THE CENSOR

(234–149 B. C.)

For many reasons, Cato «the Censor» can hardly be wholly ignored in any adequate general view of literature. If we look to the chance of survival as a test of vitality, his practical and juiceless book on Agriculture is the oldest volume of Latin prose extant; though we can hardly speak of it as still existing in the form given it by Cato. It appears to have been cruelly «modernized» in outward form about the time of Augustus. Again, the sturdy old supporter of Roman simplicity was the first Italian to publish a collection of orations. A hundred and fifty speeches were known to Cicero. Fragments of eighty still survive; though in many cases they are represented merely by citations given incidentally by some late grammarian, to prove the existence of some rare word or antiquated form. Again, the 'Origines' of Cato would not only have afforded us, if preserved, welcome light upon the beginnings of Rome and many other Italian cities, but a political and military history, brought down to Cato's own day, and especially valuable for its fearless treatment of recent events. Indeed, his own actual speeches were taken up into the history, and one of them, as partly preserved by Aulus Gellius, furnishes the best example we have of the straightforward unadorned oratory of early Rome. There is reason to believe, even, that Cato left what we may fairly call an encyclopædia,—dedicated to, and compiled for, his son. At any rate, he wrote largely —not to mention works already alluded to—on eloquence, medicine, the military art, etc.

Yet it must be confessed that Cato illustrates, as strikingly as any figure that could be selected, how little at home the true literary artist would have found himself in early Latium, if a perverse fate had made it possible for him to be born there, or to stray thither, at all. Even his figure and face were repellent enough to stand between Socrates and Samuel Johnson, as the most familiar ugly old men upon the stage of the world's life.

«Porcius, fiery-haired, gray-eyed, and snarling at all men,—»

says the unforgiving satirist, is unwelcome even when dead, to Persephone in Hades! No authentic portrait-statue of him exists. Indeed these Roman busts and figures, especially in the earlier time, were the work of Greek artists, and the likelihood of his giving a sitting to one of that race is exceedingly small.

The only work of Cato's which from its title might seem to have had a poetic form was the 'Carmen de Moribus.' It seems to have been a eulogy upon old Roman simplicity. Not only are the extant fragments in prosaic prose, but the most famous of them declares, with evident regret over his own gentler days of degeneracy: "Their custom was to be dressed in public respectably, at home so much as was needful. They paid more for horses than for cooks. The poet's art was in no honor. *If a man was devoted to it,* or applied himself to conviviality, *he was called a vagabond!*"

Indeed, Cato's activity in literature probably had for its chief end and aim to resist the incoming tide of Greek philosophy and of refinement generally; he is the very type of Horace's "laudator temporis acti," "the eulogist of a bygone time": that crude heroic time when Dentatus, hero of three triumphs, ate boiled turnips in his chimney-corner, and had no use for Macedonian gold.

Whether there was any important mass of ballads or other purely national Roman or Latin literature in that elder day has been much debated. The general voice of scholars is against Niebuhr and Macaulay. There is every indication that the practical, unimaginative Latin plowmen and spearsmen received the very alphabet of every art from vanquished Hellas. Much of this same debate has turned on a fragment from Cato. Cicero reports: — "In his 'Origines' Cato said that it had been a custom of the forefathers, for those who reclined at banquet to sing to the flute the praises and merits of illustrious heroes." The combination of conviviality and song in this passage tempts us to connect it with the scornful words from Cato's own 'Carmen,' already cited! Cato was half right, no doubt. The simple charm and vigor of rustic Latium were threatened; Greek vice and Oriental luxury were dangerous gifts: but his resistance was as hopeless as Canute's protest to the encroaching waves. That this resistance was offered even to the great Greek literature itself, is unquestionable.

"I will speak of those Greeks in a suitable place, son Marcus, telling what I learned at Athens, and what benefit it is to look into their books, — not to master them. I shall prove them a most worthless and unteachable (!) race. Believe that this is uttered by a prophet: whenever that folk imparts its literature, it will corrupt everything."

The harsh, narrow, intolerant nature of Cato is as remote as could well be from the scholarly or literary temper. Even his respectful biographer Plutarch bursts out with indignant protest against the thrifty advice to sell off slaves who had grown old in service. Indeed, most of Cato's sayings remind us of some canny old Scot, or — it may be politer to say — of a hard-headed Yankee farmer, living out the precepts of Poor Richard's philosophy.

"Grip the subject, words will follow," is his chief contribution to rhetoric. Another has, it must be confessed, more of Quintilian's flavor: "An orator, son Marcus, is a good man skilled in speaking." He is most at home however upon his farm, preaching such familiar economies as "Buy not what you need, but what you must have: what you do not need is dear at a penny." The nearest approach to wit is but a sarcastic consciousness of human weakness, like the maxim "Praise large farms, but till a small one"; the form of which, by the way, is strikingly like the advice given long before by a kindred spirit, the Ascræan farmer Hesiod:—

"Praise thou a little vessel, and store thy freight in a large one!"

Even the kindness of Cato has a bitter flavor peculiarly Roman. When the great Greek historian Polybius and his fellow exiles were finally permitted to return to their native land, Cato turned the scale toward mercy in the Senate with the haughty words, "As though we had nothing to do, we sit here discussing whether some old Greeks shall be carried to their graves here or in Achaia!" There was a touch of real humor, and perhaps of real culture too, in his retort when Polybius asked in addition for the restoration of civic honors held in Greece seventeen years agone. "Polybius," he said, with a smile, "wishes to venture again into the Cyclops's cave, because he forgot his cap and belt." A few touches like this permit us to like, as well as to admire, this grim and harsh pattern of old simplicity.

Whether "Cato learned Greek at eighty" as a grudging concession to the spirit of the age, or to obtain weapons from the foe's own armory wherewith to combat his influence, we need not argue. Indeed, it is nearly certain that any special study at that time could have been only a revival of "what he learned at Athens" many years earlier.

It is however a supreme touch of irony in Cato's fate, that he rendered, doubtless unconsciously, a greater service to Hellenistic culture in Rome than did even his illustrious younger contemporary Scipio Æmilianus, the patron of Terence and the generous friend of Polybius; for it was our Cato who brought in his train from Sardinia the gallant young soldier afterward known as the poet Ennius,—the creator of the Latin hexameter, of the artistic Roman epic, and in general the man who more than any other made Greek poetry, and even Greek philosophy, well known and respected among all educated Romans.

Cato is chiefly known to us through Plutarch, whose sketch shows the tolerance of that beloved writer toward the savage enemy of Hellenism. The charming central figure of Cicero's dialogue on 'Old

Age' takes little save his name from the bitter, crabbed octogenarian, who was still adding to his vote on any and all subjects, «Moreover, Senators, Carthage must be wiped out.» All the world admires stubborn courage, especially in a hopeless cause. We, the most radical and democratic of peoples, especially admire the despairing stand of a belated conservative. The peculiar virtues of the stock were repeated no less strikingly in the great-grandson, Cato of Utica, and make their name a synonym forevermore of unbending stoicism. The phrase applied by a later Roman poet to Cato of Utica may perhaps be quoted no less fittingly as the epitaph of his ancestor:—

«The gods preferred the victor's cause, but Cato the vanquished;»

for in spite of him, the Latin literature which has come down to us may be most truly characterized as «the bridge over which Hellenism reaches the modern world.»

ON AGRICULTURE

From 'De Agricultura'

[The following extract gives a vivid glimpse of the life on a Latian farm. The Roman gentleman may be regarded as an «absentee landlord,» giving this advice to his agent. The «family» is, of course, made up of slaves.]

These shall be the bailiff's duties. He shall keep up good discipline. The holidays must be observed. He shall keep his hands from other people's property, and take good care of his own. He shall act as umpire for disputes in the family. If any one is guilty of mischief, he shall exact return in good measure for the harm done. The family is not to suffer, to be cold, to be hungry. He is to keep it busy, as thus he will more easily restrain it from mischief and thieving. If the bailiff does not consent to evil-doing there will be none. If he does allow it, the master must not let it go unpunished. For kindness he is to show gratitude, so that the same one may be glad to do right in other matters. The bailiff must not be a saunterer; he must always be sober; he mustn't go out to dinner. He must keep the family busy; must see to it that the master's commands are carried out. He mustn't think he knows more than the master. The master's friends he must count as his own. He is to pay no attention to any one, unless so bidden. He is not to act as priest except at the Compitalia or at the hearthside. He

is to give no one credit save at the master's orders. When the master gives credit he must exact payment. Seed-corn, kitchen utensils, barley, wine, oil, he must lend to no one. He may have two or three families from whom he borrows, and to whom he lends, but no more. He must square accounts with his master often. The mechanic, the hireling, the sharpener of tools, he must never keep more than a day. He mustn't buy anything without the master's knowledge, nor hide anything from the master, nor have any hanger-on. He should never consult a soothsayer, prophet, priest, or Chaldean. . . . He should know how to do every farm task and should do it often, without exhausting himself. If he does this, he will know what is in the minds of the family and they will work more contentedly. Besides, if he works he will have less desire to stroll about, and be healthier, and sleep better. He should be the first to get up and the last to go to bed; should see that the country house is locked up, that each one is sleeping where he belongs, and that the cattle are fed.

FROM THE 'ATTIC NIGHTS' OF AULUS GELLIUS

[The extract given below, as will be seen, is quoted for the most part not from Cato but from Aulus Gellius. However, the practice of Gellius on other occasions where we are able to compare his text with the original, indicates that he merely modernized Cato's phraseology. In many cases such changes probably make no difference at all in the modern rendering.]

MARCUS CATO, in his book of 'Origins,' has recorded an act of Quintus Cædicius, a military tribune, really illustrious, and worthy of being celebrated with the solemnity of Grecian eloquence. It is nearly to this effect:—The Carthaginian general in Sicily, in the first Punic war, advancing to meet the Roman army, first occupied some hills and convenient situations. The Romans, as it happened, got into a spot open to surprise, and very dangerous. The tribune came to the consul, pointing out the danger from the inconvenience of the spot, and the surrounding enemy. "I think," says he, "if you would save us, you must immediately order certain four hundred to advance to yonder wart" (for thus Cato indicated a rugged and elevated place) "and command them to take possession of it; when the enemy shall see this, every one among them that is brave and

ardent will be intent on attacking and frightening them, and will be occupied by this business alone, and these four hundred men will doubtless all be slain; — you, whilst the enemy shall be engaged in slaughter, will have an opportunity of withdrawing the army from this place: there is no other possible method of escape."

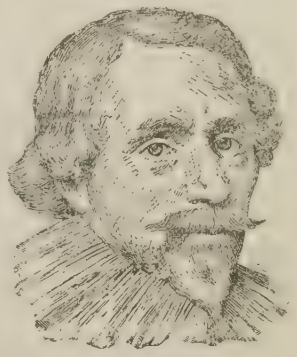
The consul replied that the advice appeared wise and good. "But whom," says he, "shall I find, that will lead these four hundred men to that spot against the battalions of the enemy?" —"If," answered the tribune, "you find no one else, employ me in this dangerous enterprise; I offer my life to you and my country."

The consul thanked and praised him. The tribune, with his four hundred men, advanced to death. The enemy, astonished at their boldness, waited to see where they were going; but when it appeared that they were marching to take possession of the hill, the Carthaginian general sent against them the ablest men of his army, both horse and foot. The Roman soldiers were surrounded, and being surrounded, fought; the contest was long doubtful, but numbers at length prevailed; the four hundred, to a man, were either slain with the sword or buried under missile weapons. The consul, in the interval of the engagement, withdrew his troops to a spot high and secure, but the event which happened to this tribune who commanded the four hundred, I shall subjoin, not in my own but Cato's words: "The immortal gods gave the military tribune a fortune suitable to his valor: for thus it happened, when he was wounded in every other part, his head alone was unhurt, and when they distinguished him amongst the dead, exhausted with wounds, and breathing with difficulty from loss of blood, they bore him off. He recovered, and often afterwards performed bold and eminent services to his country; and this exploit of his detaching these troops preserved the remainder of the army. But the place where the same deed is done, is of great importance. Leonidas of Lacedæmon, whose conduct was the same at Thermopylæ, is extolled; on account of his virtues all Greece celebrated his glory, and raised his name to the highest degree of eminence, testifying their gratitude for his exploit by monuments, trophies, statues, panegyrics, histories, and other similar means. But to this tribune of the people, who did the same thing, and saved his country, small praise has been assigned."

JACOB CATS

(1577–1660)

THE life of Jacob Cats falls within the golden age of Dutch literature, represented in the north by Hooft, Roemer Visscher, and Joost van den Vondel, and in the south by the Zeeland circle of poets, among whom Cats was undoubtedly the greatest. There have been times when Cats's was the one name among Dutch poets; in homes where no other books were found, one might at least be sure of finding the Bible and "Father Cats." But it is doubtful whether he would be considered great outside of Holland. He is the most prosaic of poets, has limited power of language and a still more limited choice of versification; with these drawbacks he is, however, most characteristically Dutch, partly on account of his practical moral teachings and partly on account of the monotonous tic-tac of his verse. The erection of a monument in his honor in his native city, and the painting of his portrait by Rembrandt in 1635, were therefore well-deserved tributes to a man strangely representative of his nation. Yet, even in Holland, voices have been raised against his popularity. Busken Huet has called him "a miserable character, a personified mediocrity, a vulgar and vulgarizing spirit."



JACOB CATS

Jacob Cats, the youngest of four children, was born in Brouwershaven on the 10th of November, 1577. His mother died when he was only a few years old, and his father, member of the council in Brouwershaven, soon gave his children a stepmother. Cats praises her "good deeds and good management" in his verses; but it would seem as if her management were not in accordance with what the family considered beneficial to the children. One of the uncles adopted little Jacob, and sent him to the school of Master Dirk Kemp in Zierikzee. Here he met a young boy from Brabant who was cultivating poetry, and their daily comradeship awakened the same tastes in Cats. Master Kemp was a man who, although of good intentions, had not the power to carry them out; Jacob's uncle

accordingly took him out of school and sent him to the University of Leyden to study law.

From Leyden he went to Orleans, where he took his degree, and then to Paris. When he had been here for some time, his uncle thought it wisest to call him back; and Cats's career dates from his return to The Hague, where he settled as a lawyer. Very soon after he had taken up his practice he succeeded in saving a woman accused of witchcraft, and won the case of a young man who, in defending his father from a murderous attack, had killed the assailant. These cases called attention to Cats; he soon made a name for himself. His activity was then suddenly interrupted by a severe illness. He was forced to leave the damp climate of Holland, and went to England to seek the counsel of Queen Elizabeth's famous physician Butler. The treatment gave him no relief, however; and he did not improve until after his return to Holland, where he met a learned alchemist, to whose skill he ascribed his cure. In 1603 he moved to Middelburg, and began life with new strength. He tells in one of his poems of his meeting in the French church with a young girl, with whom he fell in love at first sight; of his growing affection for her and his intention to marry her; of the report that her father had just lost all his money in a speculation; and he confesses with a most naïve and rather cynic frankness:—

> «For her in very truth, with but the least of cause
> And with a joyful heart, I'd given up the ghost.—
> Look ye, this evil lot that to the father fell
> Has in an instant's time my heart of love bereft!»

Immediately after this incident, Cats married Elizabeth van Valkenburg, a rich girl from Antwerpen. Her good sense, faithfulness, and housewifely virtues found a warm expression in the following words:—

> «She was a worthy woman,
> A foundation for a home, a model of truth.»

This period of Cats's life, almost coincident with the twelve-years' armistice ending in 1621, when the war with Spain was resumed, was one of varied activity. Aside from the duties of his practice, he gave much time to the diking of grounds neglected during the war, now in great danger from the sea; and while at his country-place Grijpskerke near Middelburg, where his «flock of children played under the trees,» he wrote the poems 'Emblemata of Sinnebeelden' (Emblemata or Emblems); 'Maeghdeplicht' (Maiden Duty), in 1618; 'Selfstryt' (Inward Strife), 1620; 'Toonel der Mannelycke Achtbaerheyd' (Scene of Manly Respectability), and 'Houwelyck' (Marriage).

With the beginning of the war his own peace was at an end. Several of the grounds reclaimed from the sea were once more flooded to prevent the advance of the enemy. In 1621 he accepted the office of pensionary of Middelburg, his first step toward official statesmanship. In 1623 he was elected pensionary of Dordrecht, and although he hesitated in leaving Zeeland, he finally decided to accept the office. In 1625 he added to his duties those of Curator of Leyden University. His literary work was consequently laid aside.

In 1627 Cats accompanied Albert Joachimi as ambassador to London to open negotiations for a navigation treaty. He was only partly successful in his mission, but was met with much consideration by Charles I., who decorated him with the order of St. Jovis. Shortly after his return he lost his wife after a brief illness.

While he was writing 'Trouwring' (Wedding Ring), a collection of epic and lyric poems, he was elected Secretary of State in 1636, and in 1645 Keeper of the Great Seal and Governor. But he had the experience in his public life that a crown may often be a crown of thorns; and in 1651 he begged to be released from his burdensome office. His demand was granted, and on this occasion Cats fell on his knees in the presence of the States-General and thanked God for taking away his heavy burden. He was once more persuaded to join an embassy to England. Cromwell had meanwhile come to power; Cats and his fellow-travelers returned with but little accomplished, and the old statesman and poet saw himself free to spend the last years of his life on his place Zorgvliet, which he had built outside of The Hague on the way to Scheveningen, in the midst of the Dunes. Although he may not have been a great statesman, he had felt the responsibility of his calling. He was never quite equal to it, and often felt himself helpless and small against the encroachment of the Powers. But honesty and patriotism were his to the fullest extent.

The last eight years of his life he spent in Zorgvliet in undisturbed peace. He returned to his literary labors and wrote 'Ouderdom en Buitenleven' (Age and Country Life), 'Hofgedachten' (Court Thoughts), and his rhymed autobiography 'Twee-entaghtig-jarig Leven' (A Life of Eighty-two Years). He seems to have kept his warm interest and joy in life to the very last.

FEAR AFTER THE TROUBLE

A WHILE ago I read a tale methinks is curious.
Perhaps to every one the story may be useful;
Therefore in timeliness unto the light I drag it,
In hope that all who read, in it will find a pleasure.
A lord once lived of old, whose joy it was to wander
In field and flowery mead, quite to his heart's contentment.
A horse he had withal, so sage that, slept the rider,
It home would wisely go, without the knight to waken.
And so it came to pass that one day forthward faring;
To dine, the cavalier by a good friend was bidden.

He met with welcome glad; good wine went freely flowing.
At last, for all such cheer, the guest must take his leave.
Himself then he prepared to climb into his saddle,
And turned his beast about, that home were soon attained.
The day was bleak and raw; the sun of light was chary;
Through clouds before its face, a pallid light descended.
The wise steed careful stepped onward along the highway,
Its sober rider borne, as custom was, unwearied.
Anon the usual drowse closed up the rider's eyelids:
His beast walked calmly on, in faithfulness of service;
The man, profoundly sleeping, traveled as he was wonted;
The time at last brought near when he should reach his dwelling.

But lo! a friend is met, who questions him in wonder:—
"How possible it was his steed had brought him thither?"
The knight responded straight—"Why, I the way have ridden
That, during seven years, I constantly have come;
My beast on which I sit hath borne me duly houseward—
The midnight's dark itself makes not his foot unsteady."
"How, friend?" his questioner cried, "even when *the bridge* is broken?
The stream to cross at all, no other means I know:
This wondrous horse of thine old Perseus must have owned,
Who fought the dragon once, and cut its head to pieces.
Things sure are as they were! You came not flying hither!
It seems to me, belike, a ghost has been your cheater.
To take it otherwise, the joke to me seems pointless.
Not possible it is, this story that you tell me.
But that o'er such a thing no wrangling be between us,
Come to the bridge with me; I gladly will be escort.

The spot and fact themselves, in proof I straight will disclose
That you may note how ill goes with your word the matter."
Whereto so long a speech? The Knight was well persuaded;
The flood is reached again, the truth of things lies open!
Bridge is there none indeed—rests but a strip of planking,
Crossing the rushing wave, narrow and all unsteady.
The foot of man must needs with prudence o'er it tiptoe,
The nerve and will be firm to reach that further goal.
The foot that is not true, that left or right shall waver,
Drowns in the flood below the passenger unlucky.
When now the man of naps marks all at once the bridge,
Notes well the narrow path, marks the too slender footway,
His shock in truth is great; loud his poor heart goes beating
In fear and shudders cold, the scene he stands and pictures;
Sees with a frightened eye just how his path has served him.
And more and more his soul sickens with tardy terror,
More to his heart the blood, driven away, goes rushing;—
That hour of fear to him brought him an endless illness.

Look now, how odd it seems! He well in peace had ridden,
Suffering no mishap, spared from the thing all mischief—
Utterly downcast is, whereas his danger's over!
Fear makes him sick at heart, deep in his being centred.
Questions now any one what be this tale's life-lesson?
Him shall I gladly give what in it lies, methinks;
Speak out as best I can what as a maxim's plainest:—
Friendly is never he sparing of bread and counsel.
The man who rode his way safely and lost in slumber,
He unto whom occurred just this strange bit of fortune,
Like is he (it mescems) unto the lustful mortal,
Evil in earthly course, given to sottish living,
Wandering on, shut-eyed, lost in the way of pleasure,
Taking no slightest notice of the abyss so open:
Never with heed made blessed, not with his conscience warned
How at his side is Death, prompt to cut off the living!
But with our Lord God's grace, suddenly on him bestowed,
Opening wide his eye—then, not till then, he's awakened.
Terror absorbs his soul, holy the fear that takes it;
Now is the sinner roused, sees for the first his doings.
Wondering see him stand, uttering loud his outcry:—
"Awful has been my blindness, dreadful my soul's delusion.
How could I be so tricked? how could my sleep so grip me?
I who, in touch with death, careless my ease was taking!"
Happy in truth the man fallen in no such peril,

Since with a careful eye watches he every footstep,
Blessed in that God himself insight to him has granted
What was his danger to feel; how he has made escapement.

Translation through the German by E. Irenæus Stevenson.

«A RICH MAN LOSES HIS CHILD, A POOR MAN LOSES HIS COW»

Come hither, pray, O friends! Let me my sorrow tell you.
Wordless such loss to bear, my heart indeed endures not:
All that the soul downweighs seems to a man less bitter,
If to the friendly ear sorrow can be but uttered.
Dead is my neighbor's child: dead is my only cow.
Comfort has fled from him; fled from me every joying.
So do we sorrow, both, reft of our peace each bosom:
He that his child is dead — I that my cow is taken.
Look you now, friends! how strange ay, and how sad Fate's dealings!
I well had spared a child — one cow he well had wanted.
Turn things about, thou Death! Less evil seem thy doings.
Full is my house — too full: surely is full his cow-house!
Death, take his stalls for prey, or choose from out my seven!
There have you, Death, full room; less to us too the trouble.
Certain the pain's forgot — ay, and forgotten quickly,
When, in the greater herd, one little wolf's a robber!
What do I murmur thus? Ever is Death one earless.
Lost on *him* good advice, argument on him wasted.
Onward he moves, this Death, pallid and wholly blindly.
Oftenest he a guest just where his call's least needed.
Ah, who can calm my grief; who, pray, shall still my neighbor's?
Just as we would not choose, so unto each it happens! —
He who is rich must lose all that means nearest heirship,
I, the poor man, O God! stripped of my one possession!

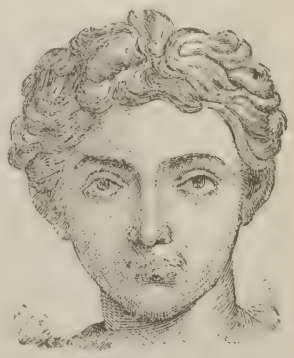
Translation through the German by E. Irenæus Stevenson.

CATULLUS

(84–54 B. C. ?)

BY J. W. MACKAIL

THE last thirty years of the Roman Republic are, alike in thought and action, one of the high-water marks of the world's history. This is the age of Cicero and of Julius Cæsar. This brief period includes the conquest of Gaul, the invasion of Britain, the annexation of the Asiatic monarchies founded by Alexander's marshals; the final collapse of the Roman oligarchy which had subdued the whole known world; the development of the stateliest and most splendid prose that the world has ever seen or is ever likely to see; and lastly, a social life among the Roman upper classes so brilliant, so humane, so intimately known to us from contemporary historians, poets, orators, letter-writers, that we can live in it with as little stretch of imagination as we can live in the England of Queen Anne. Among the foremost figures of this wonderful period is Valerius Catullus, the first of Latin lyric poets, and perhaps the third, alongside of Sappho and Shelley, in the supreme rank of the lyric poets of the world.



VALERIUS CATULLUS

He represents in his life and his genius the fine flower of his age and country. He was born at Verona of a wealthy and distinguished family, while Italy was convulsed by the civil wars of Marius and Sulla; he died at the age of thirty, while Cæsar was completing the conquest of Gaul, and the Republic, though within a few days of its extinction, still seemed full of the pride of life. The rush and excitement of those thrilling years is mirrored fully in the life and poetry of Catullus. Fashion, travel, politics, criticism, all the thousandfold and ever-changing events and interests of the age, come before us in their most vivid form and at their highest pressure, in this brief volume of lyrics. But all come involved with and overshadowed by a story wholly personal to himself and immortal in its fascination: the story of an immense and ill-fated love that "fed its life's flame with self-substantial fuel," and mounted in the morning glories of sunrise only to go down in thunder and tempest before noon.

There are perhaps no love poems in the world like these. Of Sappho, seemingly the greatest poet of her sex, we can only dally with surmise from mutilated fragments. No one else in the ancient world comes into the account. The Middle Ages involved love inextricably with mysticism. When Europe shook the Middle Ages off, it had begun to think. Exquisite reflections on love, innocent pastorals, adorable imagery,—these it could produce; in the France of the Pleiade for instance, or in the England of Greene and Campion: but thought and passion keep ill company. Once only, a century ago, a genius as fierce and flame-like as that of Catullus rose to the height of this argument. An intractable language, sterilizing surroundings, bad models, imperfect education, left Burns hopelessly distanced; yet the quintessential flame that he shares with Catullus has served to make him the idol of a nation, and a household word among many millions of his race.

Clodia, the "Lady of the Sonnets" in Catullus, whom he calls Lesbia by a transparent fiction, has no ambiguous or veiled personality. She was one of the most famous and most scandalous women of her time. By birth and marriage she belonged to the innermost circle of that more than royal Roman aristocracy which had accumulated the wealth of the world into its hands, and sent out its younger sons carelessly to misgovern and pillage empires. When Catullus made her acquaintance, she was a married woman some six or seven years older than himself. "Through a little arc of heaven" the poems show his love running its sorrowful and splendid course. Rapture of tenderness, infatuation, revolt, relapse, re-entanglement, agonized stupor, the stinging pain of reviving life, fierce love passing into as fierce a hatred, all sweep before us in dazzling language molded out of pure air and fire.

So far, Burns alone, and Burns only at his rarer heights, can give a modern reader some idea of Catullus. But Burns had little education and less taste; and so when he leaves the ground of direct personal emotion,—that is to say, in nineteen-twentieths of his poetry,—he is constantly on the edge, and often over it, of tawdriness, vulgarity, commonplace. Catullus was master of all the technical skill then known to poetry. Without anything approaching the immense learning of Virgil or Milton, he had, like Shelley among English poets, the instincts and training of a scholar. It is this fine scholarship—the eye and hand of the trained artist in language—combined with his lucid and imperious simplicity, like that of some gifted and terrible child, that makes him unique among poets. When he leaves the golden fields of poetry and dashes into political lampoons, or insolent and unquotable attacks on people (men or women) who had the misfortune to displease him, he becomes like

Burns again, Burns the satirist; yet even here nimbler witted, lighter of touch, with the keenness of the rapier rather than of the Northern axe-edge.

His scholarliness — like that of most scholars — was not without its drawbacks. His immediate literary masters, the Greeks of the Alexandrian school, were a coterie of pedants; it would be idle to claim that he remained unaffected by their pedantry. In the last years of his life he seems to have lost himself somewhat in technical intricacies and elaborate metrical experiments; in translations from that prince in preciosity, the Alexandrian Callimachus; and idyllic pieces of overloaded ornament studied from the school of Theocritus. The longest and most ambitious poem of these years, the epic idyl on 'The Marriage of Peleus and Thetis,' is full of exquisite beauties of detail, but taken in its whole effect is languid, cloying, and monotonous. He makes a more brilliant success in his other long poem, the famous 'Atys,' the single example in Latin of the large-scale lyric so familiar to Greece and England.

But indeed in every form of lyric poetry attempted by him, his touch is infallible. The lovely poems of travel which he wrote during and after a voyage to Asia are as unequaled in their sunny beauty as the love-lyrics are in fire and passion. Alongside of these there are little funny verses to his friends, and other verses to his enemies which they probably did not think funny in the least; verses of occasion and verses of compliment; and verses of sympathy, with a deep human throb in them that shows how little his own unhappy love had embittered him or shut him up in selfish broodings. Two of these pieces are pre-eminent beyond all the rest. The one is a marriage song written by him for the wedding of two of his friends, Mallius Torquatus and Vinia Aurunculeia. In its straightforward unassuming grace, in its musical clearness, in the picture it draws, with so gentle and yet so refined and distinguished a touch, of common household happiness, it is worthy of its closing place in the golden volume of his lyrics.

The other is a brief poem, only ten lines long, written at his brother's grave near Troy. It is one of the best known of Latin poems; and before its sorrow, its simplicity, its piteous tenderness, the astonishing cadence of its rhythms, praise itself seems almost profanation.

"Tenderest of Roman poets nineteen hundred years ago —" so Tennyson in one of his own beautiful lyrics addresses Catullus; and it is this unsurpassed tenderness that more than all his other admirable qualities, than his consummate technical skill, than his white heat of passion, than his "clearness as of the terrible crystal," brings him and keeps him near our hearts.

That wonderful Ciceronian age has left its mark as few ages have, deep upon human history. The conquests and legislation of Julius Cæsar determined the future of Europe and laid the foundation of the modern world. The prose invented by Cicero became and still remains the common language of civilized mankind. Among the poems of Catullus are verses addressed to both of these men; but his own young ivy-crowned brows shine out of the darkness and the distance, with no less pure a radiance and no less imperishable a fame.

Note. — In Mr. Mackail's closing phrase the lover of Ovid will note an echo from that poet's famous elegy suggested by the premature death of still another Roman singer, Tibullus. Among the kindred spirits — says Ovid — who will welcome the new-comer to the Elysian fields, —

> «Thou, O learnèd Catullus, thy young brows ivy-encircled,
> Bringing thy Calvus with thee, wilt to receive him appear.»

Ed.

DEDICATION FOR A VOLUME OF LYRICS

This dainty little book and new,
Just polished with the pumice, who
Shall now receive? — Cornelius, you!

For these my trifles even then
You counted of some value, when
You only of Italian men

Into three tomes had dared to cast
The story of all ages past, —
Learned, O Jupiter, and vast!

So take it, prize it as you may.
— And, gracious Virgin, this I pray:
That it shall live beyond our day!

Translation of William C. Lawton.

A MORNING CALL

VARUS would take me t'other day
To see a little girl he knew,—
Pretty and witty in her way,
With impudence enough for two.

Scarce are we seated, ere she chatters
(As pretty girls are wont to do)
About all persons, places, matters:—
"And pray, what has been done for *you?*"

"Bithynia, lady!" I replied,
"Is a fine province for a prætor;
For none (I promise you) beside,
And least of all am I her debtor."

"Sorry for that!" said she. "However,
You have brought with you, I dare say,
Some litter-bearers; none so clever
In any other part as they.

"Bithynia is the very place
For all that's steady, tall, and straight;
It is the nature of the race.
Could you not lend me six or eight?"

"Why, six or eight of them or so,"
Said I, determined to be grand;
"My fortune is not quite so low
But these are still at my command."

"You'll send them?"—"Willingly!" I told her,
Although I had not here or there
One who could carry on his shoulder
The leg of an old broken chair.

"Catullus! what a charming hap is
Our meeting in this sort of way!
I would be carried to Serapis
To-morrow!"—"Stay, fair lady, stay!

"You overvalue my intention.
Yes, there *are* eight . . . there may be nine:
I merely had forgot to mention
That they are Cinna's, and not mine."

Paraphrase of W. S. Landor.

HOME TO SIRMIO

DEAR Sirmio, that art the very eye
Of islands and peninsulas, that lie
Deeply embosomed in calm inland lake,
Or where the waves of the vast ocean break;
Joy of all joys, to gaze on thee once more!
I scarce believe that I have left the shore
Of Thynia, and Bithynia's parching plain,
And gaze on thee in safety once again!
Oh, what more sweet than when, from care set free,
The spirit lays its burden down, and we,
With distant travel spent, come home and spread
Our limbs to rest along the wished-for bed!
This, this alone, repays such toils as these!
Smile, then, fair Sirmio, and thy master please,—
And you, ye dancing waters of the lake,
Rejoice; and every smile of home awake!

Translation of Sir Theodore Martin.

HEART-BREAK

WITH your Catullus ill it fares, alas!
O Cornificius, and most wearily;
Still worse with all the days and hours that pass.
And with what greeting do you comfort me?
The least of boons, and easiest to bestow;
Wroth am I, that my love is answered so.
A word of greeting, pray you; what you please;
More sad than tear-drops of Simonides!

Translation of W. C. Lawton.

TO CALVUS IN BEREAVEMENT

IF THERE be aught, my Calvus, that out of our sorrowing proffered
Unto the voiceless dead grateful or welcome may be,
When we revive with insatiate longing our ancient affection,
When for the ties we lament, broken, that once have been ours,
Though Quintilia grieve for her own untimely departure,
Yet in thy faithful love greater, be sure, is her joy.

Translation of W. C. Lawton.

THE PINNACE

THIS pinnace, friends, which here you see,
Avers erewhile she used to be
Unmatched for speed, and could outstrip
Triumphantly the fastest ship
That ever swam, or breasted gale,
Alike with either oar or sail.
And this, she says, her haughty boast,
The stormy Adriatic coast,
The Cyclad islands, Rhodes the grand,
Rude Thrace, the wild Propontic strand,
Will never venture to gainsay;

Nor yet the Euxine's cruel bay,
Where in her early days she stood,
This bark to be, a shaggy wood;
For from her vocal locks full oft,
Where o'er Cytorus far aloft
The fitful mountain-breezes blow,
She piped and whistled loud or low.

To thee, Amastris, on thy rocks,
To thee, Cytorus, clad with box,
Has long been known, my bark avers,
This little history of hers.

In her first youth, she doth protest,
She stood upon your topmost crest,
First in your waters dipped her oars,
First bore her master from your shores
Anon unscathed o'er many a deep,
In sunshine and in storm to sweep;
Whether the breezes, as she flew,
From larboard or from starboard blew,
Or with a wake of foam behind,
She scudded full before the wind.
Nor to the gods of ocean e'er
For her was offered vow or prayer,
Though from yon farthest ocean drear
She came to this calm crystal mere.

But these are things of days gone past.
Now, anchored here in peace at last,

To grow to hoary age, lies she,
And dedicates herself to thee,
Who hast alway her guardian been,
Twin Castor, and thy brother twin!

Translation of Sir Theodore Martin.

AN INVITATION TO DINNER

IF THE gods will, Fabullus mine,
With me right heartily you'll dine.
Bring but good cheer—that chance is thine
Some days hereafter;
Mind, a fair girl too, wit, and wine,
And merry laughter.

Bring these—you'll feast on kingly fare;
But bring them—for my purse—I swear
The spiders have been weaving there;
But thee I'll favor
With a pure love, or what's more rare,
More sweet of savor,

An unguent I'll before you lay
The Loves and Graces t'other day
Gave to my girl—smell it—you'll pray
The gods, Fabullus,
To make you turn all nose straightway.
Yours aye, CATULLUS.

Translation of James Cranstoun.

A BROTHER'S GRAVE

BROTHER! o'er many lands and oceans borne,
I reach thy grave, death's last sad rite to pay;
To call thy silent dust in vain, and mourn,
Since ruthless fate has hurried thee away:
Woe's me! yet now upon thy tomb I lay—
All soaked with tears for thee, thee loved so well—
What gifts our fathers gave the honored clay
Of valued friends; take them, my grief they tell:
And now, forever hail! forever fare thee well!

Translation of James Cranstoun.

FAREWELL TO HIS FELLOW-OFFICERS

The milder breath of Spring is nigh;
The stormy equinoctial sky
To Zephyr's gentle breezes yields.
Behind me soon the Phrygian fields,
Nicæa's sun-beat realm, shall lie.
To Asia's famous towns we'll hie.
My heart, that craves to wander free,
Throbs even now expectantly.
With zeal my joyous feet are strong;
Farewell, dear comrades, loved so long!
Afar together did we roam;
Now ways diverse shall lead us home.

Translation of W. C. Lawton.

VERSES FROM AN EPITHALAMIUM

And now, ye gates, your wings unfold!
The virgin draweth nigh. Behold
The torches, how upon the air
They shake abroad their gleaming hair!
Come, bride, come forth! no more delay!
The day is hurrying fast away!

But lost in shame and maiden fears,
She stirs not,—weeping, as she hears
The friends that to her tears reply,—
"Thou must advance, the hour is nigh!
Come, bride, come forth! no more delay!
The day is hurrying fast away!"

Dry up thy tears! For well I trow,
No woman lovelier than thou,
Aurunculeia, shall behold
The day all panoplied in gold,
And rosy light uplift his head
Above the shimmering ocean's bed!

As in some rich man's garden-plot,
With flowers of every hue inwrought,
Stands peerless forth with drooping brow
The hyacinth, so standest thou!
Come, bride, come forth! no more delay!
The day is hurrying fast away!

* * * * * * *

Soon my eyes shall see, mayhap,
Young Torquatus on the lap
Of his mother, as he stands
Stretching out his tiny hands,
And his little lips the while
Half-open on his father smile.

And oh! may he in all be like
Manlius his sire, and strike
Strangers, when the boy they meet,
As his father's counterfeit,
And his face the index be
Of his mother's chastity!

Him, too, such fair fame adorn,
Son of such a mother born,
That the praise of both entwined
Call Telemachus to mind,
With her who nursed him on her knee,
Unparagoned Penelope!

Now, virgins, let us shut the door!
Enough we've toyed, enough and more!
But fare ye well, ye loving pair,
We leave ye to each other's care;
And blithely let your hours be sped
In joys of youth and lustyhed!

Translation of Sir Theodore Martin.

NOTE.—The remaining poems of our selection are all associated with the famous passion for Lesbia.

LOVE IS ALL

LET us, Lesbia darling, still
Live our life, and love our fill;
Heeding not a jot, howe'er
Churlish dotards chide or stare!
Suns go down, but 'tis to rise
Brighter in the morning skies;
But when sets our little light,
We must sleep in endless night.
A thousand kisses grant me, sweet:
With a hundred these complete;
Lip me a thousand more, and then
Another hundred give again.

A thousand add to these, anon
A hundred more, then hurry one
Kiss after kiss without cessation,
Until we lose all calculation;
So envy shall not mar our blisses
By numbering up our tale of kisses.

Translation of Sir Theodore Martin.

ELEGY ON LESBIA'S SPARROW

Loves and Graces, mourn with me,
Mourn, fair youths, where'er ye be!
Dead my Lesbia's sparrow is,
Sparrow that was all her bliss,
Than her very eyes more dear;
For he made her dainty cheer;
Knew her well, as any maid
Knows her mother; never strayed
From her bosom, but would go
Hopping round her to and fro,
And to her, and her alone,
Chirruped with such pretty tone.
Now he treads that gloomy track
Whence none ever may come back.
Out upon you, and your power,
Which all fairest things devour,
Orcus's gloomy shades, that e'er
Ye took my bird that was so fair!
Ah, the pity of it! Thou
Poor bird, thy doing 'tis, that now
My loved one's eyes are swollen and red,
With weeping for her darling dead.

Translation of Sir Theodore Martin.

«FICKLE AND CHANGEABLE EVER»

Never a soul but myself, though Jove himself were to woo her,
Lesbia says she would choose, might she have me for her mate.
Says — but what woman will say to a lover on fire to possess her,
Write on the bodiless wind, write on the stream as it runs.

Translation of Sir Theodore Martin.

TWO CHORDS

I HATE and love — the why I cannot tell,
But by my tortures know the fact too well.

Translation of Sir Theodore Martin.

LAST WORD TO LESBIA

O FURIUS and Aurelius! comrades sweet!
Who to Ind's farthest shore with me would roam,
Where the far-sounding Orient billows beat
Their fury into foam;

Or to Hyrcania, balm-breathed Araby,
The Sacian's or the quivered Parthian's land,
Or where seven-mantled Nile's swoll'n waters dye
The sea with yellow sand;

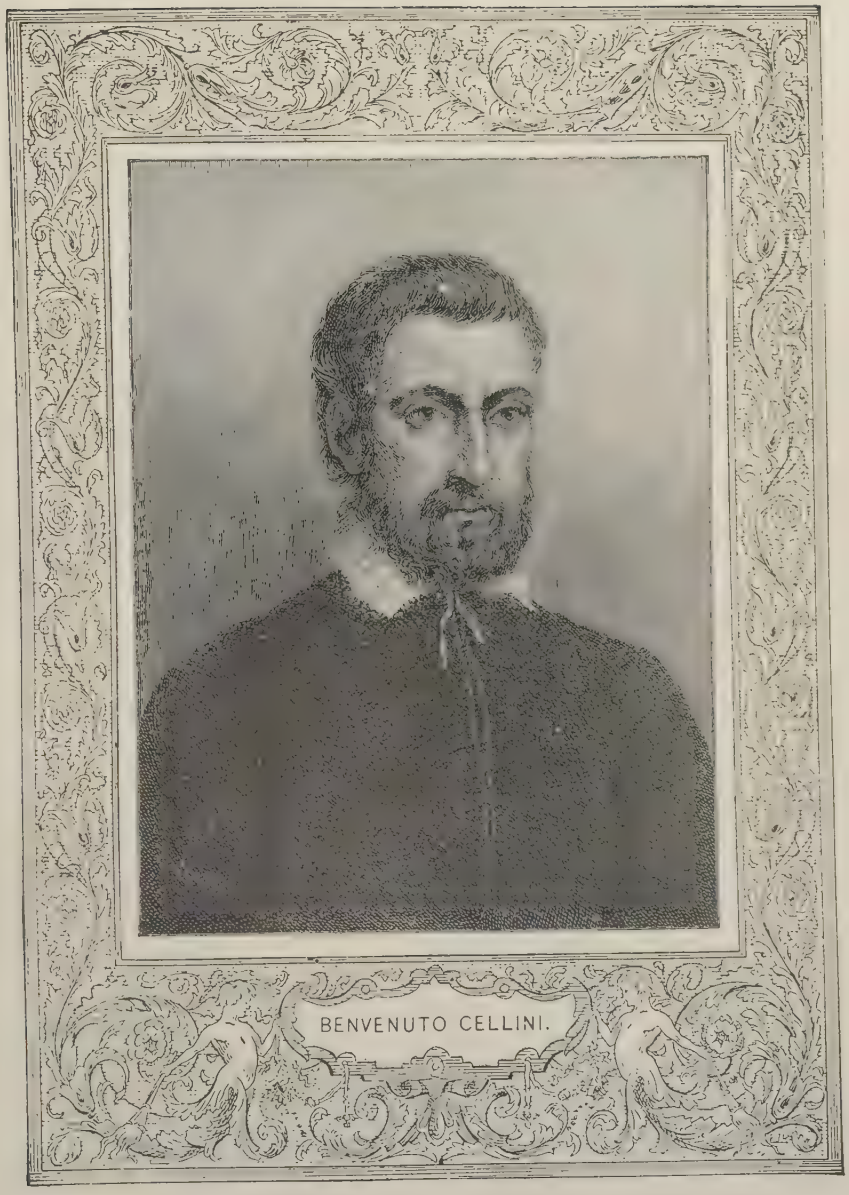
Or cross the lofty Alpine fells, to view
Great Cæsar's trophied fields, the Gallic Rhine,
The paint-smeared Briton race, grim-visaged crew,
Placed by earth's limit line;

To all prepared with me to brave the way,
To dare whate'er the eternal gods decree —
These few unwelcome words to her convey
Who once was all to me.

Still let her revel with her godless train,
Still clasp her hundred slaves to passion's thrall,
Still truly love not one, but ever drain
The life-blood of them all.

Nor let her more my once fond passion heed,
For by her faithlessness 'tis blighted now,
Like flow'ret on the verge of grassy mead
Crushed by the passing plow.

Translation of James Cranstoun.



BENVENUTO CELLINI.

BENVENUTO CELLINI

(1500–1571)

AMONG the three or four best autobiographies of the world's literature, the 'Memoirs' of Benvenuto Cellini are unique as the self-delineation of the most versatile of craftsmen, a bizarre genius, and a typical exponent of the brilliant period of the later Italian Renaissance. As a record of the ways of living and modes of thinking of that fascinating epoch, they are more lively and interesting than history, more entertaining, if more true to fact, than a romance. As one of his Italian critics, Baretti, put it:— «The life of Benvenuto Cellini, written by himself in the pure and unsophisticated idiom of the Florentine people, surpasses every book in our literature for the delight it affords the reader.» This is high praise for the product of a literature that boasts of Boccaccio's 'Decameron,' and gave birth to the *novelle*, the parent of modern fiction. Yet the critics of other nations have echoed this praise. Auguste Comte, the positivist philosopher, included it in his limited list for the reading of reformed humanity, and Goethe, laying aside his own creative work, deemed it worth his time and attention to translate into German.

Benvenuto Cellini was born at Florence in 1500. The father, Giovanni Cellini, a musician and maker of musical instruments, intended that the boy should likewise become a musician; but young Benvenuto very early showed strong leaning toward the plastic art, and detested the flute he was forced to practice. The first chapters of the 'Memoirs' are a most lively description of the struggles between the wishes of the father and those of the son, until the latter finally prevailed, and at fifteen years of age he was apprenticed to a goldsmith of Florence. He made rapid progress, and soon attracted notice as a skilled craftsman. At the same time, to please his father, toward whom he everywhere professes the most filial feeling, he continued «that confounded flute-playing» as a side issue. This accomplishment, however, did him a good turn at the Papal court later on. After various youthful escapades, street broils, and quarrels with his father, he fled in monk's disguise to Rome in 1521. A vase made for the Bishop of Salamanca drew upon him the notice of Pope Clement VII., who appointed him court musician and also employed him in his proper profession of goldsmith. When the Constable de Bourbon attacked Rome, in 1527, Cellini was of great

service to the Pope in defending the city. He boasts of having from the ramparts shot the Bourbon; and indeed, if one were to take him strictly at his word, his valor and skill as an engineer saved the castle of San Angelo and the Pope. However his lively imagination may have overrated his own importance, yet it is certain that his military exploit paved the way for his return to Florence, where for a time he devoted himself to the execution of bronze medals and coins. The most famous of the former are Hercules and the Nemean Lion, and Atlas supporting the world.

On the elevation of Paul III. to the Papacy we again find Cellini at Rome, working for the Pope and other eminent people. His extraordinary abilities brought him not only into the notice of the courts, but also drew him into the brilliant literary and artistic society of the Eternal City. With unrivaled vividness he flashes before us in a few bold strokes the artists of the decadent Renaissance, the pupils of Raphael, led by Giulio Romano, with their worship of every form of physical beauty and their lack of elevation of thought. In consequence of the plottings of his implacable enemy, Pier Luigi, natural son of Paul III., he was arrested on the charge of having during the sack of Rome embezzled Pontifical gold and jewels to the amount of eighty thousand ducats. Though the charge was groundless, he was committed to the castle of San Angelo. His escape is narrated in one of the most thrilling chapters of the 'Memoirs.' He went in hiding to the Cardinal Cornaro, but was delivered up again to the Pope by an act of most characteristic sixteenth-century Italian policy, and was cast into a loathsome underground dungeon of the castle. It was damp, swarming with vermin, and for two hours of the day only received light through a little aperture. Here he languished for many months, with only the chronicles of Giovanni Billani and an Italian Bible to solace him. Now at last his recklessness and bravado forsook him. He took on the airs of a saint, gave himself up to mysticism, grew delirious and had his famous visions — angels visiting him, who talked with him about religion.

In 1539 he was finally released at the intercession of the cardinal Ippolito d'Este, who came from France to invite him to enter the King's service. Cellini's account of his residence in France has great historic value as throwing vivid side-lights on that interesting period in the development of French social life, when Francis I. was laying the foundation of the court society which was later on brought to perfection by Louis XIV. Cellini was one among that crowd of Italian artists gathered at the court in Paris and Versailles, whose culture was to refine the manners of the French warrior barons. He worked for five years at Fontainebleau and in Paris. Among his works there, still extant, are a pair of huge silver candelabra, the

gates of Fontainebleau, and a nymph in bronze, reposing among trophies of the chase, now in the Louvre. Among other marks of royal favor he was presented with a castle, Le Petit Nesle. His efforts to gain possession of this grant are among the amusing episodes of his narrative.

He had as usual numerous quarrels, and falling into disfavor with Madame d'Estampes, the King's favorite, he suddenly left Paris and returned alone to Florence. The remainder of his life he passed mainly in the service of Duke Cosimo de' Medici. The chapters of his narrative dealing with this portion give a most vivid picture of artist life at an Italian court in the sixteenth century. To this third and last period belongs the work on which his fame as sculptor rests, the bronze Perseus holding the head of Medusa, completed in 1554 and still standing in the Loggia de' Lanzi in Florence. It is a typical monument of the Renaissance, and was received with universal applause by all Italy. Odes and sonnets in Italian, Greek, and Latin were written in its praise. His minute description of its casting, and of his many trials during that process, are among the most interesting passages of the narrative.

In 1558 he began to write his memoirs, dictating them for the greater part to an amanuensis; and he carried them down to the year 1562. The events of the remaining nine years of his life are to be gathered from contemporary documents. In 1558 he received the tonsure and first ecclesiastical orders, but married two years later, and died in 1571. He was buried with great pomp in the Church of the Annunciata in Florence.

Besides his 'Memoirs' he also wrote treatises on the goldsmith's art and on sculpture, with especial reference to bronze-founding. They are of great value as manuals of the craftsmanship of the Renaissance, and excellent specimens of good Italian style as applied to technical exposition. And like all cultivated artists of his time Cellini also tried his hand at poetry; but his lack of technical training as a writer comes out even more in his verse than in his prose. The life of Benvenuto was one of incessant activity, laying hold of the whole domain of the plastic arts: of restless wanderings from place to place; and of rash deeds of violence. He lived to the full the life of his age, in all its glory and all its recklessness. As the most famous goldsmith of his time, he worked for all the great personages of the day, and put himself on a footing of familiar acquaintance with popes and princes. As an artist he came into contact with all the phases of Italian society, since a passion for external beauty was at that time the heritage of the Italian people, and art bodied forth the innermost life of the period. Furniture, plate, and personal adornments were not turned out wholesale by machinery as they are

to-day, but engaged the individual attention of the most skilled craftsmen. The memory and the traditions of Raphael Sanzio were still cherished by his pupils when Cellini first came to Rome into the brilliant circle of Giulio Romano and his friends; Michelangelo's frescoes were studied with rapturous admiration by the young Benvenuto, and later on he proudly recorded some words of praise of the mighty genius whom he worshiped; and at this time, too, Titian and Tintoretto set the heart of Venice aglow with the splendor and color of their marvelous canvases. The contemporary though not the peer of those masters of the brush and the chisel, Cellini, endowed with a keen feeling for beauty, a dexterous hand, and a lively imagination, in his versatility reached out toward a wider sphere of activity, and laid hold of life at more points, than they.

He reflected the Renaissance, not merely on its higher artistic aspect, but he touched it also on its lower darker levels of brute passion, coarseness, and vindictiveness. He had more than one murder to his account, and he did not slur over them in his narrative, for in his make-up the bravo was equally prominent with the artist. Yet we must remember that homicides were of common occurrence in those days, defended by casuists and condoned by the Church. Avenging one's honor, or punishing an insult with the dagger, were as much a social custom as the adornment of the body with exquisitely wrought fabrics and jewelry. But just because Cellini was so thoroughly awake to all the influences about him, and so entirely bent on living his life, his 'Memoirs' are perennially fresh and attractive. They are the plain unvarnished annals of a career extraordinary even in that age of uncommon experiences; they were written, as he says, because "all men of whatever quality they be, who have done anything of excellence, or which may properly resemble excellence, ought, if they are persons of truth and honesty, to describe their life with their own hand; but they ought not to attempt so fine an enterprise till they have passed the age of forty."

Cellini was past fifty-eight when he began writing, and going back to his earliest boyhood, he set down the facts of his long career as he remembered them. Of course he is the hero who recounts his own story, and like all heroes of romance he plays the leading part, is always in the right, and comes out handsomely in the end. Carping critics who tax him with lack of truth in dealing with his enemies, and with pleading his own cause too well, are apt to forget that he wrote long after the events were past, and that to an ever-active imagination ruminating over bygone happenings, facts become unconsciously colored to assume the hue the mind wishes them to have. Yet the fidelity and accuracy of his memory are remarkable, and his faculty for seeing, combined with his dramatic way of putting

things most vividly, flashes before our eyes the scenes he recounts. He does not describe much; he indicates a characteristic feature, habit, or attitude; as for example, in referring to a man he disliked, as having «long spidery hands and a shrill gnat-like voice»—all that is needed to make us see the man from Cellini's point of view. Again, he adds much to the vivacity of the narrative by reporting conversation as a dialogue, even if he has it himself at second-hand. So in his trenchant, nervous manner this keen observer, while aiming to recount only the facts of his own life and to set himself on a becoming pedestal in the eyes of posterity, gives us at the same time flash-lights of the whole period in which he played a part. Popes Clement VII. and Paul III., Cosimo de' Medici and his Duchess, the King of France and Madame d' Estampes, cardinals, nobles, princes, and courtiers, artists of every description, burghers and the common folk,—all with whom he came in contact,—are brought before us in a living pageant. Looking back over his checkered career, he lives his intense life over again, and because he himself saw so vividly at the time, he makes us see now. We have here invaluable pictures, by an eye-witness and actor, of the sack of Rome, the plague and siege of Florence, the pomp of Charles V. at Rome. He withdraws the curtains from the Papal policies and court intrigues, not with a view to writing history, but because he happened to have some relations with those princes and wished to tell us about them. Again, he was no critic of the manners of his time, yet he presents most faithful pictures of artist life in Rome, Paris, and Florence. He was not given to introspection and self-criticism, but he describes himself as well as others, not by analysis but by deeds and words. He had no literary training; he wrote as he talked, and gained his effect by simplicity.

He was recognized as the first goldsmith of his time; yet as a man also his contemporaries speak well of him, for he embodied the virtues of his age, while his morals did not fall below the average code of the Renaissance. Vasari says:—«He always showed himself a man of great spirit and veracity; bold, active, enterprising, and formidable to his enemies; a man, in short, who knew as well how to speak with princes as to exert himself in his art.»

J. A. Symonds, that inspiring student of the Italian Renaissance, sums up his impressions of the book and the man as follows:—

«I am confident that every one who may have curiously studied Italian history and letters will pronounce this book to be at one and the same time the most perfect extant monument of vernacular Tuscan prose, and also the most complete and lively source of information we possess regarding manners, customs, ways of feeling, and modes of acting, in the Court. Those who have made themselves thoroughly familiar with Cellini's Memoirs possess the

substance of that many-sided epoch in the form of an epitome. It is the first book which a student of the Italian Renaissance should handle in order to obtain the right direction for his more minute researches. It is the last book to which he should return at the close of his exploratory voyages. At the commencement he will find it invaluable for placing him at the exactly proper point of view. At the end he will find it no less invaluable for testing and verifying the conclusion he has drawn from various sources and a wide circumference of learning. From the pages of this book the genius of the Renaissance, incarnate in a single personality, leans forth and speaks to us. Nowhere else, to my mind, do we find the full character of the epoch so authentically stamped. That is because this is no work of art or of reflection, but the plain utterance of a man who lived the whole life of his age, who felt its thirst for glory, who shared its adoration of the beautiful, who blent its paganism and its superstition, who represented its two main aspects of exquisite sensibility to form and almost brutal ruffianism. We must not expect from Cellini the finest, highest, purest accents of the Renaissance. . . . For students of that age he is at once more and less than his contemporaries: less, inasmuch as he distinguished himself by no stupendous intellectual qualities; more, inasmuch as he occupied a larger sphere than each of them singly. He was the first goldsmith of his time, an adequate sculptor, a restless traveler, an indefatigable workman, a Bohemian of the purest water, a turbulent bravo, a courtier and companion of princes; finally, a Florentine who used his native idiom with incomparable vivacity of style.»

THE ESCAPE FROM PRISON

From the ‹Memoirs›: Symonds's Translation

The castellan was subject to a certain sickness, which came upon him every year and deprived him of his wits. The sign of its approach was that he kept continually talking, or rather jabbering, to no purpose. These humors took a different shape each year; one time he thought he was an oil-jar; another time he thought he was a frog, and hopped about as frogs do; another time he thought he was dead, and then they had to bury him; not a year passed but he got some such hypochondriac notions into his head. At this season he imagined that he was a bat, and when he went abroad to take the air he used to scream like bats in a high thin tone; and then he would flap his hands and body as though he were about to fly. The doctors, when they saw the fit was coming on him, and his old servants, gave him all the distractions they could think of; and since they had noticed that he derived much pleasure from my conversation, they were always fetching me to keep him company. At times the poor man detained me for four or five

stricken hours without ever letting me cease talking. He used to keep me at his table, eating opposite to him, and never stopped chatting and making me chat; but during those discourses I contrived to make a good meal. He, poor man, could neither eat nor sleep; so that at last he wore me out. I was at the end of my strength; and sometimes when I looked at him, I noticed that his eyeballs were rolling in a frightful manner, one looking one way and the other in another.

He took it into his head to ask me whether I had ever had a fancy to fly. I answered that it had always been my ambition to do those things which offer the greatest difficulties to men, and that I had done them; as to flying, the God of Nature had gifted me with a body well suited for running and leaping far beyond the common average, and that with the talents I possessed for manual art I felt sure I had the courage to try flying. He then inquired what methods I should use; to which I answered that, taking into consideration all flying creatures, and wishing to imitate by art what they derived from nature, none was so apt a model as the bat.

No sooner had the poor man heard the name bat, which recalled the humor he was suffering under, than he cried out at the top of his voice:—"He says true—he says true; the bat's the thing—the bat's the thing!" Then he turned to me and said, "Benvenuto, if one gave you the opportunity, should you have the heart to fly?" I said that if he would set me at liberty, I felt quite up to flying down to Prato, after making myself a pair of wings out of waxed linen. Thereupon he replied:—"I too should be prepared to take flight; but since the Pope has bidden me guard you as though you were his own eyes, and I know you a clever devil who would certainly escape, I shall now have you locked up with a hundred keys in order to prevent you slipping through my fingers." I then began to implore him, and remind him that I might have fled, but that on account of the word which I had given him I would never have betrayed his trust; therefore I begged him for the love of God, and by the kindness he had always shown me, not to add greater evils to the misery of my present situation. While I was pouring out these entreaties, he gave strict orders to have me bound and taken and locked up in prison. On seeing that it could not be helped, I told him before all his servants: "Lock me well up, and keep good watch on me; for I shall certainly

contrive to escape." So they took me and confined me with the utmost care. I then began to deliberate upon the best way of making my escape. No sooner had I been locked in, than I went about exploring my prison; and when I thought I had discovered how to get out of it, I pondered the means of descending from the lofty keep, for so the great round central tower is called. I took those new sheets of mine, which, as I have said already, I had cut in strips and sewn together; then I reckoned up the quantity which would be sufficient for my purpose. Having made this estimate and put all things in order, I took out a pair of pincers which I had abstracted from a Savoyard belonging to the guard of the castle. This man superintended the casks and cisterns; he also amused himself with carpentering. Now he possessed several pairs of pincers, among which was one both big and heavy. I then, thinking it would suit my purpose, took it and hid it in my straw mattress. The time had now come for me to use it; so I began to try the nails which kept the hinges of my door in place. The door was double, and the clinching of the nails could not be seen; so that when I attempted to draw one out, I met with the greatest trouble; in the end however I succeeded. When I had drawn the first nail, I bethought me how to prevent its being noticed. For this purpose I mixed some rust, which I had scraped from old iron, with a little wax, obtaining exactly the same color as the heads of the long nails which I had extracted. Then I set myself to counterfeit these heads and place them on the holdfasts; for each nail I extracted I made a counterfeit in wax. I left the hinges attached to their door-posts at top and bottom by means of some of the same nails that I had drawn; but I took care to cut these and replace them lightly, so that they only just supported the irons of the hinges.

All this I performed with the greatest difficulty, because the castellan kept dreaming every night that I had escaped, which made him send from time to time to inspect my prison. The man who came had the title and behavior of a catchpoll. He was called Bozza, a serving-man. Giovanni never entered my prison without saying something offensive to me. He came from the district of Prato, and had been an apothecary in the town there. Every evening he minutely examined the holdfasts of the hinges and the whole chamber, and I used to say: — "Keep a good watch over me, for I am resolved by all means to escape."

These words bred a great enmity between him and me, so that I was obliged to use precautions to conceal my tools; that is to say, my pincers and a great big poniard and other appurtenances. All these I put away together in my mattress, where I also kept the strips of linen I had made. When day broke, I used immediately to sweep my room out; and though I am by nature a lover of cleanliness, at that time I kept myself unusually spick and span. After sweeping up, I made my bed as daintily as I could, laying flowers upon it, which a Savoyard used to bring me nearly every morning. He had the care of the cistern and the casks, and also amused himself with carpentering; it was from him I stole the pincers which I used in order to draw out the nails from the holdfasts of the hinges.

Well, to return to the subject of my bed; when Bozza and Pedignone came, I always told them to give it a wide berth, so as not to dirty and spoil it for me. Now and then, just to irritate me, they would touch it lightly, upon which I cried: "Ah, dirty cowards! I'll lay my hand on one of your swords there, and will do you a mischief that will make you wonder. Do you think you are fit to touch the bed of a man like me? When I chastise you I shall not heed my own life, for I am certain to take yours. Let me alone then with my troubles and my tribulations, and don't give me more annoyance than I have already; if not, I shall make you see what a desperate man is able to do." These words they reported to the castellan, who gave them express orders never to go near my bed, and when they came to me, to come without swords; but for the rest to keep a watchful guard upon me.

Having thus secured my bed from meddlers, I felt as though the main point was gained; for there lay all things useful to my venture. It happened on the evening of a certain feast-day that the castellan was seriously indisposed; his humors grew extravagant; he kept repeating that he was a bat, and if they heard that Benvenuto had flown away, they must let him go to catch me up, since he could fly by night most certainly "as well or better than myself"; for it was thus he argued: — "Benvenuto is a counterfeit bat, but I am a real one; and since he is committed to my care, leave me to act; I shall be sure to catch him." He had passed several nights in this frenzy, and had worn out all his servants; whereof I received full information through divers channels, but especially from the Savoyard, who was my friend at heart.

On the evening of that feast-day, then, I made up my mind to escape, come what might; and first I prayed most devoutly to God, imploring his Divine Majesty to protect and succor me in that so perilous a venture. Afterwards I set to work at all the things I needed, and labored the whole of the night. It was two hours before daybreak when at last I removed those hinges with the greatest toil; but the wooden panel itself, and the bolt too, offered such resistance that I could not open the door; so I had to cut into the wood; yet in the end I got it open, and shouldering the strips of linen which I had rolled up like bundles of flax upon two sticks, I went forth and directed my steps toward the latrines of the keep. Spying from within two tiles upon the roof, I was able at once to clamber up with ease. I wore a white doublet with a pair of white hose and a pair of half-boots, into which I had stuck the poniard I have mentioned.

After scaling the roof, I took one end of my linen roll and attached it to a piece of antique tile which was built into the fortress wall; it happened to jut out scarcely four fingers. In order to fix the band, I gave it the form of a stirrup. When I had attached it to that piece of tile, I turned to God and said: "Lord God, give aid to my good cause; you know that it is good; you see that I am aiding myself." Then I let myself go gently by degrees, supporting myself with the sinews of my arms, until I touched the ground. There was no moonshine, but the light of a fair open heaven. When I stood upon my feet on solid earth, I looked up at the vast height which I had descended with such spirit; and went gladly away, thinking I was free. But this was not the case; for the castellan on the side of the fortress had built two lofty walls, the space between which he used for stable and hen-yard; the place was barred with thick iron bolts outside. I was terribly disgusted to find there was no exit from this trap; but while I paced up and down debating what to do, I stumbled on a long pole which was covered up with straw. Not without great trouble, I succeeded in placing it against the wall, and then swarmed up it by the force of my arms until I reached the top. But since the wall ended in a sharp ridge, I had not strength enough to drag the pole up after me. Accordingly I made my mind up to use a portion of the second roll of linen which I had there; the other was left hanging from the keep of the castle. So I cut a piece off, tied it to the pole, and clambered down the wall, enduring the utmost toil and fatigue. I was quite exhausted, and moreover

had flayed the inside of my hands, which bled freely. This compelled me to rest awhile, and I bathed my hands in my own urine.

When I thought that my strength was recovered, I advanced quickly toward the last rampart, which faces toward Prato. There I put my bundle of linen lines down upon the ground, meaning to fasten them round a battlement, and descend the lesser as I had the greater height. But no sooner had I placed the linen than I became aware behind me of a sentinel, who was going the rounds. Seeing my designs interrupted and my life in peril, I resolved to face the guard. This fellow, when he noticed my bold front, and that I was marching on him with weapon in hand, quickened his pace and gave me a wide berth. I had left my lines some little way behind, so I turned with hasty steps to regain them; and though I came within sight of another sentinel, he seemed as though he did not choose to take notice of me. Having found my lines and attached them to the battlement, I let myself go. On the descent, whether it was that I thought I had really come to earth and relaxed my grasp to jump, or whether my hands were so tired that they could not keep their hold, at any rate I fell, struck my head in falling, and lay stunned for more than an hour and a half, so far as I could judge.

It was just upon daybreak, when the fresh breeze which blows an hour before the sun revived me; yet I did not immediately recover my senses, for I thought my head had been cut off, and fancied that I was in purgatory. With time, little by little my faculties returned, and I perceived that I was outside the castle, and in a flash remembered all my adventures. I was aware of the wound in my head before I knew my leg was broken; for I put my hands up and withdrew them covered with blood. Then I searched the spot well, and judged and ascertained that I had sustained no injury of consequence there; but when I wanted to stand up, I discovered that my right leg was broken three inches above the heel. Not even this dismayed me: I drew forth my poniard with its scabbard; the latter had a metal point ending in a large ball, which had caused the fracture of my leg; for the bone coming into violent contact with the ball, and not being able to bend, had snapped at that point. I threw the sheath away, and with the poniard cut a piece of the linen which I had left. Then I bound my leg up

as well as I could, and crawled on all fours with the poniard in my hand toward the city gate. When I reached it, I found it shut; but I noticed a stone just beneath the door which did not appear to be very firmly fixed. This I attempted to dislodge; after setting my hands to it, and feeling it move, it easily gave way, and I drew it out. Through the gap thus made I crept into the town.

THE CASTING OF PERSEUS

From the 'Memoirs': Symonds's Translation

ABANDONED thus to my own resources, I took new courage and banished the sad thoughts which kept recurring to my mind, making me often weep bitter tears of repentance for having left France; for though I did so only to revisit Florence, my sweet birthplace, in order that I might charitably succor my six nieces, this good action, as I well perceived, had been the beginning of my great misfortune. Nevertheless I felt convinced that when my Perseus was accomplished, all these trials would be turned to high felicity and glorious well-being.

Accordingly I strengthened my heart, and with all the forces of my body and my purse, employing what little money still remained to me, I set to work. First I provided myself with several loads of pine-wood from the forests of Serristori, in the neighborhood of Montelupo. While these were on their way, I clothed my Perseus with the clay which I had prepared many months beforehand, in order that it might be duly seasoned. After making its clay tunic (for that is the term used in this art) and properly arming it and fencing it with iron girders, I began to draw the wax out by means of a slow fire. This melted and issued through numerous air-vents I had made; for the more there are of these the better will the mold fill. When I had finished drawing off the wax, I constructed a funnel-shaped furnace all round the model of my Perseus. It was built of bricks, so interlaced, the one above the other, that numerous apertures were left for the fire to exhale it. Then I began to lay on wood by degrees, and kept it burning two whole days and nights.

At length when all the wax was gone and the mold was well baked, I set to work at digging the pit in which to sink it,

This I performed with scrupulous regard to all the rules of art. When I had finished that part of my work, I raised the mold by windlasses and stout ropes to a perpendicular position, and suspending it with the greatest care one cubit above the level of the furnace, so that it hung exactly above the middle of the pit, I next lowered it gently down into the very bottom of the furnace, and had it firmly placed with every possible precaution for its safety. When this delicate operation was accomplished, I began to bank it up with the earth I had excavated; and ever as the earth grew higher I introduced its proper air-vents, which were little tubes of earthenware, such as folks use for drains and suchlike purposes. At length I felt sure that it was admirably fixed, and that the filling in of the pit and the placing of the air-vents had been properly performed. I also could see that my workpeople understood my method, which differed very considerably from that of all the other masters in the trade. Feeling confident then that I could rely upon them, I next turned to my furnace, which I had filled with numerous pigs of copper and other bronze stuff. The pieces were piled according to the laws of art; that is to say, so resting one upon the other that the flames could play freely through them, in order that the metal might heat and liquefy the sooner.

At last I called out heartily to set the furnace going. The logs of pine were heaped in, and what with the unctuous resin of the wood and the good draught I had given, my furnace worked so well that I was obliged to rush from side to side to keep it going. The labor was more than I could stand; yet I forced myself to strain every nerve and muscle. To increase my anxieties, the workshop took fire, and we were afraid lest the roofs should fall upon our heads; while from the garden such a storm of wind and rain kept blowing in that it perceptibly cooled the furnace.

Battling thus with all these untoward circumstances for several hours, and exerting myself beyond even the measure of my powerful constitution, I could at last bear up no longer, and a sudden fever of the utmost possible intensity attacked me. I felt absolutely obliged to go and fling myself upon my bed. Sorely against my will, having to drag myself away from the spot, I turned to my assistants,— about ten or more in all, what with master-founders, hand-workers, country fellows, and my own special journeymen; among whom was Bernandino Mannellini of

Mugello, my apprentice through several years. To him in particular I spoke:—"Look, my dear Bernandino, that you observe the rules which I have taught you; do your best with all dispatch, for the metal will soon be fused. You cannot go wrong; these honest men will get the channels ready; you will easily be able to drive back the two plugs with this pair of iron crooks; and I am sure that my mold will fill miraculously. I feel more ill than I ever did in all my life, and verily believe it will kill me before a few hours are over." Thus with despair at heart I left them and betook myself to bed.

No sooner had I got to bed than I ordered my serving-maids to carry food and wine for all the men into the workshop; at the same time I cried, "I shall not be alive to-morrow." They tried to encourage me, arguing that my illness would pass over, since it came from excessive fatigue. In this way I spent two hours battling with the fever, which steadily increased, and calling out continually, "I feel that I am dying." My housekeeper, who was named Mona Fiore da Castel del Rio, a very notable manager and no less warm-hearted, kept chiding me for my discouragement; but on the other hand, she paid me every kind attention which was possible. However, the sight of my physical pain and moral dejection so affected her that in spite of that brave heart of hers, she could not refrain from shedding tears; and yet, so far as she was able, she took care I should not see them.

While I was thus terribly afflicted, I beheld the figure of a man enter my chamber, twisted in his body into the form of a capital S. He raised a lamentable, doleful voice, like one who announces their last hour to men condemned to die upon the scaffold, and spoke these words: "O Benvenuto! your statue is spoiled, and there is no hope whatever of saving it." No sooner had I heard the shriek of that wretch than I gave a howl which might have been heard from the sphere of flame. Jumping from my bed, I seized my clothes and began to dress. The maids, and my lad, and every one who came around to help me, got kicks or blows of the fist, while I kept crying out in lamentation, "Ah! traitors! enviers! This is an act of treason, done by malice prepense! But I swear by God that I will sift it to the bottom, and before I die will leave such witness to the world of what I can do as shall make a score of mortals marvel."

When I had got my clothes on, I strode with soul bent on mischief toward the workshop; there I beheld the men whom I had left erewhile in such high spirits, standing stupefied and downcast. I began at once and spoke:—"Up with you! Attend to me! Since you have not been able or willing to obey the directions I gave you, obey me now that I am with you to conduct my work in person. Let no one contradict me, for in cases like this we need the aid of hand and hearing, not of advice." When I had uttered these words, a certain Maestro Alessandro Lastricati broke silence and said, "Look you, Benvenuto, you are going to attempt an enterprise which the laws of art do not sanction, and which cannot succeed."

I turned upon him with such fury and so full of mischief, that he and all the rest of them exclaimed with one voice, "On then! Give orders! We will obey your last commands, so long as life is left in us." I believe they spoke thus feelingly because they thought I must fall shortly dead upon the ground. I went immediately to inspect the furnace, and found that the metal was all curdled; an accident which we express by "being caked." I told two of the hands to cross the road, and fetch from the house of the butcher Capretta a load of young oak-wood, which had lain dry for above a year; this wood had been previously offered me by Madame Ginevra, wife of the said Capretta. So soon as the first armfuls arrived, I began to fill the grate beneath the furnace. Now oak-wood of that kind heats more powerfully than any other sort of tree; and for this reason, where a slow fire is wanted, as in the case of gun-foundry, alder or pine is preferred. Accordingly, when the logs took fire, oh! how the cake began to stir beneath that awful heat, to glow and sparkle in a blaze! At the same time I kept stirring up the channels, and sent men upon the roof to stop the conflagration, which had gathered force from the increased combustion in the furnace; also I caused boards, carpets, and other hangings to be set up against the garden, in order to protect us from the violence of the rain.

When I had thus provided against these several disasters, I roared out first to one man and then to another, "Bring this thing here! Take that thing there!" At this crisis, when the whole gang saw the cake was on the point of melting, they did my bidding, each fellow working with the strength of three. I then ordered half a pig of pewter to be brought, which weighed

about sixty pounds, and flung it into the middle of the cake inside the furnace. By this means, and by piling on wood and stirring now with pokers and now with iron rods, the curdled mass rapidly began to liquefy. Then, knowing I had brought the dead to life again, against the firm opinion of those ignoramuses, I felt such vigor fill my veins that all those pains of fever, all those fears of death, were quite forgotten.

All of a sudden an explosion took place, attended by a tremendous flash of flame, as though a thunderbolt had formed and been discharged among us. Unwonted and appalling terror astonied every one, and me more even than the rest. When the din was over and the dazzling light extinguished, we began to look each other in the face. Then I discovered that the cap of the furnace had blown up, and the bronze was bubbling over from its source beneath. So I had the mouths of my mold immediately opened, and at the same time drove in the two plugs which kept back the molten metal. But I noticed that it did not flow as rapidly as usual, the reason being probably that the fierce heat of the fire we kindled had consumed its base alloy. Accordingly I sent for all my pewter platters, porringers, and dishes, to the number of some two hundred pieces, and had a portion of them cast, one by one, into the channels, the rest into the furnace. This expedient succeeded, and every one could now perceive that my bronze was in most perfect liquefaction, and my mold was filling; whereupon they all with heartiness and happy cheer assisted and obeyed my bidding, while I, now here, now there, gave orders, helped with my own hands, and cried aloud, "O God! thou that by thy immeasurable power didst rise from the dead, and in thy glory didst ascend to heaven!" . . . Even thus in a moment my mold was filled; and seeing my work finished, I fell upon my knees, and with all my heart gave thanks to God.

After all was over, I turned to a plate of salad on a bench there, and ate with hearty appetite, and drank together with the whole crew.

Afterwards I retired to bed, healthy and happy, for it was now two hours before morning, and slept as sweetly as though I had never felt a touch of illness. My good housekeeper, without my giving any orders, had prepared a fat capon for my repast. So that when I rose, about the hour for breaking fast, she presented herself with a smiling countenance and said, "Oh, is that

the man who felt that he was dying? Upon my word, I think the blows and kicks you dealt us last night, when you were so enraged, and had that demon in your body as it seemed, must have frightened away your mortal fever! The fever feared that it might catch it too, as we did!" All my poor household, relieved in like measure from anxiety and overwhelming labor, went at once to buy earthen vessels in order to replace the pewter I had cast away. Then we dined together joyfully; nay, I cannot remember a day in my whole life when I dined with greater gladness or a better appetite.

After our meal I received visits from the several men who had assisted me. They exchanged congratulations and thanked God for our success, saying they had learned and seen things done which other masters judged impossible. I too grew somewhat glorious; and deeming I had shown myself a man of talent, indulged a boastful humor. So I thrust my hand into my purse and paid them all to their full satisfaction.

That evil fellow, my mortal foe, Messer Pier Francesco Ricci, major-domo of the Duke, took great pains to find out how the affair had gone. In answer to his questions, the two men whom I suspected of having caked my metal for me said I was no man, but of a certainty some powerful devil, since I had accomplished what no craft of the art could do; indeed, they did not believe a mere ordinary fiend could work such miracles as I in other ways had shown. They exaggerated the whole affair so much, possibly in order to excuse their own part in it, that the major-domo wrote an account to the Duke, who was then in Pisa, far more marvelous and full of thrilling incidents than what they had narrated.

After I had let my statue cool for two whole days, I began to uncover it by slow degrees. The first thing I found was that the head of Medusa had come out most admirably, thanks to the air-vents; for as I had told the Duke, it is the nature of fire to ascend. Upon advancing farther, I discovered that the other head, that, namely, of Perseus, had succeeded no less admirably; and this astonished me far more, because it is at a considerably lower level than that of the Medusa. Now the mouths of the mold were placed above the head of Perseus and behind his shoulders; and I found that all the bronze my furnace contained had been exhausted in the head of this figure. It was a miracle to observe that not one fragment remained in the orifice of the

channel, and that nothing was wanting to the statue. In my great astonishment I seemed to see in this the hand of God arranging and controlling all.

I went on uncovering the statue with success, and ascertained that everything had come out in perfect order, until I reached the foot of the right leg on which the statue rests. There the heel itself was formed, and going further, I found the foot apparently complete. This gave me great joy on the one side, but was half unwelcome to me on the other, merely because I had told the Duke that it could not come out. However, when I reached the end, it appeared that the toes and a little piece above them were unfinished, so that about half the foot was wanting. Although I knew that this would add a trifle to my labor, I was very well pleased, because I could now prove to the Duke how well I understood my business. It is true that far more of the foot than I expected had been perfectly formed; the reason of this was that, from causes I have recently described, the bronze was hotter than our rules of art prescribe; also that I had been obliged to supplement the alloy with my pewter cups and platters, which no one else, I think, had ever done before.

Having now ascertained how successfully my work had been accomplished, I lost no time in hurrying to Pisa, where I found the Duke. He gave me a most gracious reception, as did also the Duchess; and although the major-domo had informed them of the whole proceedings, their Excellencies deemed my performance far more stupendous and astonishing when they heard the tale from my own mouth. When I arrived at the foot of Perseus, and said it had not come out perfect, just as I previously warned his Excellency, I saw an expression of wonder pass over his face, while he related to the Duchess how I had predicted this beforehand.

Observing the Princess to be so well disposed towards me, I begged leave from the Duke to go to Rome. He granted it in most obliging terms, and bade me return as soon as possible to complete his Perseus; giving me letters of recommendation meanwhile to his ambassador, Averardo Serristori. We were then in the first years of Pope Giulio de Monti.

A NECKLACE OF PEARLS

From the 'Memoirs': Symonds's Translation

I MUST beg your attention now, most gracious reader, for a very terrible event which happened.

I used the utmost diligence and industry to complete my statue, and went to spend my evenings in the Duke's wardrobe, assisting there the goldsmiths who were working for his Excellency. Indeed, they labored mainly on designs which I had given them. Noticing that the Duke took pleasure in seeing me at work and talking with me, I took it into my head to go there sometimes also by day. It happened upon one of those days that his Excellency came as usual to the room where I was occupied, and more particularly because he heard of my arrival. His Excellency entered at once into conversation, raising several interesting topics, upon which I gave my views so much to his entertainment that he showed more cheerfulness than I had ever seen in him before. All of a sudden one of his secretaries appeared, and whispered something of importance in his ear; whereupon the Duke rose, and retired with the official into another chamber.

Now the Duchess had sent to see what his Excellency was doing, and her page brought back this answer:—"The Duke is talking and laughing with Benvenuto, and is in excellent good humor." When the Duchess heard this, she came immediately to the wardrobe, and not finding the Duke there, took a seat beside us. After watching us at work a while, she turned to me with the utmost graciousness, and showed me a necklace of large and really very fine pearls. On being asked by her what I thought of them, I said it was in truth a very handsome ornament. Then she spoke as follows:—"I should like the Duke to buy them for me; so I beg you, my dear Benvenuto, to praise them to him as highly as you can." At these words, I disclosed my mind to the Duchess with all the respect I could, and answered:—"My lady, I thought this necklace of pearls belonged already to your illustrious Excellency. Now that I am aware you have not yet acquired them, it is right, nay more, it is my duty, to utter what I might otherwise have refrained from saying; namely, that my mature professional experience enables me to detect very grave faults in the pearls, and for this reason I could never advise your Excellency to purchase them."

She replied:—"The merchant offers them for six thousand crowns; and were it not for some of those trifling defects you speak of, the rope would be worth over twelve thousand."

To this I replied that, even were the necklace of quite flawless quality, I could not advise any one to bid up to five thousand crowns for it: for pearls are not gems; pearls are but fishes' bones, which in the course of time must lose their freshness. Diamonds, rubies, emeralds, and sapphires, on the contrary, never grow old; these four are precious stones, and these it is right to purchase. When I had thus spoken, the Duchess showed some signs of irritation, and exclaimed, "I have a mind to possess these pearls; so prithee, take them to the Duke and praise them up to the skies; even if you have to use some words beyond the bounds of truth, speak them to do me service; it will be well for you!"

I have always been the greatest friend of truth and foe of lies; yet compelled by necessity, unwilling to lose the favor of so great a princess, I took those confounded pearls sorely against my inclination, and went with them over to the other room, whither the Duke had withdrawn. No sooner did he set eyes upon me than he cried, "O Benvenuto, what are you about here?" I uncovered the pearls and said, "My lord, I am come to show you a most splendid necklace of pearls, of the rarest quality, and truly worthy of your Excellency; I do not believe it would be possible to put together eighty pearls which could show better than these do in a necklace. My counsel therefore is that you should buy them, for they are in good sooth miraculous." He responded on the instant, "I do not choose to buy them; they are not pearls of the quality and goodness you affirm; I have seen the necklace, and they do not please me." Then I added, "Pardon me, Prince! These pearls exceed in rarity and beauty any which were ever brought together for a necklace." The Duchess had risen, and was standing behind a door listening to all I said. Well, when I had praised the pearls a thousandfold more warmly than I have described above, the Duke turned toward me with a kindly look, and said, "O my dear Benvenuto, I know that you have an excellent judgment in all these matters. If the pearls are as rare as you certify, I should not hesitate about their purchase; partly to gratify the Duchess and partly to possess them, seeing I have always need of such things, not so much for her Grace as for the various

uses of my sons and daughters.» When I heard him speak thus, having once begun to tell fibs, I stuck to them with even greater boldness; I gave all the color of truth I could to my lies, confiding in the promise of the Duchess to help me at the time of need. More than two hundred crowns were to be my commission on the bargain, and the Duchess had intimated that I should receive so much; but I was firmly resolved not to touch a farthing, in order to secure my credit, and convince the Duke I was not prompted by avarice. Once more his Excellency began to address me with the greatest courtesy: «I know that you are a consummate judge of these things; therefore, if you are the honest man I always thought you, tell me now the truth.» Thereat I flushed up to my eyes, which at the same time filled with tears, and said to him, «My lord, if I tell your most illustrious Excellency the truth, I shall make a mortal foe of the Duchess; this will oblige me to depart from Florence, and my enemies will begin at once to pour contempt upon my Perseus, which I have announced as a masterpiece to the most noble school of your illustrious Excellency. Such being the case, I recommend myself to your most illustrious Excellency.»

The Duke was now aware that all my previous speeches had been, as it were, forced out of me. So he rejoined, «If you have confidence in me, you need not stand in fear of anything whatever.» I recommenced, «Alas! my lord, what can prevent this coming to the ears of the Duchess?» The Duke lifted his hand in sign of troth-pledge and exclaimed, «Be assured that what you say will be buried in a diamond casket.» To this engagement upon honor I replied by telling the truth according to my judgment, namely, that the pearls were not worth above two thousand crowns. The Duchess, thinking we had stopped talking, for we now were speaking in as low a voice as possible, came forward and began as follows:—«My lord, do me the favor to purchase this necklace, because I have set my heart on them, and your Benvenuto here has said he never saw a finer row of pearls.» The Duke replied, «I do not choose to buy them.»—«Why, my lord, will not your Excellency gratify me by buying them?»—«Because I do not care to throw my money out of the window.» The Duchess recommenced, «What do you mean by throwing your money away, when Benvenuto, in whom you place such well-merited confidence, has told me that they would be cheap at over three thousand crowns?» Then the

Duke said, "My lady! my Benvenuto here has told me that if I purchase this necklace I shall be throwing my money away, inasmuch as the pearls are neither round nor well-matched, and some of them are quite faded. To prove that this is so, look here! look there! consider this one and then that. The necklace is not the sort of thing for me." At these words the Duchess cast a glance of bitter spite at me, and retired with a threatening nod of her head in my direction. I felt tempted to pack off at once and bid farewell to Italy. Yet my Perseus being all but finished, I did not like to leave without exposing it to public view. But I ask every one to consider in what a grievous plight I found myself!

HOW BENVENUTO LOST HIS BROTHER

From the 'Memoirs': Symonds's Translation

My brother at this period was also in Rome, serving Duke Alessandro, on whom the Pope had recently conferred the duchy of Penna. This prince kept in his service a multitude of soldiers, worthy fellows, brought up to valor in the school of that famous general Giovanni de' Medici; and among these was my brother, whom the Duke esteemed as highly as the bravest of them. One day my brother went after dinner to the shop of a man called Baccino della Croce, in the Banchi, which all those men-at-arms frequented. He had flung himself upon a settee and was sleeping. Just then the guard of the Bargello passed by; they were taking to prison a certain Captain Cisti, a Lombard, who had also been a member of Giovanni's troop, but was not in the service of the Duke. The captain, Cattivanza degli Strozzi, chanced to be in the same shop; and when Cisti caught sight of him he whispered, "I was bringing you those crowns I owed; if you want them, come for them before they go with me to prison." Now Cattivanza had a way of putting his neighbors to the push, not caring to hazard his own person. So, finding there around him several young fellows of the highest daring, more eager than apt for so serious an enterprise, he bade them catch up Captain Cisti and get the money from him, and if the guard resisted, overpower the men, provided they had pluck enough to do so.

The young men were but four, and all four of them without a beard. The first was called Bertino Aldobrandi, another Anguillotto of Lucca; I cannot recall the names of the rest. Bertino had been trained like a pupil by my brother, and my brother felt the most unbounded love for him. So then off dashed the four brave lads and came up with the guard of the Bargello,—upwards of fifty constables, counting pikes, arquebuses, and two-handed swords. After a few words they drew their weapons, and the four boys so harried the guard that if Captain Cattivanza had but shown his face, without so much as drawing, they would certainly have put the whole pack to flight. But delay spoiled all: for Bertino received some ugly wounds and fell; at the same time Anguillotto was also hit in the right arm, and being unable to use his sword, got out of the fray as well as he was able. The others did the same. Bertino Aldobrandi was lifted from the ground seriously injured.

While these things were happening we were all at table; for that morning we had dined more than an hour later than usual. On hearing the commotion one of the old man's sons, the elder, rose from table to go and look at the scuffle. He was called Giovanni; and I said to him, "For Heaven's sake, don't go! In such matters one is always certain to lose, while there is nothing to be gained." His father spoke to like purpose, "Pray, my son, don't go!" But the lad, without heeding any one, ran down the stairs. Reaching the Banchi, where the great scrimmage was, and seeing Bertino lifted from the ground, he ran towards home, and met my brother Cecchino on the way, who asked what was the matter. Though some of the bystanders signed to Giovanni not to tell Cecchino, he cried out like a madman how it was that Bertino Aldobrandi had been killed by the guard. My poor brother gave vent to a bellow which might have been heard ten miles away. Then he turned to Giovanni: "Ah me! but could you tell me which of those men killed him for me?" Giovanni said yes, that it was a man who had a big two-handed sword, with a blue feather in his bonnet. My poor brother rushed ahead, and having recognized the homicide by those signs, he threw himself with all his dash and spirit into the middle of the band, and before his man could turn on guard, ran him right through the guts, and with the sword's hilt thrust him to the ground. Then he turned upon the rest with such energy and daring that his one arm was on the point of putting

the whole band to flight, had it not been that while wheeling round to strike an arquebusier, this man fired in self-defense and hit the brave unfortunate young fellow above the knee of his right leg. While he lay stretched upon the ground the constables scrambled off in disorder as fast as they were able, lest a pair to my brother should arrive upon the scene.

Noticing that the tumult was not subsiding, I too rose from table, and girding on my sword—for everybody wore one then—I went to the bridge of Sant' Agnolo, where I saw a group of several men assembled. On my coming up and being recognized by some of them, they gave way before me and showed me what I least of all things wished to see, albeit I made mighty haste to view the sight. On the instant I did not know Cecchino, since he was wearing a different suit of clothes from that in which I had lately seen him. Accordingly he recognized me first and said, "Dearest brother, do not be upset by my grave accident: it is only what might be expected in my profession; get me removed from here at once, for I have but few hours to live." They had acquainted me with the whole event while he was speaking, in brief words befitting such occasion. So I answered, "Brother, this is the greatest sorrow and the greatest trial that could happen to me in the whole course of my life. But be of good cheer; for before you lose sight of him who did the mischief, you shall see yourself revenged by my hand." Our words on both sides were to the purport, but of the shortest.

The guard was now about fifty paces from us; for Maffio, their officer, had made some of them turn back to take up the corporal my brother killed. Accordingly, I quickly traversed that short space, wrapped in my cape, which I had tightened round me, and came up with Maffio, whom I should most certainly have murdered; for there were plenty of people round, and I had wound my way among them. With the rapidity of lightning I had half drawn my sword from the sheath, when Berlinghier Berlinghieri, a young man of the greatest daring and my good friend, threw himself from behind upon my arms; he had four other fellows of like kidney with him, who cried out to Maffio, "Away with you, for this man here alone was killing you!" He asked, "Who is he?" and they answered, "Own brother to the man you see there." Without waiting to hear more, he made haste for Torre di Nona; and they said, "Benvenuto, we prevented you against your will, but did it for your good; now let

us go to succor him who must die shortly." Accordingly we turned and went back to my brother, whom I had at once conveyed into a house. The doctors who were called in consultation treated him with medicaments, but could not decide to amputate the leg, which might perhaps have saved him.

As soon as his wound had been dressed, Duke Alessandro appeared and most affectionately greeted him. My brother had not as yet lost consciousness; so he said to the Duke, "My lord, this only grieves me, that your Excellency is losing a servant than whom you may perchance find men more valiant in the profession of arms, but none more lovingly and loyally devoted to your service than I have been." The Duke bade him do all he could to keep alive; for the rest, he well knew him to be a man of worth and courage. He then turned to his attendants, ordering them to see that the brave young fellow wanted for nothing.

When he was gone, my brother lost blood so copiously — for nothing could be done to stop it — that he went off his head and kept raving all the following night, with the exception that once, when they wanted to give him the communion, he said, "You would have done well to confess me before; now it is impossible that I should receive the divine sacrament in this already ruined frame; it will be enough if I partake of it by the divine virtue of the eyesight, whereby it shall be transmitted into my immortal soul, which only prays to Him for mercy and forgiveness." Having spoken thus, the Host was elevated; but he straightway relapsed into the same delirious ravings as before, pouring forth a torrent of the most terrible frenzies and horrible imprecations that the mind of man could imagine; nor did he cease once all that night until the day broke.

When the sun appeared above our horizon he turned to me and said, "Brother, I do not wish to stay here longer, for these fellows will end by making me do something tremendous, which may cause them to repent of the annoyance they have given me." Then he kicked out both his legs — the injured limb we had inclosed in a very heavy box — and made as though he would fling it across a horse's back. Turning his face round to me, he called out thrice, "Farewell, farewell!" and with the last word that most valiant spirit passed away.

At the proper hour, toward nightfall, I had him buried with due ceremony in the Church of the Florentines; and afterwards I

erected to his memory a very handsome monument of marble, upon which I caused trophies and banners to be carved. I must not omit to mention that one of his friends had asked him who the man was that had killed him, and if he could recognize him; to which he answered that he could, and gave his description. My brother indeed attempted to prevent this coming to my ears; but I got it very well impressed upon my mind, as will appear in the sequel.

AN ADVENTURE IN NECROMANCY

From the 'Memoirs': Symonds's Translation

It happened through a variety of singular accidents that I became intimate with a Sicilian priest, who was a man of very elevated genius and well instructed in both Latin and Greek letters. In the course of conversation one day we were led to talk about the art of necromancy, apropos of which I said, "Throughout my whole life I have had the most intense desire to see or learn something of this art." Thereto the priest replied, "A stout soul and a steadfast must the man have who sets himself to such an enterprise." I answered that of strength and steadfastness of soul I should have enough and to spare, provided I found the opportunity. Then the priest said, "If you have the heart to dare it, I will amply satisfy your curiosity." Accordingly we agreed upon attempting the adventure.

The priest one evening made his preparations, and bade me find a comrade, or not more than two. I invited Vincenzio Romoli, a very dear friend of mine, and the priest took with him a native of Pistoja, who also cultivated the black art. We went together to the Coliseum; and there the priest, having arrayed himself in necromancer's robes, began to describe circles on the earth with the finest ceremonies that can be imagined. I must say that he had made us bring precious perfumes and fire, and also drugs of fetid odor. When the preliminaries were completed he made the entrance into the circle, and taking us by the hand, introduced us one by one inside it. Then he assigned our several functions; to the necromancer, his comrade, he gave the pentacle to hold; the other two of us had to look after the fire and the perfumes; and then he began his incantations. This lasted more than an hour and a half; when several legions

appeared, and the Coliseum was all full of devils. I was occupied with the precious perfumes, and when the priest perceived in what numbers they were present he turned to me and said, "Benvenuto, ask them something." I called on them to reunite me with my Sicilian Angelica. That night we obtained no answer; but I enjoyed the greatest satisfaction of my curiosity in such matters. The necromancer said that we should have to go a second time, and that I should obtain the full accomplishment of my request; but he wished me to bring with me a little boy of pure virginity.

I chose one of my shop-lads, who was about twelve years old, and invited Vincenzio Romoli again; and we also took a certain Agnolino Gaddi, who was a very intimate friend of both. When we came once more to the place appointed, the necromancer made just the same preparations, attended by the same and even more impressive details. Then he introduced us into the circle, which he had reconstructed with art more admirable and yet more wondrous ceremonies. Afterwards he appointed my friend Vincenzio to the ordering of the perfumes and the fire, and with him Agnolino Gaddi. He next placed in my hand the pentacle, which he bid me turn toward the points he indicated, and under the pentacle I held the little boy, my workman. Now the necromancer began to utter those awful invocations, calling by name on multitudes of demons who are captains of their legions, and these he summoned by the virtue and potency of God, the Uncreated, Living, and Eternal, in phrases of the Hebrew, and also of the Greek and Latin tongues; insomuch that in a short space of time the whole Coliseum was full of a hundredfold as many as had appeared upon the first occasion. Vincenzio Romoli, together with Agnolino, tended the fire and heaped on quantities of precious perfumes. At the advice of the necromancer I again demanded to be reunited with Angelica. The sorcerer turned to me and said, "Hear you what they have replied — that in the space of one month you will be where she is?" Then once more he prayed me to stand firm by him, because the legions were a thousandfold more than he had summoned, and were the most dangerous of all the denizens of hell; and now that they had settled what I asked, it behoved us to be civil to them and dismiss them gently. On the other side, the boy, who was beneath the pentacle, shrieked out in terror that a million of the fiercest men were swarming round and threatening

us. He said moreover that four huge giants had appeared, who were striving to force their way inside the circle. Meanwhile the necromancer, trembling with fear, kept doing his best with mild and soft persuasions to dismiss them. Vincenzio Romoli, who quaked like an aspen-leaf, looked after the perfumes. Though I was quite as frightened as the rest of them, I tried to show it less, and inspired them all with marvelous courage; but the truth is that I had given myself up for dead when I saw the terror of the necromancer. The boy had stuck his head between his knees, exclaiming, "This is how I will meet death, for we are certainly dead men." Again I said to him, "These creatures are all inferior to us, and what you see is only smoke and shadow; so then raise your eyes." When he had raised them he cried out, "The whole Coliseum is in flames, and the fire is advancing on us;" then covering his face with his hands, he groaned again that he was dead, and that he could not endure the sight longer. The necromancer appealed for my support, entreating me to stand firm by him, and to have asafetida flung upon the coals; so I turned to Vincenzio Romoli, and told him to make the fumigation at once. While uttering these words I looked at Agnolino Gaddi, whose eyes were starting from their sockets in his terror, and who was more than half dead, and said to him, "Agnolo, in time and place like this we must not yield to fright, but do the utmost to bestir ourselves; therefore up at once, and fling a handful of that asafetida upon the fire." . . . The boy, roused by that great stench and noise, lifted his face a little, and hearing me laugh, he plucked up courage, and said the devils were taking to flight tempestuously. So we abode thus until the matin bells began to sound. Then the boy told us again that but few remained, and those were at a distance. When the necromancer had concluded his ceremonies he put off his wizard's robe, and packed up a great bundle of books which he had brought with him; then all together we issued with him from the circle, huddling as close as we could to one another, especially the boy, who had got into the middle, and taken the necromancer by his gown and me by the cloak. All the while that we were going toward our houses in the Banchi he kept saying that two of the devils he had seen in the Coliseum were gamboling in front of us, skipping now along the roofs and now upon the ground. The necromancer assured me that often as he had entered magic circles, he had never met with

such a serious affair as this. He also tried to persuade me to assist him in consecrating a book, by means of which we should extract immeasurable wealth, since we could call up fiends to show us where treasures were, whereof the earth is full; and after this wise we should become the richest of mankind: love affairs like mine were nothing but vanities and follies without consequence. I replied that if I were a Latin scholar I should be very willing to do what he suggested. He continued to persuade me by arguing that Latin scholarship was of no importance, and that if he wanted, he could have found plenty of good Latinists; but that he had never met with a man of soul so firm as mine, and that I ought to follow his counsel. Engaged in this conversation, we reached our homes, and each one of us dreamed all that night of devils.

As we were in the habit of meeting daily, the necromancer kept urging me to join in his adventure. Accordingly I asked him how long it would take, and where we should have to go. To this he answered that we might get through with it in less than a month, and that the most suitable locality for the purpose was the hill country of Norcia: a master of his in the art had indeed consecrated such a book quite close to Rome, at a place called the Badia di Farfa; but he had met with some difficulties there, which would not occur in the mountains of Norcia: the peasants also of that district are people to be trusted, and have some practice in these matters, so that at a pinch they are able to render valuable assistance.

This priestly sorcerer moved me so by his persuasions that I was well disposed to comply with his request; but I said I wanted first to finish the medals I was making for the Pope. I had confided what I was doing about them to him alone, begging him to keep my secret. At the same time I never stopped asking him if he believed that I should be reunited to my Sicilian Angelica at the time appointed; for the date was drawing near, and I thought it singular that I heard nothing about her. The necromancer told me that it was quite certain I should find myself where she was, since the devils never break their word when they promise, as they did on that occasion; but he bade me keep my eyes open and be on the lookout against some accident which might happen to me in that connection, and put restraint upon myself to endure somewhat against my inclination, for he could discern a great and imminent danger in it: well

would it be for me if I went with him to consecrate the book, since this would avert the peril that menaced me and would make us both most fortunate.

I was beginning to hanker after the adventure more than he did; but I said that a certain Maestro Giovanni of Castel Bolognese had just come to Rome, very ingenious in the art of making medals of the sort I made in steel, and that I thirsted for nothing more than to compete with him and take the world by storm with some great masterpiece, which I hoped would annihilate all those enemies of mine by the force of genius and not the sword. The sorcerer on his side went on urging, "Nay, prithee, Benvenuto, come with me and shun a great disaster which I see impending over you." However, I had made my mind up, come what would, to finish my medal, and we were now approaching the end of the month. I was so absorbed and enamored by my work that I thought no more about Angelica or anything of that kind, but gave my whole self up to it.

BENVENUTO LOSES SELF-CONTROL UNDER SEVERE PROVOCATION

From the 'Memoirs': Symonds's Translation

It happened one day, close on the hours of vespers, that I had to go, at an unusual time for me, from my house to my workshop; for I ought to say that the latter was in the Banchi, while I lived behind the Banchi, and went rarely to the shop; all my business there I left in the hands of my partner, Felice. Having stayed a short while in the workshop, I remembered that I had to say something to Alessandro del Bene. So I arose, and when I reached the Banchi, I met a man called Ser Benedetto, who was a great friend of mine. He was a notary, born in Florence, son of a blind man who said prayers about the streets for alms, and a Sienese by race. This Ser Benedetto had been very many years at Naples; afterwards he had settled in Rome, where he transacted business for some Sienese merchants of the Chigi. My partner had over and over again asked him for some moneys which were due for certain little rings confided to Ser Benedetto. That very day, meeting him in the Banchi, he demanded his money rather roughly, as his wont was.

Benedetto was walking with his masters, and they, annoyed by the interruption, scolded him sharply, saying they would be served by somebody else, in order not to have to listen to such barking.

Ser Benedetto did the best he could to excuse himself, swore that he had paid the goldsmith, and said he had no power to curb the rage of madmen. The Sienese took his words ill, and dismissed him on the spot. Leaving them, he ran like an arrow to my shop, probably to take revenge upon Felice. It chanced that just in the middle of the street we met. I, who had heard nothing of the matter, greeted him most kindly, according to my custom, to which courtesy he replied with insults. Then what the sorcerer had said flashed all at once upon my mind; and bridling myself as well as I was able, in the way he bade me, I answered: —

"Good brother Benedetto, don't fly into a rage with me, for I have done you no harm, nor do I know anything about these affairs of yours. Please go and finish what you have to do with Felice. He is quite capable of giving you a proper answer; but inasmuch as I know nothing about it, you are wrong to abuse me in this way, especially as you are well aware that I am not the man to put up with insults."

He retorted that I knew everything, and that he was the man to make me bear a heavier load than that, and that Felice and I were two great rascals. By this time a crowd had gathered round to hear the quarrel. Provoked by his ugly words, I stooped and took up a lump of mud — for it had rained — and hurled it with a quick and unpremeditated movement at his face. He ducked his head, so that the mud hit him in the middle of the skull. There was a stone in it with several sharp angles, one of which striking him, he fell stunned like a dead man; whereupon all the bystanders, seeing the great quantity of blood, judged that he was really dead.

While he was still lying on the ground, and people were preparing to carry him away, Pompeo the jeweler passed by. The Pope had sent for him to give orders about some jewels. Seeing the fellow in such a miserable plight, he asked who had struck him; on which they told him, "Benvenuto did it, but the stupid creature brought it down upon himself." No sooner had Pompeo reached the Pope than he began to speak: "Most blessed Father, Benvenuto has this very moment murdered

Tobbia; I saw it with my own eyes.» On this the Pope in a fury ordered the Governor, who was in the presence, to take and hang me at once in the place where the homicide had been committed; adding that he must do all he could to catch me, and not appear again before him until he had hanged me.

CELTIC LITERATURE

BY WILLIAM SHARP AND ERNEST RHYS

THE widespread and deepening contemporary interest in Celtic literature is primarily due to four distinct influences. The publication (followed by its world-wide repute and the bitterest literary controversy of modern days) of Macpherson's 'Ossian' comes first. There is no inorganic development in art, whether the art of words or any other: in the fundamental sense, there is no accident. It is a mistake therefore to speak of Macpherson's 'Ossian' as a startling meteor which flashed across the world of literature, a brief apparition out of a void into which it has returned, leaving only a mass of débris to testify to its actuality and bygone splendor: a mistake, for this famous production was indirectly but closely related to another literary influence, the publication of Bishop Percy's celebrated 'Reliques of Ancient English Poetry.' In art there is no room for accidents: for art is an organic development, and the most seemingly arbitrary variations are inevitable or at least natural.

After Macpherson's 'Ossian' the next important influence is the 'Mabinogion,' as retold in English from the early Welsh originals by Lady Charlotte Guest. The influence, as well as the inherent beauty and interest, of each of these famous productions will be dealt with later in these volumes.

'Ossian' and the 'Mabinogion' afforded a new standpoint. The two heralds of the treasure we have inherited in this Celtic literature of the past were Ernest Renan and Matthew Arnold. Renan by his treatise on 'La Poésie des Races Celtiques,' and later Matthew Arnold by his essay on 'Celtic Literature,' accomplished an almost inestimable service. Everything that has been done since is but a variation along the lines indicated by these two great critics; and with this result, that it is already a commonplace to say we have in the Celtic literature of the past not only an almost inexhaustible mine of beauty, but the material for a new and vivid Anglo-Celtic literature of the imagination.

In the ensuing brief sketch of some of the main features of this subject, at once so fascinating and so important, no attempt is made to do other than to interest, and perhaps allure further, the general reader. For convenience's sake, this brief paper may be divided into four sections:—Irish, Scottish, Welsh, and Cornish.

I—IRISH

«From what dragon's teeth, and when sown, sprang forth this warlike crop?» asks Mr. Standish O'Grady, writing in his 'History of Ireland' of the host of famous heroic men and women whose names have come down to us from the antique periods of the Gael. «Out of the ground they start,» he tells us, «the armies of her demigods and champions,—beautiful heroic forms,—in the North the Red Branch, in the South the Ernai or Clan Dega, in the West Queen Meave and her champions, in the Southeast that mysterious half-red Meave and her martial grooms!»

A wonderful world! that heroic Ireland, the old Ireland of Queen Meave and Cuculain, which only now for the first time is become at all a possible region for the most of us. It is due to the remarkable modern band of Irish writers and scholars represented by Mr. O'Grady in the one category, and his older namesake, Mr. Standish Hayes O'Grady of the 'Silva Gadelica,' in the other, that this literature is at last unsealed for those readers who have no Gaelic equipment to aid them. With their aid Queen Meave emerges into new life in poetry and romance; Cuculain is seen fighting afresh his ancient battles; and St. Patrick encounters again the primitive Ossian: all these, fortunately, are now as much within the reach of an American audience as their classic prototypes in Homer or in the northern sagas. These few more familiar names, out of the vast number which threaten confusion in the old Irish romances and bardic books, may serve as clues in the perplexing labyrinth of a subject which seems at first so difficult to penetrate. Take Queen Meave, for instance: how do we arrive at her place and story, so early in the centuries? She belongs to the second great cycle of Irish legendary history, in which she has Cuculain, Conor mac Nessa, Fergus, and Deirdrê, as companions in romance. In this cycle the dramatic centre is the fierce interminable war between Connaught and Ulster, brought about by the treacherous murder of the sons of Usnach. The story of their tragic end, and of the melancholy death of Deirdrê, is one of the most moving in all Irish tradition. But the master-romance of the cycle is not that of Deirdrê, but of Queen Meave and her foray in quest of the famous bull of Louth; a tale familiar in Irish under its title of 'The Cattle-spoiling of Cooley.'

If one is tired of the modern world and its literary interpretations, its self-conscious fictions and impressionistic poetry, one cannot do better than dive deep into the past, where Queen Meave marches in half-barbaric splendor and beauty across the stage of the ancient

Eri, which was approximately contemporaneous with the birth of Christ. That was the time when the Red Branch mustered in the north its heroic array of warriors, descendants of Ir, the son of Milesius; and of the Red Branch came Cuculain the mighty. Connaught, the Ireland west of the Shannon, was Queen Meave's patrimony, where still lived the chief remnant of the prehistoric Firbolgs, the race that once fought with the gods themselves. And we have still to supply the mid-Ireland, with Tara as capital, and Cairbre as king; the Leinster of that day, subject to Finn and Far-Cu; and the Munster, subject to Lok and Eocha, with the children of Conairy Mór the Beautiful, too, ranging the south in their fullness of power. The colors to be got out of this Celtic antiquity, the spirit of life that surges in its romantic annals, the fine fury of its heroes, the beauty and picturesqueness of its women, combine to make a story that only an Ireland of the first century could have inspired, and that only an Ireland of the sixth to the ninth century could have written.

Throughout Celtic history, the sixth century is for many reasons a climacteric period. In Irish literature, we reach about the year 575 a first point to which we can refer approximately the more conscious operation of its genius. Then it was that it made its first open claim to something like a national recognition. At the famous conclave of that year, held at Druimceta, it attained an almost academic position and organization. In this conclave, the then king of the Scottish Gaels, the leading King of the Irish, and St. Columcill, assisted at the deliberations which decided the *caste* and privileges of the *Illuminati*. There seem to have been three grades: the first, a pseudo-Druidic order, the *Gradh Ecna;* the second, one of lawmakers and lawyers; the third, the Bardic order, the *Gradh Fili*, the poets being termed *File* in Irish. Of the many degrees to which the poets or *File* could attain, the highest (as in the other grades, of *Ecna*, "Wisdom," and of *Fene*, "Law") was the *Ollave*, or Doctor. These doctors of literature, so to call them, were already the continuators of a great tradition, especially in poetry. They had to carry, written only in their heads, an immense body of bardic and religious legendary history and philosophy. And inasmuch as they were the sole depositories of this profound and occult learning, to say nothing of those heroic tales and romances in which the Celtic people so delighted, they received high honor wherever they went. When the chief poet, the ollave, or doctor of poetry, arrived, in his weather-beaten cloak of dark crimson trimmed with white feathers, accompanied by his little band of disciples, at some chieftain's house, he was received with signal hospitality and treated to the best his host could afford.

While literature was still oral, it is clear that despite the care used in its preservation in the bardic schools, it could not be maintained with the absolute accuracy of a written or a printed text. The remoter the historical matter to be remembered, the less likely was it to be preserved, *literatim et verbatim*, without those little liberties of the imagination which the Celtic word-master of earlier ages was always ready to take. Thus the first cycle of Irish legendary history, dating back many centuries before the Christian era,—the primitive and mythological cycle,—allows full license to the imagination, working upon a basis of semi-barbaric tradition, with a mixture in it of nature-myths and remotest history. Both because of the extent and the extreme difficulty of the materials afforded by this cycle in the study of the pre-Christian religious beliefs of the Celtic races, its stories will always form a great hunting-ground for Celtic students. We learn from it how the Nemedians were overtaken by the Fomorians and fought with them, almost to extermination, on Tory Island, escaping then to the south of Europe, particularly to Greece; and a couple of centuries later returned, under their new name of the Firbolgs. The Nemedians meanwhile supplied similarly a recrudescent race, the Tuatha Dé Danann, of whom came the Dagda,—the all-king, almost the Zeus of ancient Ireland. The same cycle supplies us also with the mythical types correspondent to those of the Greek mythology: *e. g.*, Ogmuir, the Irish Heracles; Lug or Lugh, the Apollo; Diancéa, the Esculapius; Manannan, the Neptune; and so forth. We have also Bridget, the Goddess of Poetry, the Gaelic Muse, and the first and foremost of the many illustrious Brians of Gaelic story. Later critics differ ingeniously about the precise origins and significations of many of these prehistoric figures. Our own conjecture is, and it lays claim to no great originality or finality, that we have in this Danann cycle an all-but inextricable commixture of primitive nature-myths and folk-tales brought by the Milesian and pre-Milesian immigrants from the Aryan cradle in the East, together with a certain addition of confused history relating to the earliest adventures of the new-come races upon Irish ground. But such as this traditional cycle was, it provided the background for the much later second cycle, of which we have already spoken, and which bears the Red Branch aloft as a sign. In sight of the Red Branch, the darker part of the journey is over; and the mists of mythology only form the veil shutting out all but the mere human foreground.

We have spoken so far of two cycles—the Mythological, whose chronology is a matter for further criticism to decide; the Heroic, or Red Branch, which we place at the beginning of the Christian era.

Now we come to a third cycle: the «Fenian,» named after Finn Mac Cool, according to most Irish writers; the «Ossianic,» named after Ossian, Finn's famous son, according to most Scotch. We need only speak of it here of course on its purely Irish side and from the Fenian aspect, as the reader will find it fully dealt with under its Ossianic aspect elsewhere. The heroes of this cycle, if we accept their historical existence in Ireland, lived from the second to the fourth centuries of the Christian era. Art, his grandson Cormac, and Cormac's son, Cairbre; Cool, his son Finn, and King Goll: these, with Owen Mor and many another, fill the Fenian romances with their fierce and picturesque pursuit of destiny and death. They only await the hand of that predestined shaper into final and positive and modernly intelligible form of the confused romances which treat of their doings, to add a new epic to the larger literature which has the Old World for its text and the New World for its interpreter.

These three great cycles of Irish romance by no means exhaust the wealth of story, still lurking *perdu* in old MSS. or in rare and rarely read works. Some of these additional tales have already reached American readers under modern retellings or poetic interpretations; such as, *e. g.*, 'The Voyage of Maeldune,' retold memorably, and differently enough, in flowing hexametrical periods by Tennyson:—

«And we came to the Isle of Shouting; we landed; a score of wild birds
Cried from the topmost summit with human voices and words;
Once in an hour they cried, and whenever their voices pealed,
The steer fell down at the plow and the harvest died from the field,
And the men dropt dead in the valleys, and half of the cattle went lame,
And the roof sank in on the hearth, and the dwelling broke into flame;
And the shouting of these wild birds ran into the hearts of my crew,
Till they shouted along with the shouting, and seized one another and slew;
But I drew them the one from the other; I saw that we could not stay,
And we left the dead to the birds, and we sailed with our wounded away.»

Tennyson took his version from Joyce's 'Early Celtic Romances.' In this volume we have, among other legendary romances, five or six of the most wonderful or moving tales in Celtic or any other literature. Three of these are—'The Three Sorrowful Tales of Erin,' comprising 'The Fate of the Children of Usna' (or 'Deirdrê'); 'The Fate of the Children of Lir'; and 'The Fate of the Children of Tuirenn.' The names of the three others are 'The Voyage of Maeldun' (the oldest copy of which is dated 1100), 'The Pursuit of Dermot and Grania,' and 'Ossian in the Land of Youth.' Of these perhaps the story of 'Deirdrê' is the best known, and American readers may be referred to the fine epical version by Dr. Robert D.

Joyce ('Deirdrê'), published some years ago by Roberts Brothers of Boston. Two brief examples of the short episodical narratives which make up the marvelous 'Voyage of Maeldun' may be cited here,—'The Miller of Hell' and 'Signs of Home,' the latter giving the return of the Celtic Ulysses and his companions.

THE MILLER OF HELL

The next island they came to, which was not far off from the last, had a large mill on it; and near the door stood the miller, a huge-bodied, strong, burly man. They saw numberless crowds of men and horses laden with corn coming towards the mill; and when their corn was ground they went away towards the west. Great herds of all kinds of cattle covered the plain as far as the eye could reach, and among them many wagons, laden with every kind of wealth that is produced on the ridge of the world. All these the miller put into the mouth of his mill to be ground; and all as they came forth went westward.

Maeldun and his people now spoke to the miller, and asked him the name of the mill, and the meaning of all they had seen on the island. And he, turning quickly towards them, replied in a few words:—

"This mill is called the Mill of Inver-tre-Kenand, and I am the Miller of Hell. All the corn and all the riches of the world that men are dissatisfied with, or which they complain of in any way, are sent here to be ground; and also every precious article and every kind of wealth which men try to conceal from God. All these I grind in the Mill of Inver-tre-Kenand and send them away afterwards to the west."

He spoke no more, but turned round and busied himself again with his mill. And the voyagers, with much wonder and awe in their hearts, went to their curragh and sailed away.

SIGNS OF HOME

Soon after they saw a beautiful verdant island, with herds of oxen, cows, and sheep browsing all over its hills and valleys; but no houses nor inhabitants to be seen. And they rested some time on this island and ate the flesh of the cows and sheep.

One day while they were standing on a hill a large falcon flew by; and two of the crew, who happened to look closely at him, cried out in the hearing of Maeldun:—

"See that falcon! he is surely like the falcons of Erin!"

"Watch him closely," cried Maeldun, "and observe exactly in what direction he is flying."

And they saw that he flew to the southeast, without turning or wavering.

They went on board at once; and having unmoored, they sailed to the southeast after the falcon. After rowing the whole day, they sighted land in the dusk of the evening, which seemed to them like the land of Erin.

Of all the books of the kind published since Macpherson's 'Ossian,' Lady Charlotte Guest's 'Mabinogion,' and Villemarqué's 'Barzaz-Breiz,' this collection of Dr. Joyce's has had the most marked influence. It consists of eleven tales, and was the first readable collection of the old Gaelic prose romances published in English. So far as the general public is concerned, Dr. Joyce's method is unquestionably the best. "A translation," he says, "may either follow the very words, or reproduce the life and spirit, of the original; but no translation can do both. If you render word for word, you lose the spirit; if you wish to give the spirit and manner, you must depart from the exact words and frame your own phrases. I have chosen this latter course. My translation follows the original closely enough in narrative and incident; but so far as mere phraseology is concerned, I have used the English language freely, not allowing myself to be trammeled by too close an adherence to the very words of the text. The originals are in general simple in style; and I have done my best to render them into simple, homely, plain English. In short, I have tried to tell the stories as I conceive the old Shenachies themselves would have told them if they had used English instead of Gaelic."

Another characteristic and admirably edited translation of one of these miscellaneous stories that lie outside the three cycles of Irish romance is 'The Vision of Mac Cougleime,' which we owe to Dr. Kuno Meyer (London: Nutt).

Among the legendary Celtic romances is the short but beautiful and characteristic account of Ossian's expedition to the Isle of the Blest or the Land of Youth, and his subsequent return as an old and decrepit man—in a word, the Celtic Rip Van Winkle. This legend not only underlies all the spiritual romances of Celtic Ireland and Scotland, but has profoundly appealed to the imagination of the

whole complex English race of to-day, whether under the badge of the rose, the thistle, the shamrock, or the leek, whether under the banner of the United Kingdom or that of the Stars and Stripes.

OISIN IN TIRNANOGE;

OR

The Last of the Feni

[According to an ancient legend, Finn's son Oisin, the hero poet, survived to the time of St. Patrick, two hundred years (the legend makes it three hundred) after the other Feni. On a certain occasion, when the saint asked him how he had lived to such a great age, the old hero related his story, of which the following is the close.]

I lived in the Land of Youth more than three hundred years; but it appeared to me that only three years had passed since the day I parted from my friends. At the end of that time I began to have a longing desire to see my father Finn and all my old companions, and I asked leave of Niam and of the king to visit Erin. The king gave permission, and Niam said:—

"I will give consent, though I feel sorrow in my heart, for I fear much you will never return to me."

I replied that I would surely return, and that she need not feel any doubt or dread, for that the white steed knew the way, and would bring me back in safety. Then she addressed me in these words, which seemed very strange to me:—

"I will not refuse this request, though your journey afflicts me with great grief and fear. Erin is not now as it was when you left it. The great king Finn and his Feni are all gone; and you will find, instead of them, a holy father and hosts of priests and saints. Now, think well on what I say to you, and keep my words in your mind. If once you alight from the white steed, you will never come back to me. Again I warn you, if you place your feet on the green sod in Erin, you will never return to this lovely land. A third time, O Oisin, my beloved husband, a third time I say to you, if you alight from the white steed you will never see me again."

I promised that I would faithfully attend to her words, and that I would not alight from the white steed. Then as I looked into her gentle face and marked her grief, my heart was

weighed down with sadness, and my tears flowed plentifully; but even so, my mind was bent on coming back to Erin.

When I had mounted the white steed, he galloped straight toward the shore. We moved as swiftly as before over the clear sea. The wind overtook the waves and we overtook the wind, so that we straightway left the Land of Youth behind; and we passed by many islands and cities till at length we landed on the green shores of Erin.

As I traveled on through the country, I looked closely around me; but I scarcely knew the old places, for everything seemed strangely altered. I saw no sign of Finn and his host, and I began to dread that Niam's saying was coming true. At length I espied at a distance a company of little men and women,* all mounted on horses as small as themselves; and when I came near, they greeted me kindly and courteously. They looked at me with wonder and curiosity, and they marveled much at my great size and at the beauty and majesty of my person.

I asked them about Finn and the Feni; whether they were still living, or if any sudden disaster had swept them away. And one replied:—

"We have heard of the hero Finn, who ruled the Feni of Erin in times of old, and who never had an equal for bravery and wisdom. The poets of the Gaels have written many books concerning his deeds and the deeds of the Feni, which we cannot now relate; but they are all gone long since, for they lived many ages ago. We have heard also, and we have seen it written in very old books, that Finn had a son named Oisin. Now this Oisin went with a young fairy maiden to Tirnanoge, and his father and his friends sorrowed greatly after him and sought him long; but he was never seen again."

When I heard all this I was filled with amazement, and my heart grew heavy with great sorrow. I silently turned my steed away from the wondering people, and set forward straightway for Allen of the mighty deeds, on the broad green plains of Leinster. It was a miserable journey to me; and though my mind, being full of sadness at all I saw and heard, forecasted further sorrows, I was grieved more than ever when I reached Allen. For there indeed I found the hill deserted and lonely, and my father's palace all in ruins and overgrown with grass and weeds.

* The gigantic race of the Feni had all passed away, and Erin was now inhabited by people who looked very small in Oisin's eyes.

I turned slowly away, and afterwards fared through the land in every direction in search of my friends. But I met only crowds of little people, all strangers, who gazed on me with wonder; and none knew me. I visited every place throughout the country where I knew the Feni had lived; but I found their houses all like Allen, solitary and in ruins.

At length I came to Glenasmole,* where many a time I had hunted in days of old with the Feni, and there I saw a crowd of people in the glen. As soon as they saw me, one of them came forward and said:—

"Come to us, thou mighty hero, and help us out of our strait; for thou art a man of vast strength."

I went to them, and found a number of men trying in vain to raise a large flat stone. It was half lifted from the ground; but those who were under it were not strong enough either to raise it further or to free themselves from its weight. And they were in great distress, and on the point of being crushed to death.

I thought it a shameful thing that so many men should be unable to lift this stone, which Oscar, if he were alive, would take in his right hand and fling over the heads of the feeble crowd. After I had looked a little while, I stooped forward and seized the flag with one hand; and putting forth my strength, I flung it seven perches from its place, and relieved the little men. But with the great strain the golden saddle-girth broke, and bounding forward to keep myself from falling, I suddenly came to the ground on my two feet.

The moment the white steed felt himself free, he shook himself and neighed. Then, starting off with the speed of a cloud-shadow on a March day, he left me standing helpless and sorrowful. Instantly a woeful change came over me: the sight of my eyes began to fade, the ruddy beauty of my face fled, I lost all my strength, and I fell to the earth, a poor withered old man, blind and wrinkled and feeble.

The white steed was never seen again. I never recovered my sight, my youth, or my strength; and I have lived in this manner, sorrowing without ceasing for my gentle golden-haired wife Niam, and thinking ever of my father Finn, and of the lost companions of my youth.

*Glenasmole, a fine valley about seven miles south of Dublin, through which the river Dodder flows.

Between these romances and the first definite Christian writings the numerous Ossianic colloquies and narrative poems, and the Irish Annals, form the connecting links. The Ossianic poetry, even where it is specially Irish in character, we have elected to leave aside for the present, for reasons already given; but it must be remembered that they form a very important section in themselves, and amount in Irish alone to some fifty thousand lines, even on a fairly moderate computation.

Turning to the Annals, we are confronted at once by that extraordinary repository of Irish lore, history, and legend known as 'The Annals of the Four Masters.' This remarkable testament of the Irish genius was due primarily to the zeal and energy of Michael O'Clery, born at Donegal about 1580—the last of a long line of scholars. Having become a Franciscan, in his conventual calling he was living far away from his native soil, at St. Anthony's monastery in Louvain. But there he had another Donegal man, Ædh the son of Bháird (Ward), for fellow worker; and the two together formed the idea of collecting and putting into permanent form the valuable MS. flotsam of old Irish literature which in earlier days, wandering in their own land, they had found drifting insecurely hither and thither. The plan they proposed was for O'Clery to get leave of absence and return to Ireland, there to roam up and down the land, collecting and copying every valuable MS. he could lay hands on; then transmitting the copy to his co-worker in Louvain. Ædh son of Ward died too soon to carry out fully his part of the undertaking: but another Irish Franciscan, Father Colgan, took up the task; and it was he who gave the book its present title, 'The Annals of the Four Masters,' calling it after the four men who chiefly collaborated in the work, viz., Michael O'Clery, Farfassa O'Mulconry, Peregrine O'Clery, and Peregrine O'Duigenan. The Annals, thus laboriously brought to a triumphant close, carry history back to the Deluge, and down to the years contemporary with their compilers and authors, and the early part of the seventeenth century. "There is no event of Irish history," says Dr. Hyde, "from the birth of Christ to the beginning of the seventeenth century, that the first inquiry of the student will not be—What do the Four Masters say about it?" The Annals indeed present in their curiously epitomized and synchronized pages the concentrated essence of thousands of the confused MSS. which the Four Masters collated, sifted, and interpreted with consummate art and intelligence. They wrote, we may add, in an archaic, almost cryptic style, full of bardic euphemisms and other difficulties; so that it is fortunate even for Celtic scholars that O'Donovan's seven great volumes, in his quarto edition, present the text with an accompanying English translation.

The more one compares the great work of the Four Masters with other succeeding works of the same historical order, the more one sees how great was the effect upon Irish literature of the growth of Christian influence. St. Patrick's are the world-wide name and fame which most clearly mark the early Christian history of Ireland, when the new divine creed entered into the land and confronted the Celtic paganism. Many are the exquisite legends of St. Patrick, often so naïvely and so tenderly told; with glimmerings here and there already of the humor which we connect so much with the Irish temper of mind, and which received probably its greatest stimulus when an Irishman of earlier times wished, in all courtesy, to reconcile his old fighting instincts with the Christian gentleness and self-sacrifice. This as it may be, the hagiology of the mediæval Irishman is in delightful contrast to the tales of battle and foray in the three great cycles of early romance. As for St. Patrick, the legendary and apocryphal literature that centres about him amounts in verse and prose to an immense bulk. Much of this matter has of course very small historical value; but it may be conceded that Patrick's traditional rôle as a law-maker and reviser, in connection with the revision of the Brehon Law, deserves serious attention. Similarly, though we do not accept more than a small part of the poems attributed to him as really his, there is enough to show him a poet, as well as a great teacher and preacher and lawgiver. What is most to the purpose, perhaps, is that he made his life a poem; so that the mediæval scribes can hardly speak of him without adorning and beautifying the tale they have to tell. Less known but hardly less interesting is St. Columcill, whom Dr. Hyde claims "to have been, both in his failings and his virtues, the most typical of Irishmen; at once sentimental and impulsive, an eminent type of the race he came from." Dr. Hyde goes on to relate, in illustration of this, the tale of the heron in Iona:—When "he saw the bird flying across the water from the direction of Ireland, and alighting half frozen with cold and faint with flight upon the rocky coast there, he sent out one of his monks to go round the island and warm and cherish and feed the bird; 'because,' said he weeping, 'it has come from the land I shall never see on earth again!'" Surely one of the most touching sentences ever uttered in all the long series of the lament of the Celt in exile!

The Lives of the Saints form altogether a most important and characteristic section of Irish literature. Even when composed in Latin, they remain so saturated with Celtic feeling and coloring that they may fairly be counted among Irish books. Dr. Hyde names several Latin lives of St. Patrick alone, ascribed to St. Benignus, St. Ultan, St. Eleran, and others of his later followers. Of St. Columcill

(St. Columba), one of the fullest, written in Irish in the sixteenth century, was compiled at Lifford under the direction of Manus O'Donnell, Prince of Tirconnell; though Adamnan's Latin life of the Saint is the most important book on the subject, written as it was only a hundred years after the death of Columba, and by one who was his spiritual successor as Abbot of Iona.

The Danish invasion of Ireland, lasting from the ninth to the eleventh centuries, draws a red line across the history of its literature. During that troubled period many of the most priceless of its MSS. were destroyed, and violent disruptions threatened every phase of learning. However, the old impulse of the sixth century still lived; and we find in the tenth, Cormac, Bishop of Cashel, first among a redoubtable band of men of letters and men of affairs who strove successfully to maintain the Irish spirit. Cormac's 'Glossary' is the oldest book of its kind, and invaluable as a monument; and the reputed poems of Gorm'ly, his betrothed bride, whom he never married, and whose tale is a sad and strange one, form in their different ways an extremely characteristic expression of the Irish literature of the time.

During the eleventh and twelfth centuries, the older Irish romances multiplied themselves and begat new ones in the most astonishing way. 'The Book of Leinster' mentions one hundred and eighty-one tales, duly classified: Love-tales, Battle-tales, Tales of Travel, Forays, Feasts, Visions, Tragedies, etc. What we have called the doctors of literature devoted themselves henceforth more to prose than to poetry, and poetry fell more and more into the hands of those who wrote not for the elect but for the people.

There was no new development of Irish poetry, such as there was of Welsh poetry in the fourteenth and fifteenth centuries. The bardic schools, which did so much for Irish poetry from the sixth century to the seventeenth, insisted upon its conventions to a degree that was excessive. Geoffrey Keating, who carried on his great work at the same time as the Four Masters, in the first half of the seventeenth century, and who was a poet as well as a historian, still used the bardic prosody, and wrote some delightful poems by its rules; but he lent his influence to aid the new liberty in prose and verse that Irish literature was learning. Keating's name is of first-rate importance in its record, for this very reason. He was the first really to conceive of Irish literature as a literature for the people, and not only for the elect. He was the first to do this; and partly because he did it, he was the last great landmark in the larger Gaelic literature of Ireland. His 'History of Ireland,' the result of an enforced retirement from preaching, was, says Dr. Hyde, «the most popular book ever written in Irish.» He marks too the

transition, as we pointed out, from the old bardic tradition in Irish poetry. After his coming the bards threw away their superfluous prosody and wrote for the people, and became poets indeed, instead of the most ingenious of schoolmen. The result was the remarkable body of Irish poetry which belongs to the last three centuries, and which contains many of the characteristics of folk-song and culture poetry, in a most tuneful and idiosyncratic fashion quite its own. Let us listen again to Dr. Hyde on this point:—

«What the popular ballads of the folk had been like prior to the seventeenth century we have no means of knowing. No scribe would demean his learned pen by committing them to paper; but from that date down to the beginning of the present century the bards — the great houses being fallen — turned instinctively to the general public, and threw behind them the metres that required so many years of study in the schools, and dropped at a stroke several thousand words which no one understood except the great chiefs or those trained by the poets, while they broke out into beautiful but at the same time intelligible verse, which no one who has once heard and learned is likely to forget. This is to my mind the real glory of the modern Irish nation; this is the sweetest creation of Gaelic literature; this is the truest note of the enchanting Irish siren, and he who has once heard it and remains deaf to its charm has neither heart for song nor soul for music. The Gaelic poetry of the last two centuries is the most sensuous attempt to convey music in words ever made by man. It is absolutely impossible to convey the lusciousness of sound, richness of rhythm, and perfection of harmony in another language.»

Discounting what we will in the natural enthusiasm of one who has devoted himself heart and soul to the cause of the Gaelic tongue and of Irish literature, quite enough remains to carry the contention for the continuing interest of native Irish poetry after so many centuries. That such a poetry and such a language should suddenly decay after so noble and enriched a record in the past, is nothing short of a tragedy in the history of tongues.

Dr. Hyde's own collection of the 'Love Songs of Connacht' is the best example that American readers could possibly have of this Irish poetry, the late flowering of so venerable and noble a tree. And with this work, and some of the collections of the folk-tales still current in Erse-speaking Ireland, made by Dr. Hyde, Mr. Jeremiah Curtin, and Mr. Larminie, and Englished for us, we must bring this brief outline of the Irish contribution to Celtic literature to a close. Its modern interpretation is only now beginning to take its due place, let us remember, both at the hands of its scholars and on the lips of its poets. And if any reader should think the scholars still, after all we have said, too difficult to follow, let us recommend them to turn to the poems and tales of Mr. W. B. Yeats and to the

romantic pages of Mr. Standish O'Grady, the latest exponents in our more modern tongue of that imagination, and that subtlety and energy of thought, which are characteristically Irish.

Of the three great cycles of Gaelic literature, the third is the (so-called) Ossianic. Of this cycle Finn (Fionn, Fingal) is the central hero. The second great cycle is that which treats of the heroes of the Ultonians, *i. e.*, the Red Branch of Ulster; among this cycle Cuculain (Cuchullin, Cohoolin, Coolin) is the supreme type. No living writer has so well reconstructed the past for us as Mr. Standish O'Grady has done, and nowhere is he so successful as in his vivid and beautiful historical romance, of which Cuculain is the hero. Of the famous "battle-prop of the valor and torch of the chivalry of the Ultonians" Mr. O'Grady has given us an account which deserves to pass into the fixed literature of our race. Apart from its vividness, charm, and power, 'The Coming of Cuculain' affords a general idea of the first great heroic cycle (its predecessor dealing entirely with mythical or mythopœic beings), and of primitive heroic life as reflected in that literature. The excerpts selected are (1) the opening of the romance, and (2) from the chapter telling how Cuculain won his knighthood.

FROM 'THE COMING OF CUCULAIN'

I

THE Red Branch feasted one night in their great hall at Emain Macha. So vast was the hall that a man such as men are now, standing in the centre and shouting his loudest, would not be heard at the circumference; yet the low laughter of the King sitting at one end was clearly audible to those who sat around the Champion at the other. The sons of Dithorba made it, giants of the elder time, laboring there under the shoutings of Macha and the roar of her sounding thongs. Its length was a mile and nine furlongs and a cubit. With her brooch-pin she plowed its outline upon the plain, and its breadth was not much less. Trees such as earth nourished then upheld the mossy roof beneath which feasted that heroic brood, the great-hearted children of Rury, huge offsprings of the gods and giants of the dawn of time. For mighty exceedingly were these men. At the noise of their running to battle all Ireland shook, and the illimitable Lir trembled in his watery halls; the roar of their brazen chariots reverberated from the solid canopy of heaven, and their war-steeds drank rivers dry.

A vast murmur rose from the assembly, for like distant thunder or the far-off murmuring of agitated waters was the continuous hum of their blended conversation and laughter, while ever and anon, cleaving the many-tongued confusion, uprose friendly voices, clearer and stronger than battle trumpets, when one hero challenged another to drink, wishing him victory and success, and his words rang round the hollow dome. Innumerable candles, tall as spears, illuminated the scene. The eyes of the heroes sparkled, and their faces, white and ruddy, beamed with festal mirth and mutual affection. Their yellow hair shone. Their banqueting attire, white and scarlet, glowed against the outer gloom. Their round brooches and mantle-pins of gold or silver or golden bronze, their drinking vessels and instruments of festivity, flashed and glittered in the light. They rejoiced in their glory and their might and in the inviolable amity in which they were knit together; a host of comrades, a knot of heroic valor and affection, which no strength or cunning, and no power seen or unseen, could ever release or untie.

At one extremity of the vast hall, upon a raised seat, sat their young king, Concobar Mac Nessa, slender, handsome, and upright. A canopy of bronze, round as the bent sling of the Sun-god, the long-handed, far-shooting son of Ethlend, encircled his head. At his right hand lay a staff of silver. Far away at the other end of the hall, on a raised seat, sat the Champion, Fergus Mac Roy, like a colossus. The stars and clouds of night were round his head and shoulders, seen through the wide and high entrance of the Dûn, whose doors no man has ever seen closed and barred. Aloft, suspended from the dim rafters, hung the naked forms of great men clear against the dark dome, having the cords of their slaughter around their necks and their white limbs splashed with blood. Kings were they, who had murmured against the sovereignty of the Red Branch. Through the wide doorway out of the night flew a huge bird, black and gray, unseen; and soaring upwards sat upon the rafters, its eyes like burning fire. It was the Mór Reega, or Great Queen, the far-striding, terrible daughter of Iarnmas (Iron-Death). Her voice was like the shouting of ten thousand men. Dear to her were these heroes. More she rejoiced in them feasting than in the battle prowess of the rest.

When supper was ended, their bard, in his singing-robes and girt around the temples with a golden fillet, stood up and sang.

He sang how once a king of the Ultonians, having plunged into the sea-depths, there slew a monster which had wrought much havoc amongst fishers and seafaring men. The heroes attended to his song, leaning forward with bright eyes. They applauded the song and the singer, and praised the valor of the heroic man who had done the deed. Then the Champion struck the table with his clenched hands and addressed the assembly. Wrath and sorrow were in his voice. It resembled the brool of lions, heard afar by seafaring men upon some savage shore on a still night.

"Famous deeds," he said, "are not wrought now among the Red Branch. I think we are all become women. I grow weary of these huntings in the morning and mimic exercises of war, and this training of steeds and careering of brazen chariots stained never with aught but dust and mire, and these unearned feastings at night and vain applause of the brave deeds of our forefathers. Come now, let us make an end of this. Let us conquer Banba (Ireland) wholly in all her green borders, and let the realms of Lir, which sustain no foot of man, be the limit of her sovereignty. Let us gather the tributes of all Ireland, after many battles and much warlike toil. Then more sweetly shall we drink, while the bards chant our prowess. Once I knew a coward who boasted endlessly about his forefathers, and at last my anger rose, and with a flat hand I slew him in the middle of his speech, and paid no eric, for he was nothing. We have the blood of heroes in our veins, and we sit here nightly boasting about them: about Rury, whose name we bear; and Macha the warrioress, who brought hither bound the sons of Dithorba and made them rear this mighty Dûn; and Kimbaoth son of Fiontann; and my namesake Fergus, whose crooked mouth was no dishonor, and the rest of our hero sires; and we consume the rents and tributes of Ulster which they by their prowess conquered to us, and which flow hither in abundance from every corner of the province. Valiant men too will one day come hither and slay us as I slew that boaster, and here in Emain Macha their bards will praise them. Then in the halls of our dead shall we say to our sires, 'All that you got for us by your blood and your sweat, that we have lost, and the glory of the Red Branch is at an end.'"

That speech was pleasing to the Red Branch, and they cried out that Fergus Mac Roy had spoken well. Then all at once, on

a sudden impulse, they sang the battle song of the Ultonians, and shouted for the war so that the building quaked and rocked, and in the hall of the weapons there was a clangor of falling shields, and men died that night for extreme dread, so mightily shouted the Ultonians around their king and around Fergus.

II

On the morrow there was a great hasting of the Red Branch on the plain of the assemblies. It was May-day morning and the sun shone brightly, but at first through radiant showers. The trees were putting forth young buds; the wet grass sparkled. All the martial pomp and glory of the Ultonians were exhibited that day. Their chariots and war-horses ringed the plain. All the horses' heads were turned towards the centre where were Concobar Mac Nessa and the chiefs of the Red Branch. The plain flashed with gold, bronze, and steel, and glowed with the bright mantles of the innumerable heroes, crimson and scarlet, blue, green, or purple. The huge brooches on their breasts, of gold and silver or gold-like bronze, were like resplendent wheels. Their long hair, yellow for the most part, was bound with ornaments of gold. Great truly were those men; their like has not come since upon the earth. They were the heroes and demigods of the heroic age of Erin, champions who feared naught beneath the sun; mightiest among the mighty, huge, proud, and unconquerable, and loyal and affectionate beyond all others; all of the blood of Ir, son of Milesius, the Clanna Rury of great renown, rejoicing in their valor, their splendor, their peerless king. Concobar had no crown. A plain circle of beaten gold girt his broad temples. In the naked glory of his regal manhood he stood there before them all, but even so a stranger would have swiftly discovered the captain of the Red Branch; such was his stature, his bearing, such his slow-turning, steady-gazing eyes and the majesty of his bearded countenance. His countenance was long, broad above and narrow below, his nose eminent, his beard bipartite, curling and auburn in hue, his form without any blemish or imperfection. . . .

"Let the tameless horses of Macha be harnessed to the chariot," cried Concobar, "and let Læg, son of the King of Gabra, drive them hither, for those are the horses and that the chariot which shall be given this day to Cuculain."

Then, son of Sualtam, how in thy guileless breast thy heart leaped when thou heardest the thundering of the great war-car and the wild neighing of the immortal steeds, as they broke from the dark stable into the clear-shining light of day, and heard behind them the ancient roaring of the brazen wheels, as in the days when they bore forth Macha and her martial groom against the giants of old, and mightily established in Eiria the Red Branch of the Ultonians! Soon they rushed to view from the rear of Emain, speeding forth impetuously out of the hollow-sounding ways of the city and the echoing palaces into the open, and behind them in the great car green and gold, above the many-twinkling wheels, the charioteer, with floating mantle, girt round the temples with the gold fillet of his office, leaning backwards and sideways as he labored to restrain their fury unrestrainable: a gray long-maned steed, whale-bellied, broad-chested, with mane like flying foam, under one silver yoke, and a black lustrous tufty-maned steed under the other; such steeds as in power, size, and beauty the earth never produced before and never will produce again.

Like a hawk swooping along the face of a cliff when the wind is high; or like the rush of March wind over the smooth plain; or like the fleetness of the stag roused from his lair by the hounds and covering his first field, was the rush of those steeds when they had broken through the restraint of the charioteer, as though they galloped over fiery flags; so that the earth shook and trembled with the velocity of their motion, and all the time the great car brayed and shrieked as the wheels of solid and glittering bronze went round, and strange cries and exclamations were heard, for they were demons that had their abode in that car.

The charioteer restrained the steeds before the assembly, but nay-the-less a deep purr like the purr of a tiger proceeded from the axle. Then the whole assembly lifted up their voices and shouted for Cuculain, and he himself, Cuculain the son of Sualtam, sprang into his chariot all armed, with a cry as of a warrior springing into his chariot in the battle, and he stood erect and brandished his spears, and the war sprites of the Gael shouted along with him; for the Bocanahs and Bananahs and the Geniti Gluidi, the wild people of the glens, and the demons of the air, roared around him, when first the great warrior of the Gael, his battle-arms in his hands, stood equipped for war in his

chariot before all the warriors of his tribe, the kings of the Clanna Rury and the people of the Emain Macha. Then too there sounded from the Tec Brac the boom of shields and the clashing of swords and the cries and shouting of the Tuatha Dée Danann, who dwelt there perpetually; and Lu the long-handed, the slayer of Balor, the destroyer of the Fornoroh, the immortal, the invisible, the maker and the decorator of the firmament, whose hound was the sun, and whose son the viewless wind, thundered from heaven and bent his sling five-hued against the clouds; and the son of the illimitable Lir in his mantle blue and green, foam-fringed, passed through the assembly with a roar of far-off innumerable waters, and the Mór Reega stood in the midst with a foot on either side of the plain, and shouted with the shout of a host, so that the Ultonians fell down like reaped grass with their faces to the earth, on account of the presence of the Mór Reega and on account of the omens and great signs.

The following poems from the ancient Erse are taken from the 'Lyra Celtica: an Anthology of Representative Celtic Poetry,' edited by Elizabeth A. Sharp.

THE MYSTERY OF AMERGIN

I AM the wind which breathes upon the sea,
I am the wave of the ocean,
I am the murmur of the billows,
I am the ox of the seven combats,
I am the vulture upon the rocks,
I am a beam of the sun,
I am the fairest of plants,
I am a wild boar in valor,
I am a salmon in the water,
I am a lake in the plain,
I am a word of science,
I am the point of the lance of battle,
I am the God who creates in the head [*i. e.*, of man] the fire [*i. e.*, the thought].
Who is it who throws light into the meeting on the mountain [if not I]?
Who announces the ages of the moon [if not I]?
Who teaches the place where couches the sun [if not I]?

THE SONG OF FIONN

MAY-DAY, delightful time! How beautiful the color!
The blackbirds sing their full lay. Would that Læg were here!
The cuckoos sing in constant strains. How welcome is the noble
Brilliance of the seasons ever! On the margin of the branching woods
The summer swallows skim the stream: the swift horses seek the pool;
The heather spreads out her long hair; the weak fair bow-down grows.
Sudden consternation attacks the signs; the planets, in their courses running, exert an influence:
The sea is lulled to rest, flowers cover the earth.

VISION OF A FAIR WOMAN

TELL us some of the charms of the stars:
Close and well set were her ivory teeth;
White as the canna upon the moor
Was her bosom the tartan bright beneath.

Her well-rounded forehead shone
Soft and fair as the mountain snow;
Her two breasts were heaving full;
To them did the hearts of heroes flow.

Her lips were ruddier than the rose;
Tender and tunefully sweet her tongue;
White as the foam adown her side
Her delicate fingers extended hung.

Smooth as the dusky down of the elk
Appeared her shady eyebrows to me;
Lovely her cheeks were, like berries red;
From every guile she was wholly free.

Her countenance looked like the gentle buds
Unfolding their beauty in early spring;
Her yellow locks like the gold-browed hills;
And her eyes like the radiance the sunbeams bring.

In contemporary Celtic poetry no one surpasses Mr. W. B. Yeats, particularly in the re-creation of that wonderful past with whose atmosphere his whole work is charged. As an example of Mr. Yeats's narrative method with legendary themes we may quote some lines from his beautiful 'The Wanderings of Oisin' (Ossian):—

FLED foam underneath us, and round us a wandering and milky smoke,
High as the saddle-girth, covering away from our glances the tide;
And those that fled, and that followed, from the foam-pale distance broke;
The immortal desire of immortals we saw in their faces, and sighed.

I mused on the chase with the Fenians, and Bran, Sgeolan, Lomair,
And never a song sang Neave, and over my finger-tips
Came now the sliding of tears and sweeping of mist-cold hair,
And now the warmth of sighs, and after the quiver of lips.

Were we days long or hours long in riding, when, rolled in a grisly peace,
An isle lay level before us, with dripping hazel and oak?
And we stood on a sea's edge we saw not; for whiter than new-washed fleece
Fled foam underneath us, and round us a wandering and milky smoke.

And we rode on the plains of the sea's edge—the sea's edge barren and gray,
Gray sands on the green of the grasses and over the dripping trees,
Dripping and doubling landward, as though they would hasten away
Like an army of old men longing for rest from the moan of the seas.

But the trees grew taller and closer, immense in their wrinkling bark;
Dropping—a murmurous dropping—old silence and that one sound;
For no live creatures lived there, no weasels moved in the dark—
Long sighs arose in our spirits, beneath us bubbled the ground.

And the ears of the horse went sinking away in the hollow night;
For as drift from a sailor slow drowning the gleams of the world and the sun,
Ceased on our hands and our faces, on hazel and oak leaf, the light,
And the stars were blotted above us, and the whole of the world was one.

Finally, here is one of Mr. Yeats's "old songs re-sung":—

THE MADNESS OF KING GOLL

I SAT on cushioned otter skin:
My word was law from Ith to Emen,
And shook at Invar Amargin
The hearts of the world-troubling seamen,
And drove tumult and war away
From girl and boy and man and beast;
The fields grew fatter day by day,
The wild fowl of the air increased;
And every ancient Ollave said,
While he bent down his faded head,—
"He drives away the Northern cold."
They will not hush, the leaves a-flutter round me, the beech-leaves old.

I sat and mused and drank sweet wine;
A herdsman came from inland valleys,
Crying, the pirates drove his swine
To fill their dark-beaked hollow galleys.
I called my battle-breaking men
And my loud brazen battle-cars
From rolling vale and rivery glen,
And under the blinking of the stars
Fell on the pirates of the deep,
And hurled them in the gulph of sleep:
These hands won many a torque of gold.
They will not hush, the leaves a-flutter round me, the beech-leaves old.

But slowly, as I shouting slew
And trampled in the bubbling mire,
In my most secret spirit grew
A whirling and a wandering fire:
I stood: keen stars above me shone,
Around me shone keen eyes of men:
And with loud singing I rushed on
Over the heath and spungy fen,
And broke between my hands the staff
Of my long spear with song and laugh,
That down the echoing valleys rolled.
They will not hush, the leaves a-flutter round me, the beech-leaves old.

And now I wander in the woods
When summer gluts the golden bees,

Or in autumnal solitudes
Arise the leopard-colored trees;
Or when along the wintry strands
The cormorants shiver on their rocks;
I wander on, and wave my hands,
And sing, and shake my heavy locks.
The gray wolf knows me; by one ear
I lead along the woodland deer;
The hares run by me, growing bold.
They** will not hush, the leaves a-flutter round me, the beech-leaves **old.

I came upon a little town
That slumbered in the harvest moon,
And passed a-tiptoe up and down,
Murmuring to a fitful tune,
How I have followed, night and day,
A tramping of tremendous feet,
And saw where this old tympan lay,
Deserted on a doorway seat,
And bore it to the woods with me;
Of some unhuman misery
Our married voices wildly trolled.
They** will not hush, the leaves a-flutter round me, the beech-leaves **old.

I sang how, when day's toil is done,
Orchil shakes out her long dark hair
That hides away the dying sun
And sheds faint odors through the air:
When my hand passed from wire to wire
It quenched, with sound like falling dew,
The whirling and the wandering fire,
But left a mournful ulalu;
For the kind wires are torn and still,
And I must wander wood and hill,
Through summer's heat and winter's cold.
They** will not hush, the leaves a-flutter round me, the beech-leaves **old.

II—SCOTTISH

EARLY Celtic literature in Scotland is so intimately allied with the Irish, that much of the previous section must be held to belong as much to the present one. We shall not need to recapitulate here what is there dealt with. The two Gaelic currents began to separate, if almost imperceptibly, even then; and only in century-long stages, after passing the point marked by the mediæval recapitulators of Ossian and St. Patrick. How closely intermingled these currents were up to that point may be learnt from the evidence of such exquisite lines as those preserved by the Scottish Dean Macgregor, entitled 'Ossian Sang':—

SWEET is the voice in the land of gold,
And sweeter the music of birds that soar,
When the cry of the heron is heard on the wold,
And the waves break softly on Bundatrore.

Down floats on the murmuring of the breeze
The call of the cuckoo from Cossahun,
The blackbird is warbling among the trees;
And soft is the kiss of the warming sun.

The cry of the eagle of Assaroe
O'er the court of Mac Morne to me is sweet,
And sweet is the cry of the bird below
Where the wave and the wind and the tall cliff meet.

Finn Mac Cool is the father of me,
Whom seven battalions of Fenians fear.
When he launches his hounds on the open lea,
Grand is their cry as they rouse the deer.

The last verse is eloquent as to the common traditions of the Scots and Irish Gael. Ossian is dealt with separately under his own proper heading, however, and we need not discuss here his interest, literary and historical.

Turning to St. Patrick, let us accept provisionally the account that makes him of Gaelo-Brythonic race, born about 387 A. D. at Kilpatrick on the Clyde,—Strathclyde being an old famous region of the northern Brythonic stock. The remains, in prose and verse, of the early Scottish literature dealing with St. Patrick are of course not so numerous as the Irish; but as the two were freely interchangeable*

*«The early literature of the Scottish Gael,» says the Rev. Nigel MacNeill in his interesting work 'The Literature of the Highlanders,' «cannot be well understood apart from early Irish literature. The ballads of the two countries describe the same struggles, the characters engaging in the strife are the same and bear the same names.»

in the early period when his record was being written down, it follows that where Irish memoranda of his true and his legendary history, his hymns, and so forth, existed, the Scottish chroniclers and bards would accept them without feeling the need of making a separate record. Nor must we forget, in speaking of St. Patrick, that the pre-Christian romantic mythology, with its Firbolgs and ancient heroic gods, giants, and men, is just as much to be limned into the background of the picture in the case of early Scottish as in that of Irish Gaelic tradition and its earliest scriptive forms.

Curiously enough, if Scotland gave Ireland the saint that in course of time became almost its national symbol,—Patrick,—Ireland in turn gave Scotland its dearest saint,—Columba. He was born in 521, near Temple Douglas (*Tulach-Dubh-glaise*); in 545 founded a church in Derry; later, the famous church at Kells; and in 563, after some jealousy had been at work against him, he left for Ireland, and after pausing at Colonsay, he went on to Ia, now known the world over as Iona. Iona has become now the *locus classici* of the Gaelic, not to say the whole Scottish race. Recently, a writer of profound imagination, Miss Fiona Macleod, has dated from its lonely shores the dedication of that impressive book 'The Sin-Eater, and Other Tales,' showing how it still keeps for those of the true faith its old effect:—

«I mo cridhe, i mo ghraidh,»
(Isle of my heart, isle of my love,)

as Columba is said to have called it. His followers, the little sacred circle of twelve, 'the Family of Iona,' had to be militant with a vengeance: Milesian—or soldiering—as well as cleric, in their work; and the old traditions are full of references to their fight against the Féinne and the house of Ossian. But having so far prevailed as they did, they became in turn the chroniclers of the very things they had fought against. So in a sense, and a very real one, Iona is the first centre of the literature of the Scots Gaels to which we can point. The total effect of Columba, or Columcill, upon Gaelic life and literature, Irish and Scots, was immense indeed; to gather whose force one must read in the 'Book of Deer' and the old Irish MSS. on the one hand, and the Latin hymnology of the Celtic church on the other.

But in speaking of Columba let us not forget the tender and beautiful figure of St. Bridget,—another of that mysterious train, including Merlin and St. Patrick, which has associations with Strathclyde—

«Bonnie sweet St. Bride of the
Yellow, yellow hair!»

St. Bridget, the St. Mary of the Gael, whose story has been retold by Miss Fiona Macleod in 'The Washer of the Ford,' may first be

found depicted by the side of Patrick and Columba in the famous antique relic, the 'Domhnach Airgid,' dating back to the sixth or seventh century. She appears constantly in Gaelic hagiology, and with poetic as well as saintly fame casting a halo about her yellow hair. O'Curry's 'MS. Materials,' and other collections make it possible, luckily, for other than purely Gaelic students to read of her as she appeared in early time. She is a peculiarly interesting figure, because in the Celtic races women have always counted peculiarly; and there are signs that they will count even more in time to come. St. Bridget (Brigit, Bride, Breed), then, is the type for all time of the Celtic womanhood dowered with divine inspiration, poetry, and charm. The following variant on an old Gaelic poem is by Miss Fiona Macleod ('From the Hills of Dream'): —

ST. BRIDGET'S MILKING SONG

O sweet St. Bride of the
Yellow, yellow hair:
Paul said, and Peter said,
And all the saints alive or dead
Vowed she had the sweetest head,
Bonnie sweet St. Bride of the
Yellow, yellow hair.

White may my milking be,
White as thee:
Thy face is white, thy neck is white,
Thy hands are white, thy feet are white,
For thy sweet soul is shining bright—
O dear to me,
O dear to see,
St. Bridget white!

Yellow may my butter be,
Soft and round:
Thy breasts are sweet,
Soft, round, and sweet,
So may my butter be:
So may my butter be, O
Bridget sweet!

Safe thy way is, safe, O
Safe, St. Bride:
May my kye come home at even,
None be fallin', none be leavin',

Dusky even, breath-sweet even,
Here, as there, where, O
St. Bride, thou

Keepest tryst with God in heaven,
Seest the angels bow,
And souls be shriven—
Here, as there, 'tis breath-sweet even,
Far and wide—
Singeth thy little maid,
Safe in thy shade,
Bridget, Bride!

Passing from the early legendary hagiological chronicles of the Scots Gaels, we come to a period when the reader must be content to go again to Irish sources for his knowledge of the continuators of Gaelic literature. What we have said previously of the Irish may be referred to here. The mediæval scribes and bards busied themselves mainly with reproducing the past, though with a vivid coloring out of their own living present. When we have referred all of their subject-matter dealing with the saints and heroic figures of primitive history to its own period, all that remains is curiously little. Unfortunately, it is less than it might have been, if it had not been for the terrible and often wanton destruction of MSS. which has bereft us, in Scotland especially, of some of the richest treasures the Celtic genius has produced. It is only needed to instance the tailor who was found cutting up an ancient MS. for patterns, to show how almost inconceivably wholesale the havoc thus done has been in the last six centuries.

Some of the most interesting and valuable of the Scottish contributions to Gaelic literature are in what we may call ballad form. Such is the tragic tale of 'Deirdrê,' in the Glen-mason MS. (thirteenth century), which is preserved in the Advocates' Library, Edinburgh. Others again are versions of poems correspondent to those given, for instance, in the 'Book of the Dean of Lismore.' Of this heroic poetry much would have been lost if it had not been for the zeal of collectors, who for the last five centuries have been collecting in old MSS. or from the mouths of the Highlanders the ballads and tales of old time. "The last and greatest of the ballad and tale collectors," says Mr. MacNeill, "was Mr. Campbell, who in 1859-60 traversed the whole Gaelic area; and assisted by intelligent Highlanders formed large collections, of which he has given a considerable quantity to the world in his four volumes of tales. All these are genuine productions." We may quote further what the same writer says of the uncertain chronology of these ballads:—"They may have

been composed centuries before they were committed to writing. We have fragments, such as the Glen-mason MS., written as early as the twelfth century, in the hand and language common to the learned in both Albin and Erin at the time. The 'Book of the Dean of Lismore,' however, is written phonetically to represent the spoken language of his day, and is mainly in the Perthshire dialect." Cuculain and many other of the heroes that we mentioned in our Irish article reappear in these ballads; and in them the Féinne fight out their ancient battles to the bitter end. A new and rather different coloring is lent, too, to the Scottish ballads by the Norse element, and the constant wars in which the Vikings and the Gaels encountered time after time lend some of their finest episodes to this poetry.

If we turn from the ballads to the prose tales and romances, we find the same strong resemblances and the same significant differences. The Irish have always the more fluent and eloquent a faculty in prose and verse. Their adjectival energy is greater; they are more given to extravagances of style, both in point of sentiment and of humor. The Scotch are on the other hand more simple and more terse, and they touch the deeper notes of pathos and of mystery more often. Nothing more instructive can be devised for the Celtic student than to take the volumes in verse and prose representing the three Celtic lands, Scotland, Ireland, Wales, and to compare their style, method, and literary idiosyncrasies. For this comparison Mr. Campbell's wonderful 'Tales of the West Highlands,' in prose, and in verse his 'Leabhar na Féinne,' may be cited, with works of Dr. Hyde, Mr. Standish Hayes O'Grady, Dr. Joyce, in Irish; and in Welsh, the 'Mabinogion' in Lady Guest's exquisite English version, or the 'Myvyrian Archæology.'

In the fourteenth century, which gave Dafydd ap Gwilym to Wales, we find Gaelic becoming more definitely a conscious literary language. But the Dafydd of Scotland came more than a century earlier, being born at the end of the twelfth century. This was the famous Muireadach Albannach (Murdoch the Scot), several of whose poems figure in the Dean of Lismore's book, and whose effect on succeeding bards was only less powerful than Dafydd's on his Welsh successors. The Dean's book has poems, too, by two woman poets: Efric, wife of the last of the famous MacNeills of Castle Sween, and Isabel, Countess of Argyle. Efric's lament for her husband contains some touching lines; *e. g.*:—

> "There's no heart among our women;
> At the sport, no men are seen;
> Like the sky when windless, silent
> Is the music of Dun Sween!"

Sir Duncan Campbell, «Duncan Mac Cailem, the good knight,» son of Sir Colin, is another of the poets in Dean Macgregor's collection; but perhaps we ought to pause here to say a word of the Dean himself. «Sailing in among the inner Hebridean Isles,» says Mr. MacNeill, «we find in the fertile island of Lismore—'the great garden'—a man in the fifteenth century often referred to in Gaelic literature: the Rev. Mr. James Macgregor. A native of Perthshire, . . . with a heart filled with the enthusiasm and perfervid spirit of his countrymen, he and his brother got up the collection of songs and ballads» to which we have had occasion so often to refer. But we must pass on now to the later period of Gaelic literature, in which the modern developments have their beginning. The Scots Gael entered on a new phase, we are told, with Mary MacLeod (Mairi ni'n Alastair Ruaidh), who was born at Harris in 1569, and died a centenarian in Skye in 1674. Mairi was as perfect an example of the folk-minstrel as Celtic literature can provide; for she could not even write, although her prosody is elaborate, and her metres often intricate and original to a degree. The first of the distinctively Jacobite bards, who flourished at the end of the seventeenth and through the eighteenth century, was John MacDonald, whose 'Battle of Inverlochy' has been vigorously translated by Professor Blackie. Hector Maclean; Roderick Morrison, called *An Clarsair Dall*, or the Blind Harper; John Maclean, whose songs were heard by Dr. Samuel Johnson and Boswell on their journey to the Hebrides; and John MacCodrum (a poet whose wit and satiric powers remind us not a little of more than one of the Welsh satirical bards), are among the poets of this time who specially deserve note.

In the eighteenth century, Gaelic Scotland produced some remarkable religious poets, including David MacKellar, author of the well-known 'MacKellar's Hymn'; John Mackay; Donal Matheson, who had satirical as well as religious power; Lauchlan Maclauchlan; and Dugald Buchanan.

The great link between the eighteenth and the nineteenth centuries is Duncan Ban Macintyre, «a name loved throughout the Highlands and Islands.» The Hunter Bard of Glenorchy, as he is often called,—though his best title is the affectionate Gaelic «Duncan of the Songs,»—was born on the 20th of March, 1724, at Druimliaghart in Glenorchy, Argyll. His first song was composed on a sword with which he was armed at the battle of Falkirk—where he served on the Royalist side as substitute for a neighboring gentleman.

«This sword,» says his biographer, Thomas Pattison, «the poet lost or threw away in the retreat. On his return home therefore the gentleman to whom it belonged, and whose substitute he had been, refused to pay the sum for which he had engaged Duncan Ban to serve in his stead. Duncan

consequently composed his song on 'The Battle of the Speckled Kirk'—as Falkirk is called in Gaelic—in which he good-humoredly satirized the gentleman who had sent him to the war, and gave a woful description of 'the black sword that worked the turmoil,' and whose loss, he says, made its owner 'as fierce and furious as a gray brock in his den.' The song immediately became popular, and incensed his employer so much that he suddenly fell upon the poor poet one day with his walking-stick, and striking him on the back, bade him 'go and make a song about that.' He was however afterward compelled by the Earl of Breadalbane to pay the bard the sum of 300 merks Scots (£16, 17*s.* 6*d.*), which was his legal due.»

Duncan ended his days in Edinburgh, where he died in 1812,—one of the last links of the moving record of the early eighteenth century and its Jacobite associations.

Duncan was a contemporary of Macpherson's, and with Macpherson and his 'Ossian,' to which a special article is devoted elsewhere, we may well leave our chronicle, forbearing to touch on the debatable ground of later and contemporary Celtic literature in Scotland. Enough to say that Duncan Ban Macintyre has no lack of worthy followers in Gaelic poetry, and that with the Anglo-Celtic development, associated with such names as Dr. Norman Macleod, Professor Blackie, Robert Buchanan, George MacDonald, William Black, and, among new-comers, Miss Fiona Macleod and Mr. Neil Munro, there seems every prospect that the Gaelic spirit promises to achieve greatly in the new centuries to come.

The first selection is from the 'Sean Dana,' or Ancient Poems, collected, or rather written (from oral legendary lore and ballads), by Dr. John Smith, late in the eighteenth century.

PROLOGUE TO GAUL

How mournful is the silence of Night
When she pours her dark clouds over the valleys!
Sleep has overcome the youth of the chase:
He slumbers on the heath, and his dog at his knee.
The children of the mountain he pursues
In his dream, while sleep forsakes him.

Slumber, ye children of fatigue;
Star after star is now ascending the height.
Slumber! thou swift dog and nimble—
Ossian will arouse thee not from thy repose.
Lonely I keep watch,—
And dear to me is the gloom of night
When I travel from glen to glen,
With no hope to behold a morning or brightness.

Spare thy light, O Sun!
Waste not thy lamps so fast.
Generous is thy soul as the King of Morven's:
But thy renown shall yet fade;—
Spare thy lamps of a thousand flames
In thy blue hall, when thou retirest
Under thy dark-blue gates to sleep,
Beneath the dark embraces of the storm.
Spare them, ere thou art forsaken for ever,
As I am, without one whom I may love!
Spare them,—for there is not a hero now
To behold the blue flame of the beautiful lamps!

Ah, Cona of the precious lights,
Thy lamps burn dimly now:
Thou art like a blasted oak:
Thy dwellings and thy people are gone
East or west; on the face of thy mountain,
There shall be no more found of them but the trace!
In Selma, Tara, or Temora
There is not a song, a shell, or a harp;
They have all become green mounds;
Their stones have fallen into their own meadows;
The stranger from the deep or the desert
Will never behold them rise above the clouds.

And O Selma! home of my delight,
Is this heap my ruin,
Where grows the thistle, the heather, and the wild grass?

The following lines of St. Columba are taken from the 'Lyra Celtica,' cited above:—

COLUMCILLE FECIT

(St. Columba Made It)

DELIGHTFUL would it be to me to be in Uchd Ailiun
On the pinnacle of a rock,
That I might often see
The face of the ocean;
That I might see its heaving waves
Over the wide ocean,
When they chant music to their Father
Upon the world's course;

That I might see its level sparkling strand,
It would be no cause of sorrow;
That I might hear the song of the wonderful birds,
Source of happiness;
That I might hear the thunder of the crowding waves
Upon the rocks;
That I might hear the roar by the side of the church
Of the surrounding sea;
That I might see its noble flocks
Over the watery ocean;
That I might see the sea monsters,
The greatest of all wonders;
That I might see its ebb and flood
In their career;
That my mystical name might be, I say,
Cúl ri Erin [Back turned to Ireland];
That contrition might come upon my heart
Upon looking at her;
That I might bewail my evils all,
Though it were difficult to compute them;
That I might bless the Lord
Who conserves all,
Heaven with its countless bright orders,
Land, strand, and flood;
That I might search the books all,
That would be good for my soul;
At times kneeling to beloved Heaven;
At times psalm-singing;
At times contemplating the King of Heaven,
Holy the chief;
At times at work without compulsion,
This would be delightful;
At times plucking duilisc from the rocks;
At times at fishing;
At times giving food to the poor;
At times in a carcair [solitary cell];
The best advice in the presence of God
To me has been vouchsafed.
The King whose servant I am will not let
Anything deceive me.

The third selection is an example of later Gaelic. This stirring Hebridean poem is sometimes spoken of as from the ancient Gaelic.

Probably by this is meant merely old Gaelic, mediæval or even later. The translation is by Mr. Thomas Pattison, and is included in his 'Gaelic Bards.' He has the following note upon it:—

«This effusion, although in its original form it is only a kind of wild chant,—almost indeed half prose,—yet is the germ of the ballad. It occurs in many of the tales contained in that collection,—the repository of old Gaelic lore,—the 'Popular Tales of the West Highlands,' sometimes more and sometimes less perfect. The original will be found in the second volume of the Tales. . . . The vigorous and elastic spirit that pervades these verses must have strung the heart of many a hardy mariner, who loved to feel the fresh and briny breeze drive his snoring birlinn bounding like a living creature over the tumbling billows of the inland loch, or the huge swell of the majestic main.»

IN HEBRID SEAS

We turned her prow into the sea,
Her stern into the shore,
And first we raised the tall tough masts,
And then the canvas hoar;

Fast filled our towering cloud-like sails,
For the wind came from the land,
And such a wind as we might choose
Were the winds at our command:

A breeze that rushing down the hill
Would strip the blooming heather,
Or rustling through the green-clad grove,
Would whirl its leaves together.

But when it seized the aged saugh,
With the light locks of gray,
It tore away its ancient root,
And there the old trunk lay!

It raised the thatch too from the roof,
And scattered it along;
Then tossed and whirled it through the air,
Singing a pleasant song.

It heaped the ruins on the land:—
Though sire and son stood by,
They could no help afford, but gaze
With wan and troubled eye!

A flap, a flash, the green roll dashed,
And laughed against the red;
Upon our boards, now here, now there,
It knocked its foamy head.

She could have split a slender straw,
So clean and well she went,
As still obedient to the helm
Her stately course she bent.

We watched the big beast eat the small,
The small beast nimbly fly,
And listened to the plunging eels,
The sea-gull's clang on high.

We had no other music
To cheer us on our way:
Till round those sheltering hills we passed
And anchored in this bay.

III—WELSH

THE laws governing the life of languages are as elusive as those that decide the fate of races and empires. Why is the Welsh tongue still alive and vigorous, and the Irish (*pace* Dr. Douglas Hyde) moribund? It is a difficult question, but some light on it may be had by traversing the early history of Welsh literature.

The like difficulty meets us in both Welsh and Irish: that of deciding how far the mediæval scribes and scholars doctored the older material which fell into their hands. But in Welsh, the separation of the primitive from the mediæval element is often even a more difficult task than in Irish.

In sketching the early course of Welsh literature, we cannot do better than turn to the striking instance afforded by the name and fame of Merlin. In legendary Welsh history, Merlin appears under almost as many guises as he does in the pages of Malory's 'Morte d'Arthur.' Merddin Emrys (Ambrosius), Merddin Sylvester (Merlin the Wild), Merddin ab Morvryn (or Merlin Caledonius),—his name and fame vary according to the chronicler. Of these, Merlin the son of Morvryn, the most tangible in the list, was also known as Caledonius, because the Kymry of the sixth century lived in that greater Wales which ranged as far north as the Caledonian Forest. After the terrible battle of Arderydd, Merlin, having seen his kindred all but obliterated. was seized, tradition tells us, with a frenzy, and

thereafter his bardic utterances assumed a more and more mystical and oracular form. This, added to his mysterious and magnetic personality and wildly impressive personal presence, may well have led on in process of time, by gradual legendary accretions, to the final conception of a Merlin miraculous, supernatural, dæmonic! However this may be, nothing can be more instructive than to compare the late Merlin with the early Merlin, and to trace his phases in Welsh folk-tale, and define his poetry finally in the pages of the 'Black Book of Carmarthen.'

The 'Black Book of Carmarthen,' in its strikingly decorative black and red manuscript, makes a wonderful testament of old Welsh poetry. If we could solve all its problems and read all that is written between its lines, we should be very near the great secret of the Druidic religion and of Celtic mythology, as well as the secret of Merlin's actual and imaginary effect in Welsh literature.

The battle of Arderydd has been cited above as a determining event in Merlin's history. The opening poem in the 'Black Book of Carmarthen' is a remarkable rhymed dialogue between Merlin and Taliesin, some of whose lines are extremely imaginative and touching in their archaic simplicity. Merlin begins:—

«How sad is Merlin now! how sad!
Keduyf and Kadvan—are they dead?
The furious slaughter filled the field,
And pierced was the Tryrwyd shield!»

Taliesin replies:—

«His house-folk did not falter in the fight!»

So it goes on, telling of the battle and its consequences, until one reaches at the end that mysterious verse which haunts the imagination and the ear of the reader. Merlin again speaks:—

«Sevenscore chieftains
Were turned into spirits;
In the wood of Celyddon
Were they transformed.

The wood of Celyddon is the Caledonian Forest. So far as these excerpts go, they might seem to be the writing of the real Merlin. There is internal evidence however that this poem, the much disputed poem of the 'Apple-trees,' and others that follow it in the 'Black Book,' were written not earlier than the twelfth century. Stephens, usually an acute critic, imputes in his 'Literature of the Kymry' these poems to Gwalchmai and other bards of later date.

But even so, these poets evidently founded their poems upon earlier ones, traditionally handed on as Merlin's.

From such later sources as the 'Myvyrian Archæology,' or Skene's 'Four Ancient Books of Wales,' or the admirable Oxford texts edited by Professor Rhys and Mr. Gwenogfvyn Evans, one can rehabilitate at will the Merlin of the 'Black Book of Carmarthen,' much as Villemarqué has done after a fashion quite his own. Enough will so be certainly discovered to outline a primitive Merlin, an original sixth-century Merlin, under the impressive mediæval robes of the Latin-Welsh romantic chroniclers and poets. Enough too will be made clear to show a basis of myth and prehistoric legend behind the remotest recorded name, time, or place that can be counted historical.

The same is true of Taliesin, who appears, by the poetical remains attributed to him,—some of them clearly mediæval, others just as clearly primitive,—even more interesting as a poet than Merlin. Just as there are several Merlins, however, there are two Taliesins: there is the fifth-century Taliesin, and there is the pseudo-Taliesin of the twelfth. Both are wonderful in their way, and one knows not which to admire most—him who wrote the 'Battle of Gwenystrad,' which is undoubtedly a primitive war song, or the mediæval poet who chose to take the disguise of Taliesin, and taking too, probably, some of the traditional fragments of his early poetry, worked them up afresh with curious mediæval art and mystic imagination. For comparison let us take an early and a late poem, commonly gathered, as in the 'Myvyrian Archæology,' under one head.

Take first one of the later poems, the mystical 'Song to the Wind,' which even in its English dress won Emerson's admiration, and which, if we allow for all differences between mediæval and modern imagination, is as wonderful a poem of its kind as any literature is likely to afford. As it is given among our selections, it need not be quoted here. In point of time it is usual to assign it, as Stephens does, to the twelfth or thirteenth century. But it seems to me to bear traces again of being an older, more primitive poem, retouched certainly, and probably reshaped, by a twelfth-century poet. And now for a genuine Taliesin, or what at any rate many critics think to be genuine. This you may have in the famous 'Gwaith Gwenystrad' (Battle of Gwenystrad), one of the most spirited war poems in existence, copied and recopied by a long succession of Kymric scribes, and which the writer came upon first in the MS. collection of William Morris o Gaergybi yn Mon, who flourished about 1758. Here are four lines of Morris's copy *literatim*, which will give a better idea than any criticism of mine of the mingled realism and imagination of the poem:—

«Yn nrws rhyd gwelais i wyr lledruddion,
Eirf ddillwng y rhag blawr gofedon,
Unynt tanc gan aethant golludion,
Llaw ynghroes gryd ygro granwynion.»

And here is a rough, vigorous translation of these lines from the same volume:—

«In the pass of the fort have I seen men, dyed with red, who hurtled their arms. . . . They fell to the ground together when the day was lost, their hands on the crucifix. And horror was in the pale face of the dead warriors.»

A succeeding line,

«A gwyar a uaglei ar ddillad,»
(And the blood was tangled in their clothing),

adds the last touch of dreadful sincerity to the account. And in other primitive poems that we may ascribe to Taliesin are effects as convincing and vivid.

But we must leave Taliesin and his difficulties, to sketch briefly the course of poetry between his actual date in early time and his poetic resurrection in the Middle Ages. Not so interesting poetically but more important historically is the next of the Welsh bards, Aneurin, who wrote the 'Gododin.' This curious and interesting war poem tells of a foray made by the Ottadini, an early Kymric tribe, living in the greater Wales of their time, on the Northumbrian coast. Mr. Stephens imagines Cattraeth, which figures as a central scene of the action of the poem, to be Catterick in Yorkshire; and this we may provisionally accept.

«The Welshmen went to Cattraeth; and merry marched the host.
But thro' drinking the gray mead, the day—the day was lost.»

The expedition was one of those which show the gradual cession of greater Wales by the Welsh, and their retreat to the lesser Wales that is still theirs.

We may pause here to remark that the bardic order was early constituted among the Welsh, as among the Irish. In the Laws of Howel Dda (Howel the Good), who flourished in the tenth century, we find very explicit provision made for the bard:—

«In case of fighting, the Bard shall play the 'Monarchy of Britain' before the battle!
«His land shall be free; he shall have a horse from the King!
«He shall have a harp from the King, and a gold ring from the Queen, when he is appointed. The harp he shall never part with.»

Unless, which is highly probable, we have lost some of the records of the eighth, ninth, and tenth centuries, we have to conclude that Welsh poetry made small headway. The remarkable laws of Howel Dda are the monument of the tenth century. In the eleventh we come upon the first signs of a revival in Meilir, who is historically interesting, and in his last poems shows himself a true poet. In the twelfth we have to mark a distinct further step in Gwalchmai, who is the first conscious poet of nature, and who may thus claim to be the founder of one of the finest traditions in all Welsh poetry. Following Gwalchmai comes the princely poet Howel the Tall, son of Owain Gwynedd by an Irish lady, and who himself wore the crown of Gwynedd for a brief two years. He died in 1171 at twenty-seven, after a life of stormiest adventure; but in the intervals of battle he found time to write some of the loveliest love poems that all Welsh literature can boast. His death was lamented by Periv ab Kedwoi in a much less conventional and more moving tone than the official bards generally troubled to use for such elegies. A century or so later, and we find Llywarch ab Llywelyn (known as "Prydydd y Moch," the Poet of the Pigs) writing a still finer and more ample lament on the last native prince of Wales, Llywelyn ab Gruffydd, "Llywelyn ewi Llyw Olaf," as he is still fondly called. These two laments may be taken as typical of a wide section of Welsh poetry, dealing with the deaths of heroes and princes, and ranging in date from the fifth or sixth century to the nineteenth. Llywelyn the Last died in 1282, and thereafter began what has been well termed "The Great Oppression" (y Gorthrwm Mawr), by which Norman and Saxon combined to crush the language and expropriate the people of the country, with the result of calling up at last Owen Glendower's hot spirit to fight for the national cause.

But it is remarkable that in this disastrous period arose some of the finest interpreters of her genius that the country was ever to find. Within its term were, without a doubt, carried to an approximate perfection those more native romances that we term 'Mabinogion,'—the most exquisite and exquisitely turned tales, in point of art, that the Celtic races have produced. The late Lady Charlotte Guest's edition of the 'Mabinogion' serves very well to convey, in a translation of extreme felicity, to non-Celtic readers the art and spirit of these tales. But it must be kept in mind that all she gives are not strictly 'Mabinogion'; several of them are more properly to be called romances, as showing strong traces of Norman and French influence. The 'Mabinogi' originally was a tale to be recited by a *mabinog*, *i. e.*, a 'prentice to the bardic craft who had not yet obtained his full degree, and with it the right of composing and reciting poetry. The idea which some critics have, that the 'Mabinogion'

were boys' tales, or still worse, nursery tales, is quite wrong. Let us remember that such tales were the delight of most of the princely halls and winter hearths of mediæval Wales, where they were recited after the great banquets and on feast nights to the most critical audience that could be afforded. 'The Dream of Rhonabwy,' 'Kilhwch and Olwen,' and 'Math, Son of Mathonwy,' may be mentioned as among the tales in Lady Guest's volume which are most natively original; and we have chosen the portrait of Olwen from the second of these for our selections, to show the art and charm of the Welsh romancers in the Middle Ages.

If the 'Mabinogion' are fine as prose, we have an equally fine expression of this time in poetry, in the poems of Rhys Goch ab Rhicert (Rhys the Red, son of Rhicert) and the ever delightful Dafydd ab Gwilym, who will be found treated separately. After Dafydd, Welsh poetry was to enter upon a new phase, not fortunate even in its immediate effects, disastrous in its ultimate ones. It was in the fourteenth century that Welsh prosody, always intricate, finally waxed proud, so to speak, of its complexity, and formed for itself a hide-bound code which was to become the bugbear of Welsh poetry in the following centuries. To give any adequate account of its complexities of technique and the whole letter of its syntax would require a long and tedious treatise in itself. Enough to say that the underlying principle was that of what is termed in Welsh "Eynghanedd," or "consonancy"; by which rhymes within rhymes and echoes within echoes of certain dominant syllables were insisted upon arbitrarily, until almost every word in every line was subject to a rigid and invincible rule. Art for art, insisted upon in this way, could only end in conventionalizing the very thing it was meant to assist.

Poetry, too carefully nursed and housed, thus fell into a bad way; but luckily meanwhile a new literature was to begin for Wales, along quite other lines, with the Reformation. The translation of the Bible into Welsh by Bishop Morgan in the sixteenth century marks an epoch in the life of the Welsh people and their literature. Therewith the history of the princes and the great lords ends, and the history of the people — and a people mainly peasant, let us remark — begins. Its profound moral force apart, and judged purely as a literary force, the Bible, admirably and idiomatically translated, had an incalculable effect. It set a fine and high and yet simple standard of prose, much as the English Bible does; and taught the possibilities of his tongue to the poorest Welsh peasant. One finds its influence strong in almost every prose work of any note published in the last three centuries, and in a great proportion of the poetry. It did more than anything of later time to save the language: and

here is the simple explanation of the extraordinary difference between the fortunes of the Welsh and the Irish tongue. Wales — the Wales of the people — became profoundly impressed by the religious sentiment and the heroic and profound poetry of the Hebrews, and gained from them a new stimulus to express itself and its needs and aspirations in its own native way and in its own tongue.

A characteristic expression of the homelier moral humor of the Welsh is to be had in the 'Canwyll y Cymry' (Candle of Wales), by Rhys Pritchard, the famous Elizabethan vicar of Llandovery, which for two centuries was the most popular book in Wales after the Bible. Its simple rhymed didactics do not often rise into poetry; but they are full of human feeling, expressed in a terse and proverbial way, with distinct individuality. The book easily leads one on to the very remarkable band of hymn writers, from Anne Griffiths to Williams Pantycelyn, who have flourished in Welsh. These, and some score beside, really rank by their imaginative fervor and inspiration as true poets. In quite another vein, but probably a very ancient and traditional one in Welsh, we have the homely interludes of Twm O'r Nant, who was born about 1750, of whose life George Borrow gives a very vigorous account in 'Wild Wales.' A greater than Twm O'r Nant, and born a generation earlier, Gronney Owen, a man of the finest poetic genius, ought to have a special interest for American readers because he was practically exiled from his beloved Anglesea by the ungrateful church he served; and died, poor and broken-hearted, in New Brunswick about the year 1780. His 'Cywydd y Faru' (Ode to the Day of Judgment), his touching lines to his little daughter Elin, or his Hogarthian lines upon the London garret in which he lived for a time, may be cited as showing the various sides of his poetry, of which unluckily there are no adequate translations yet forthcoming.

In prose we must not omit to mention the 'Bardd Cwsg' (The Sleeping Bard) of Elis Wynne,—a very imaginative and idiomatic prose epic-in-little, describing the bard's vision of a curiously Welsh Inferno. Wynne's prose style is remarkably fine and pure, modeled on the best Biblical standard of a Welsh without English admixture. Welsh prose has been admirably handled too by some of the divines who have flourished within the past two centuries, and who have not confined their eloquence to the pulpit. Even when the State church had no sympathy with the Welsh people and their language, many of its individual members did much to keep the spirit of literature alive; while the nonconformist ministers of Wales have always been vigorously and eminently devoted to the same cause.

Under happier conditions to-day, the latest expression of this vital persistence of the Welsh in the quest of spiritual ideals is the movement that has carried the new national university to completion, and rallied the younger generation under the banner of "Cymru Fydd" (Young Wales). The songs of Ceiriog Hughes, the poems of Islwyn, the works of scholars like Professor John Rhys, Canon Silvain Evans, and Mr. Gwenogfvyn Evans; the ardent writing and editing of Mr. Owen M. Edwards in his innumerable magazines and other adventures; and the novels of Daniel Owen, — these may be named as among the influences that count most to the Wales of the nineteenth century's end.

NOTE. — For citations from Welsh literature see articles on Aneurin, Mabinogion, and Taliesin. The Breton branch of Celtic literature will be treated under the heading 'Villemarqué,' the celebrated collector of 'Barzaz-Breiz.'

IV — CORNISH

THE literature of a single county of England is not likely to be very extensive, and when that literature and its language died for good and all, a century ago, it becomes still more limited. Until the reign of Henry VIII., though for some time English had been very generally spoken throughout the county, the old Celtic Cornish, holding a middle position, philologically as well as geographically, between Welsh and Breton, was the mother tongue of at any rate the peasantry as far east as the Tamar. The great ecclesiastical revolution of that period helped to destroy it. Neither prayer-book nor Bible was translated into it; and though the ardently Catholic Cornish at first would have none of the former, saying that it was "but like a Christmas game," they were overruled by the forcible argument of "apostolick blows and knocks," and had to submit. Then the language receded rapidly. By the time of the Great Rebellion Truro was its eastern limit; early in the eighteenth century only the two western claw-like promontories retained it; and though Dolly Pentreath, who died in 1778, was not really the last person who spoke it, it was dead before the present century was born. A few traditional sentences, the numerals up to twenty, and some stray words lingered on until our own day, — twenty years ago the present writer took down a fair collection from the mouths of ancient mariners in Mount's Bay, — and a few words are still mixed with the local dialect of English. But as a language Cornish is dead, though its ghost still haunts its old dwelling in the names of villages, houses, woods, valleys, wells, and rocks, from Tamar to Penwith.

As may be expected, a great proportion of the literature is in verse, and most of that is in dramatic form. So little is there that an exhaustive list of what survives is quite possible. It is as follows:—

1. *The Poem of the Passion.* A versified account of the Passion of our Lord, recounting the events from Palm Sunday to Easter, with the addition of many legendary incidents from the Gospel of Nicodemus and other similar sources. The earliest MS. (in the British Museum) is of the fifteenth century, which is probably the date of its composition. It has been twice printed, once by Davies Gilbert, with a translation by John Keigwin in 1826, and by Dr. Whitley Stokes in 1862.

2. *The Ordinalia.* Three connected dramas, known collectively under this title. The first recounts the Creation and the history of the world as far as Noah's Flood. The second act of this gives the story of Moses and of David and the Building of Solomon's Temple, ending with the curiously incongruous episode of the martyrdom of St. Maximilla, *as a Christian*, by the bishop placed in charge of the Temple of Solomon. The second play represents the life of our Lord from the Temptation to the Crucifixion, and this goes on without a break into the third play, which gives the story of the Resurrection and Ascension, and the legend of the death of Pilate. The connecting link between the three is the legend of the wood of the cross. This well-known story, most of which is interwoven with the whole trilogy, is as follows:—Seth was sent by his dying father to beg the promised Oil of Mercy to save him; the angel who guarded Paradise gave him three seeds, or, according to the play, apple-pips; and when he returned and found his father already dead, he placed them in Adam's mouth and buried him on Mount Moriah. In process of time the three seeds grew into three trees, and from them Abraham gathered the wood for the sacrifice of Isaac, and Moses got his rod wherewith he smote the sea and the rock. Later the three trees, to symbolize the Trinity, grew into one tree, and David sat under it to bewail his sin. But Solomon cut it down to make a beam for the Temple, and since it would in no wise fit into any place, he cast it out and set it as a bridge over Cedron. Later on he buried it, and from the place where it lay there sprang the healing spring of Bethesda, to the surface of which it miraculously floated up, and the Jews found it and made of it the Cross of Calvary.

These plays were probably written in the fifteenth century, perhaps by one of the priests of Glazeney College near Falmouth, and were acted with others that are now lost in the places called *Planan-Guare* (the Plain of the Play), of which several still remain. The 'Ordinalia' were published with a translation by Edwin Norris in 1859.

3. *The Creation of the World, with Noah's Flood*, was a modernized version of the first act of the first of the 'Ordinalia' trilogy. It was written by William Jordan of Helston in 1611; but the author has borrowed whole passages of considerable length from the older play. The language represents a later period of Cornish, and occasionally several lines of English are introduced. Perhaps by a natural Celtic antipathy to the Saxon, these are generally put into the mouths of Lucifer and his angels, who furnish a good deal of the comic part of the piece. This play was published by Davies Gilbert in 1827, and by Dr. Whitley Stokes in 1864.

4. *The Life of St. Meriasek.* This play, written in 1504, is perhaps the most interesting of the batch. The story at least of the others contains nothing very new to most people, but St. Meriasek or Meriadoc (to give him his Breton name), the patron of Camborne, is not a well-known character, and his life, full as it is of allusions and incidents of a misty period of Cornish history, is most curious and interesting. It is not perhaps simplified by being mixed up in the wildest manner with the legend of Constantine and St. Sylvester, and the scenes shift about from Cornwall or Brittany to Rome, and from the fourth to the Heaven-knows-what century, with bewildering frequency. There are also certain other legends interwoven with the story, and it seems probable that at least three plays have been, as Dr. Whitley Stokes expresses it, «unskillfully pieced together.» Yet there are many passages of considerable literary merit. The only existing MS. of this play is in the Hengwrt collection at Peniarth, and it was edited and translated by Dr. Stokes in 1872.

5. There were probably many other plays which have perished, but one other there certainly was, of which a fragment exists. What it was called or what it was about no one knows, but an actor in it, setting about to learn his own part in it, wrote that short piece of thirty-six lines on the back of a title-deed of some land in the parish of St. Stephen, near Bodmin. The deed drifted eventually into the British Museum, and the present writer discovered the Cornish verses on it, not wholly by accident, about nineteen years ago. The writing belongs to the latter part of the fourteenth century, and is therefore the earliest literary fragment of the language.

6. The rest of the literature of the Cornish language consists of a few songs, epigrams, mottoes, proverbs, and the like, a short dissertation on the language, and the tale of 'John of Chy-an-Hur,' a widely known folk-tale. These are mostly in the latest form of Cornish, and are contained in the MS. collection of William Gwavas in the British Museum and in that of Dr. Borlase, until lately in the possession of his descendants. Most of them have been printed by Davies Gilbert (with the play of the 'Creation'), by William Pryce

in the 'Archæologia Cornu-Britannica' in 1790, by Mr. W. C. Borlase in the Transactions of the Royal Institution of Cornwall, and in a fragmentary way in a few other places. They are mostly translations or adaptations from the English, but a few, such as the rather doggerel 'Pilchard Fishing Song,' are originals. Lastly, in the Church of St. Paul, near Penzance, there is the one solitary epitaph in the language; written while it was still just alive, and perhaps the last composition in it.

[The versions given of these specimens of Cornish literature are founded on those of Dr. Whitley Stokes and Dr. E. Norris. The phraseology has been to some extent altered, but the renderings are almost all the same.]

FROM THE 'POEM OF THE PASSION'

[The Death of Our Lord on the Cross]

His pain was strong and sharp, so that he could not live,
But must yield up his white soul; ever purely had he lived.
And Christ prayed, as thus in many a place we read,
"My soul I do commend, O Lord, between thy hands!"

For weakly he breathed, being constrained, so that he could not rest;
On nothing could he lean his head for the garland that he wore.
If he leaned to one side, for his shoulder it grieved him
And the tree did yet worse, if he set it backwards.

Nor could he lean forward for fear of being choked.
Then was it as we read in books as it is written:—
"For the birds to make their nests, places are prepared,
But for Christ where he may lay his head no place is found."

But now must he needs leave his head to hang,
For his blood was all gone from him, and he could not live.
To the side of the Mother that owned him, his head he would hold,
And his soul went from him with chilling shriek and shrill cry.

Beside the Cross of Jesus was a man hight Sentury,
And when he saw the wondrous things that happened at Christ's death,
And how his soul he yielded, against nature, with a cry,
He said without scorning, "This truly was God's Son;"
And many were there with him that testimony bore.

Now was it midday in the land, or later, as is written.
Earthquake there was and lightning, and darkness over all;
The Temple Veil was rent in twain, and to the ground it fell,
And likewise broken were the stones so strong and hard.

Graves in many places were opened wide,
And the bodies that were in them were raised up,
And went straightway to the city — by many were they seen —
To bear witness that it was God's Son that was slain.

Water, earth, and fire, and wind, sun, moon, and stars likewise,
At Christ's suffering death knew sorrow.
Nature will cause, I trow, if the good Lord be pained,
All his subjects, even saints, to be grieved for his pain.

FROM 'ORIGO MUNDI,' IN THE 'ORDINALIA'

[Seth, being sent to fetch the oil of mercy from Paradise for his dying father, comes to the guardian cherub.]

Cherubin — Seth, what is thine errand,
That thou comest so far?
Tell me anon.

Seth — O Angel, I will tell it thee:
My father is old and weary;
He wishes no longer to live;
And through me he prayed thee
To tell the truth
Of the oil of mercy promised
To him at the last day.

Cherubin — Within the gate put thou thy head,
And behold it all, nor fear,
Whatever thou seest.
And look on all sides,
Spy out every detail,
Search out everything carefully.

Seth — Very gladly I will do it;
I am glad to have permission
To know what is there
And tell it to my father.
[*And he looks and turns round, saying:*
Fair field to behold is this;
Hapless he who lost the land.
But for the tree I wonder greatly
That it should be dry.
But I trow that it went dry

And all was made bare, for the sin
Which my father and mother sinned.
Like the prints of their feet,
They all became dry as herbs,
Alas, when the morsel was eaten.

Cherubin— O Seth, thou art come
Within the gate of Paradise:
Tell me what thou sawest.

Seth— All the beauty that I saw
Tongue of man can never tell,
Of good fruits and beauteous flowers,
Of minstrels and sweet song,
A fountain bright as silver,
And flowing from it four great streams,
That there is a desire to gaze upon them.
In it there is a tree,
High and with many boughs,
But they are bare and leafless.
Bark there is none around it;
From the stem to the head
All its branches are bare.
And below when I looked,
I saw its roots
Even into hell descending,
In the midst of great darkness;
And its branches growing up
Even to heaven high in light.
And it was wholly without bark,
Both the head and the boughs.

Cherubin— Look yet again within,
And all else thou shalt see
Before thou come from it.

Seth— I am happy to have leave;
I will go to the gate at once,
That I may see further good.
[*He goes and looks and returns.*

Cherubin— Dost thou see more now
Than what there was just now?

Seth— There is a serpent in the tree:
Truly a hideous beast is he.

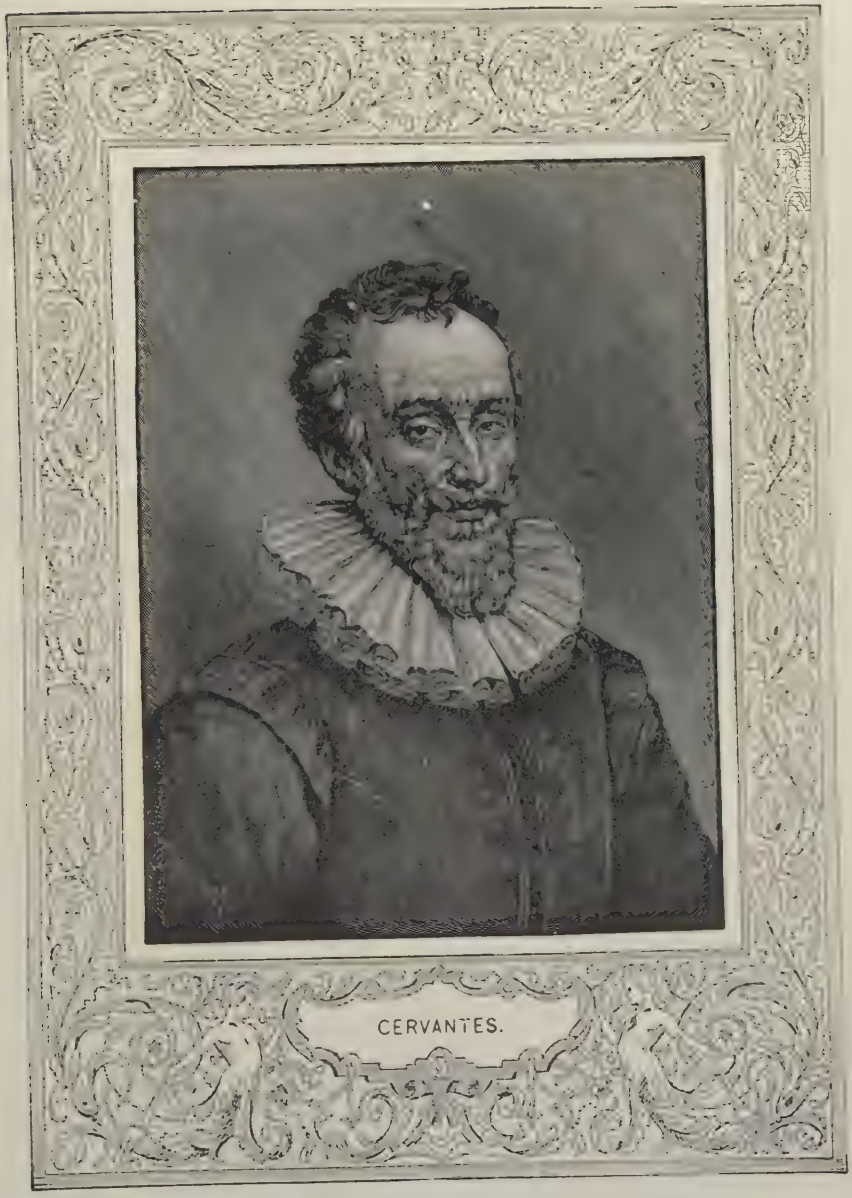
Cherubin— Go yet the third time to it,
And look better at the tree.
Look what you can see on it
Besides roots and branches.

Seth— Cherubin, angel of the God of grace,
High in the branches of the tree I saw
A new-born child, wrapped in swaddling clothes
And bound with bands.

Cherubin— It was God's son that thou sawest,
Like a child in swaddling clothes.
He will redeem Adam thy father
With his flesh and blood likewise,
When the time is come,
And thy mother and all good people.
He is the oil of mercy
Which was promised to thy father.
Through his death truly
Shall all the world be saved.

William Sharp

Ernest Rhys



CERVANTES.

CERVANTES

(1547–1616)

BY GEORGE SANTAYANA

CERVANTES is known to the world as the author of 'Don Quixote,' and although his other works are numerous and creditable, and his pathetic life is carefully recorded, yet it is as the author of 'Don Quixote' alone that he deserves to be generally known or considered. Had his wit not come by chance on the idea of the Ingenious Hidalgo, Cervantes would never have attained his universal renown, even if his other works and the interest of his career should have sufficed to give him a place in the literary history of his country. Here, then, where our task is to present in miniature only what has the greatest and most universal value, we may treat our author as playwrights are advised to treat their heroes, saying of him only what is necessary to the understanding of the single action with which we are concerned. This single action is the writing of 'Don Quixote'; and what we shall try to understand is what there was in the life and environment of Cervantes that enabled him to compose that great book, and that remained imbedded in its characters, its episodes, and its moral.

There was in vogue in the Spain of the sixteenth century a species of romance called books of chivalry. They were developments of the legends dealing with King Arthur and the Knights of the Table Round, and their numerous descendants and emulators. These stories had appealed in the first place to what we should still think of as the spirit of chivalry: they were full of tourneys and single combats, desperate adventures and romantic loves. The setting was in the same vague and wonderful region as the Coast of Bohemia, where to the known mountains, seas, and cities that have poetic names, was added a prodigious number of caverns, castles, islands, and forests of the romancer's invention. With time and popularity this kind of story had naturally intensified its characteristics until it had reached the greatest extravagance and absurdity, and combined in a way the unreality of the fairy tale with the bombast of the melodrama.

Cervantes had apparently read these books with avidity, and was not without a great sympathy with the kind of imagination they embodied. His own last and most carefully written book, the 'Travails of Persiles and Sigismunda,' is in many respects an imitation of

them; it abounds in savage islands, furious tyrants, prodigious feats of arms, disguised maidens whose discretion is as marvelous as their beauty, and happy deliverances from intricate and hopeless situations. His first book also, the 'Galatea,' was an embodiment of a kind of pastoral idealism: sentimental verses being interspersed with euphuistic prose, the whole describing the lovelorn shepherds and heartless shepherdesses of Arcadia.

But while these books, which were the author's favorites among his own works, expressed perhaps Cervantes's natural taste and ambition, the events of his life and the real bent of his talent, which in time he came himself to recognize, drove him to a very different sort of composition. His family was ancient but impoverished, and he was forced throughout his life to turn his hand to anything that could promise him a livelihood. His existence was a continuous series of experiments, vexations, and disappointments. He adopted at first the profession of arms, and followed his colors as a private soldier upon several foreign expeditions. He was long quartered in Italy; he fought at Lepanto against the Turks, where among other wounds he received one that maimed his left hand, to the greater glory, as he tells us, of his right; he was captured by Barbary pirates and remained for five years a slave in Algiers; he was ransomed, and returned to Spain only to find official favors and recognitions denied him; and finally, at the age of thirty-seven, he abandoned the army for literature.

His first thought as a writer does not seem to have been to make direct use of his rich experience and varied observation; he was rather possessed by an obstinate longing for that poetic gift which, as he confesses in one place, Heaven had denied him. He began with the idyllic romance, the 'Galatea,' already mentioned, and at various times during the rest of his life wrote poems, plays, and stories of a romantic and sentimental type. In the course of these labors, however, he struck one vein of much richer promise. It was what the Spanish call the *picaresque;* that is, the description of the life and character of rogues, pickpockets, vagabonds, and all those wretches and sorry wits that might be found about the highways, in the country inns, or in the slums of cities. Of this kind is much of what is best in his collected stories, the 'Novelas Exemplares.' The talent and the experience which he betrays in these amusing narratives were to be invaluable to him later as the author of 'Don Quixote,' where they enabled him to supply a foil to the fine world of his poor hero's imagination.

We have now mentioned what were perhaps the chief elements of the preparation of Cervantes for his great task. They were a great familiarity with the romances of chivalry, and a natural liking for

them; a life of honorable but unrewarded endeavor both in war and in the higher literature; and much experience of Vagabondia, with the art of taking down and reproducing in amusing profusion the typical scenes and languages of low life. Out of these elements a single spark, which we may attribute to genius, to chance, or to inspiration, was enough to produce a new and happy conception: that of a parody on the romances of chivalry, in which the extravagances of the fables of knighthood should be contrasted with the sordid realities of life. This is done by the ingenious device of representing a country gentleman whose naturally generous mind, unhinged by much reading of the books of chivalry, should lead him to undertake the office of knight-errant, and induce him to ride about the country clad in ancient armor, to right wrongs, to succor defenseless maidens, to kill giants, and to win empires at least as vast as that of Alexander.

This is the subject of 'Don Quixote.' But happy as the conception is, it could not have produced a book of enduring charm and well-seasoned wisdom, had it not been filled in with a great number of amusing and lifelike episodes, and verified by two admirable figures, Don Quixote and Sancho Panza, characters at once intimately individual and truly universal.

Don Quixote at first appears to the reader, and probably appeared to the author as well, as primarily a madman,—a thin and gaunt old village squire, whose brain has been turned by the nonsense he has read and taken for gospel truth; and who is punished for his ridiculous mania by an uninterrupted series of beatings, falls, indignities, and insults. But the hero and the author together, with the ingenuity proper to madness and the inevitableness proper to genius, soon begin to disclose the fund of intelligence and ideal passion which underlies this superficial insanity. We see that Don Quixote is only mad north-north-west, when the wind blows from the quarter of his chivalrous preoccupation. At other times he shows himself a man of great goodness and fineness of wit; virtuous, courageous, courteous, and generous, and in fact the perfect ideal of a gentleman. When he takes, for instance, a handful of acorns from the goat-herds' table and begins a grandiloquent discourse upon the Golden Age, we feel how cultivated the man is, how easily the little things of life suggest to him the great things, and with what delight he dwells on what is beautiful and happy. The truth and pathos of the character become all the more compelling when we consider how naturally the hero's madness and calamities flow from this same exquisite sense of what is good.

The contrast to this figure is furnished by that of Sancho Panza, who embodies all that is matter-of-fact, gross, and plebeian. Yet he

is willing to become Don Quixote's esquire, and by his credulity and devotion shows what an ascendency a heroic and enthusiastic nature can gain over the most sluggish of men. Sancho has none of the instincts of his master. He never read the books of chivalry or desired to right the wrongs of the world. He is naturally satisfied with his crust and his onions, if they can be washed down with enough bad wine. His good drudge of a wife never transformed herself in his fancy into a peerless Dulcinea. Yet Sancho follows his master into every danger, shares his discomfiture and the many blows that rain down upon him, and hopes to the end for the governorship of that Insula with which Don Quixote is some day to reward his faithful esquire.

As the madness of Don Quixote is humanized by his natural intelligence and courage, so the grossness and credulity of Sancho are relieved by his homely wit. He abounds in proverbs. He never fails to see the reality of a situation, and to protest doggedly against his master's visionary flights. He holds fast as long as he can to the evidence of his senses, and to his little weaknesses of flesh and spirit. But finally he surrenders to the authority of Don Quixote, and of the historians of chivalry, although not without a certain reluctance and some surviving doubts.

The character of Sancho is admirable for the veracity with which its details are drawn. The traits of the boor, the glutton, and the coward come most naturally to the surface upon occasion, yet Sancho remains a patient, good-natured peasant, a devoted servant, and a humble Christian. Under the cover of such lifelike incongruities, and of a pervasive humor, the author has given us a satirical picture of human nature not inferior, perhaps, to that furnished by Don Quixote himself. For instance, Don Quixote, after mending his helmet, tries its strength with a blow that smashes it to pieces. He mends it a second time, but now, without trial, deputes it to be henceforth a strong and perfect helmet. Sancho, when he is sent to bear a letter to Dulcinea, neglects to deliver it, and invents an account of his interview with the imaginary lady for the satisfaction of his master. But before long, by dint of repeating the story, he comes himself to believe his own lies. Thus self-deception in the knight is the ridiculous effect of courage, and in the esquire the not less ridiculous effect of sloth.

The adventures these two heroes encounter are naturally only such as travelers along the Spanish roads would then have been likely to come upon. The point of the story depends on the familiarity and commonness of the situations in which Don Quixote finds himself, so that the absurdity of his pretensions may be overwhelmingly shown. Critics are agreed in blaming the exceptions which

Cervantes allowed himself to make to the realism of his scenes, where he introduced romantic tales into the narrative of the first part. The tales are in themselves unworthy of their setting, and contrary to the spirit of the whole book. Cervantes doubtless yielded here partly to his story-telling habits, partly to a fear of monotony in the uninterrupted description of Don Quixote's adventures. He avoided this mistake in the second part, and devised the visit to the Duke's palace, and the intentional sport there made of the hero, to give variety to the story.

More variety and more unity may still, perhaps, seem desirable in the book. The episodes are strung together without much coherence, and without any attempt to develop either the plot or the characters. Sancho, to be sure, at last tastes the governorship of his Insula, and Don Quixote on his death-bed recovers his wits. But this conclusion, appropriate and touching as it is, might have come almost anywhere in the course of the story. The whole book has, in fact, rather the quality of an improvisation. The episodes suggest themselves to the author's fancy as he proceeds; a fact which gives them the same unexpectedness and sometimes the same incompleteness which the events of a journey naturally have. It is in the genius of this kind of narrative to be a sort of imaginary diary, without a general dramatic structure. The interest depends on the characters and the incidents alone; on the fertility of the author's invention, on the ingenuity of the turns he gives to the story, and on the incidental scenes and figures he describes.

When we have once accepted this manner of writing fiction—which might be called that of the novelist before the days of the novel—we can only admire the execution of 'Don Quixote' as masterly in its kind. We find here an abundance of fancy that is never at a loss for some probable and interesting incident; we find a graphic power that makes living and unforgettable many a minor character, even if slightly sketched; we find the charm of the country rendered by little touches without any formal descriptions; and we find a humorous and minute reproduction of the manners of the time. All this is rendered in a flowing and easy style, abounding in both characterization and parody of diverse types of speech and composition; and the whole is still but the background for the figures of Don Quixote and Sancho, and for their pleasant discourse, the quality and savor of which is maintained to the end. These excellences unite to make the book one of the most permanently delightful in the world, as well as one of the most diverting. Seldom has laughter been so well justified as that which the reading of 'Don Quixote' continually provokes; seldom has it found its causes in such genuine fancy, such profound and real contrast, and such victorious good-humor.

We sometimes wish, perhaps, that our heroes were spared some of their bruises, and that we were not asked to delight so much in promiscuous beatings and floggings. But we must remember that these three hundred years have made the European race much more sensitive to physical suffering. Our ancestors took that doubtful pleasure in the idea of corporal writhings which we still take in the description of the tortures of the spirit. The idea of both evils is naturally distasteful to a refined mind; but we admit more willingly the kind which habit has accustomed us to regard as inevitable, and which personal experience very probably has made an old friend.

'Don Quixote' has accordingly enjoyed a universal popularity, and has had the singular privilege of accomplishing the object for which it was written, which was to recall fiction from the extravagances of the books of chivalry to the study of real life. This is the simple object which Cervantes had and avowed. He was a literary man with literary interests, and the idea which came to him was to ridicule the absurdities of the prevalent literary mode. The rich vein which he struck in the conception of Don Quixote's madness and topsy-turvy adventures encouraged him to go on. The subject and the characters deepened under his hands, until from a parody of a certain kind of romances the story threatened to become a satire on human idealism. At the same time Cervantes grew fond of his hero, and made him, as we must feel, in some sort a representative of his own chivalrous enthusiasms and constant disappointments.

We need not, however, see in this transformation any deep-laid malice or remote significance. As the tale opened out before the author's fancy and enlisted his closer and more loving attention, he naturally enriched it with all the wealth of his experience. Just as he diversified it with pictures of common life and manners, so he weighted it with the burden of human tragedy. He left upon it an impress of his own nobility and misfortunes side by side with a record of his time and country. But in this there was nothing intentional. He only spoke out of the fullness of his heart. The highest motives and characters had been revealed to him by his own impulses, and the lowest by his daily experience.

There is nothing in the book that suggests a premeditated satire upon faith and enthusiasm in general. The author's evident purpose is to amuse, not to upbraid or to discourage. There is no bitterness in his pathos or despair in his disenchantment; partly because he retains a healthy fondness for this naughty world, and partly because his heart is profoundly and entirely Christian. He would have rejected with indignation an interpretation of his work that would see in it an attack on religion or even on chivalry. His birth and

nurture had made him religious and chivalrous from the beginning, and he remained so by conviction to the end. He was still full of plans and hopes when death overtook him, but he greeted it with perfect simplicity, without lamentations over the past or anxiety for the future.

If we could have asked Cervantes what the moral of Don Quixote was to his own mind, he would have told us perhaps that it was this: that the force of idealism is wasted when it does not recognize the reality of things. Neglect of the facts of daily life made the absurdity of the romances of chivalry and of the enterprise of Don Quixote. What is needed is not, of course, that idealism should be surrendered, either in literature or in life; but that in both it should be made efficacious by a better adjustment to the reality it would transform.

Something of this kind would have been, we may believe, Cervantes's own reading of his parable. But when parables are such direct and full transcripts of life as is the story of Don Quixote, they offer almost as much occasion for diversity of interpretation as does the personal experience of men in the world. That the moral of Don Quixote should be doubtful and that each man should be tempted to see in it the expression of his own convictions, is after all the greatest possible encomium of the book. For we may infer that the truth has been rendered in it, and that men may return to it always, as to Nature herself, to renew their theories or to forget them, and to refresh their fancy with the spectacle of a living world.

G. Santayana

TREATING OF THE CHARACTER AND PURSUITS OF DON QUIXOTE

In a village of La Mancha, the name of which I have no desire to call to mind, there lived not long since one of those gentlemen that keep a lance in the lance-rack, and an old buckler, a lean hack, and a greyhound for coursing. An olla of rather more beef than mutton, a salad on most nights, scraps on Saturdays, lentils on Fridays, and a pigeon or so extra on Sundays, made away with three-quarters of his income. The rest of it went in a doublet of fine cloth and velvet breeches and shoes to match for holidays, while on week-days he made a brave figure in his best homespun. He had in his house a housekeeper past

forty, a niece under twenty, and a lad for the field and market-place, who used to saddle the hack as well as handle the bill-hook. The age of this gentleman of ours was bordering on fifty; he was of a hardy habit, spare, gaunt-featured, a very early riser and a great sportsman. They will have it his surname was Quixada or Quesada (for here there is some difference of opinion among the authors who write on the subject), although from reasonable conjectures it seems plain that he was called Quixana. This, however, is of but little importance to our tale; it will be enough not to stray a hair's-breadth from the truth in the telling of it.

You must know then that the above-named gentleman, whenever he was at leisure (which was mostly all the year round) gave himself up to reading books of chivalry with such ardor and avidity that he almost entirely neglected the pursuit of his field-sports, and even the management of his property; and to such a pitch did his eagerness and infatuation go that he sold many an acre of tillage-land to buy books of chivalry to read, and brought home as many of them as he could get. But of all there were none he liked so well as those of the famous Feliciano de Silva's composition, for their lucidity of style and complicated conceits were as pearls in his sight, particularly when in his reading he came upon courtships and cartels, where he often found passages like:—"The reason of the unreason with which my reason is afflicted, so weakens my reason that with reason I murmur at your beauty;" or again:—"The high heavens, that of your divinity divinely fortify you with the stars, render you deserving of the desert your greatness deserves." Over conceits of this sort the poor gentleman lost his wits, and used to lie awake striving to understand them and worm the meaning out of them; what Aristotle himself could not have made out or extracted, had he come to life again for that special purpose. He was not at all easy about the wounds which Don Belianis gave and took, because it seemed to him that, great as were the surgeons who had cured him, he must have had his face and body covered all over with seams and scars. He commended however the author's way of ending his book with the promise of that interminable adventure; and many a time was he tempted to take up his pen and finish it properly as is there proposed, which no doubt he would have done, and made a successful piece of work of it too, had not greater and more absorbing thoughts prevented him.

Many an argument did he have with the curate of his village (a learned man, and a graduate of Siguenza) as to which had been the better knight, Palmerin of England or Amadis of Gaul. Master Nicholas the village barber, however, used to say that neither of them came up to the Knight of Phœbus, and that if there was any could compare with *him* it was Don Galaor, the brother of Amadis of Gaul, because he had a spirit that was equal to every occasion, and was no finikin knight, nor lachrymose like his brother, while in the matter of valor he was not a whit behind him. In short, he became so absorbed in his books that he spent his nights from sunset to sunrise, and his days from dawn to dark, poring over them; and what with little sleep and much reading his brains got so dry that he lost his wits. His fancy grew full of what he used to read about in his books—enchantments, quarrels, battles, challenges, wounds, wooings, loves, agonies, and all sorts of impossible nonsense; and it so possessed his mind that the whole fabric of invention and fancy he read of was true, that to him no history in the world had more reality in it. He used to say the Cid Ruy Diaz was a very good knight, but that he was not to be compared with the Knight of the Burning Sword, who with one back-stroke cut in half two fierce and monstrous giants. He thought more of Bernardo del Carpio because at Roncesvalles he slew Roland in spite of enchantments, availing himself of the artifice of Hercules when he strangled Antæus the son of Terra in his arms. He approved highly of the giant Morgante, because although of the giant breed, which is always arrogant and ill-conditioned, he alone was affable and well-bred. But above all he admired Reinaldos of Montalban; especially when he saw him sallying forth from his castle and robbing every one he met, and when beyond the seas he stole that image of Mahomet which, as his history says, was entirely of gold. And to have a bout of kicking at that traitor of a Ganelon he would have given his housekeeper, and his niece into the bargain.

In short, his wits being quite gone, he hit upon the strangest notion that ever madman in this world hit upon: and that was that he fancied it was right and requisite, as well for the support of his own honor as for the service of his country, that he should make a knight-errant of himself, roaming the world over in full armor and on horseback in quest of adventures, and putting in practice himself all that he had read of as being the

usual practices of knights-errant; righting every kind of wrong, and exposing himself to peril and danger from which, in the issue, he was to reap eternal renown and fame. Already the poor man saw himself crowned, by the might of his arm, Emperor of Trebizond at least; and so, led away by the intense enjoyment he found in these pleasant fancies, he set himself forthwith to put his scheme into execution.

The first thing he did was to clean up some armor that had belonged to his great-grandfather, and had been for ages lying forgotten in a corner, eaten with rust and covered with mildew. He scoured and polished it as best he could, but he perceived one great defect in it; that it had no closed helmet, nothing but a simple morion. This deficiency, however, his ingenuity supplied, for he contrived a kind of half-helmet of pasteboard which, fitted on to the morion, looked like a whole one. It is true that in order to see if it was strong and fit to stand a cut he drew his sword and gave it a couple of slashes, the first of which undid in an instant what had taken him a week to do. The ease with which he had knocked it to pieces disconcerted him somewhat, and to guard against that danger he set to work again, fixing bars of iron on the inside until he was satisfied with its strength; and then, not caring to try any more experiments with it, he passed it and adopted it as a helmet of the most perfect construction.

He next proceeded to inspect his hack, which, with more quartos than a real and more blemishes than the steed of Gonela, that "*tantum pellis et ossa fuit*," surpassed in his eyes the Bucephalus of Alexander or the Babieca of the Cid. Four days were spent in thinking what name to give him; because (as he said to himself) it was not right that a horse belonging to a knight so famous, and one with such merits of his own, should be without some distinctive name, and he strove to adapt it so as to indicate what he had been before belonging to a knight-errant, and what he then was; for it was only reasonable that, his master taking a new character, he should take a new name, and that it should be a distinguished and full-sounding one, befitting the new order and calling he was about to follow. And so after having composed, struck out, rejected, added to, unmade, and remade a multitude of names out of his memory and fancy, he decided upon calling him Rosinante,—to his thinking lofty, sonorous, and significant of his condition as a

hack before he became what he now was, the first and foremost of all the hacks in the world.

Having got a name for his horse so much to his taste, he was anxious to get one for himself, and he was eight days more pondering over this point, till at last he made up his mind to call himself Don Quixote, whence, as has already been said, the authors of this veracious history have inferred that his name must have been beyond a doubt Quixada, and not Quesada as others would have it. Recollecting however that the valiant Amadis was not content to call himself curtly Amadis and nothing more, but added the name of his kingdom and country to make it famous, and called himself Amadis of Gaul: he, like a good knight, resolved to add on the name of his and to style himself Don Quixote of La Mancha; whereby he considered he described accurately his origin and country, and did honor to it in taking his surname from it.

So then, his armor being furbished, his morion turned into a helmet, his hack christened, and he himself confirmed, he came to the conclusion that nothing more was needed now but to look out for a lady to be in love with; for a knight-errant without love was like a tree without leaves or fruit, or a body without a soul. As he said to himself: — "If for my sins or by my good fortune I come across some giant hereabouts, — a common occurrence with knights-errant, — and overthrow him in one onslaught, or cleave him asunder to the waist, or in short, vanquish and subdue him, will it not be well to have some one I may send him to as a present, that he may come in and fall on his knees before my sweet lady and in a humble, submissive voice say: — 'I am the giant Caraculiambro, lord of the island of Malindrania, vanquished in single combat by the never-sufficiently-extolled knight Don Quixote of La Mancha, who has commanded me to present myself before your Grace, that your Highness dispose of me at your pleasure'"? Oh, how our good gentleman enjoyed the delivery of this speech, especially when he had thought of some one to call his Lady! There was, so the story goes, in a village near his own a very good-looking farm-girl with whom he had been at one time in love, though so far as is known, she never knew it nor gave a thought to the matter. Her name was Aldonza Lorenzo, and upon her he thought fit to confer the title of Lady of his Thoughts; and after some search for a name which should not be out of harmony with her own, and should

suggest and indicate that of a princess and great lady, he decided upon calling her Dulcinea del Toboso — she being of El Toboso — a name, to his mind, musical, uncommon, and significant, like all those he had already bestowed upon himself and the things belonging to him.

OF WHAT HAPPENED TO DON QUIXOTE WHEN HE LEFT THE INN

Day was dawning when Don Quixote quitted the inn, so happy, so gay, so exhilarated at finding himself dubbed a knight, that his joy was like to burst his horse-girths. However, recalling the advice of his host as to the requisites he ought to carry with him, especially that referring to money and shirts, he determined to go home and provide himself with all, and also with a squire; for he reckoned upon securing a farm-laborer, a neighbor of his, a poor man with a family, but very well qualified for the office of squire to a knight. With this object he turned his horse's head towards his village, and Rosinante, thus reminded of his old quarters, stepped out so briskly that he hardly seemed to tread the earth.

He had not gone far, when out of a thicket on his right there seemed to come feeble cries as of some one in distress; and the instant he heard them he exclaimed:—"Thanks be to heaven for the favor it accords me, that it so soon offers me an opportunity of fulfilling the obligation I have undertaken, and gathering the fruit of my ambition. These cries no doubt come from some man or woman in want of help, and needing my aid and protection;" and wheeling, he turned Rosinante in the direction whence the cries seemed to proceed. He had gone but a few paces into the wood when he saw a mare tied to an oak, and tied to another, and stripped from the waist upwards, a youth of about fifteen years of age, from whom the cries came. Nor were they without cause, for a lusty farmer was flogging him with a belt and following up every blow with scoldings and commands; repeating, "Your mouth shut and your eyes open!" while the youth made answer, "I won't do it again, master mine; by God's passion, I won't do it again, and I'll take more care of the flock another time."

Seeing what was going on, Don Quixote said in an angry voice, "Discourteous knight, it ill becomes you to assail one who

cannot defend himself; mount your steed and take your lance" (for there was a lance leaning against the oak to which the mare was tied), "and I will make you know that you are behaving as a coward." The farmer, seeing before him this figure in full armor, brandishing a lance over his head, gave himself up for dead and made answer meekly:—"Sir Knight, this youth that I am chastising is my servant, employed by me to watch a flock of sheep that I have hard by; and he is so careless that I lose one every day, and when I punish him for his carelessness and knavery he says I do it out of niggardliness, to escape paying him the wages I owe him, and before God, and on my soul, he lies."

"Lies before me, base clown!" said Don Quixote. "By the sun that shines on us, I have a mind to run you through with this lance. Pay him at once, without another word; if not, by the God that rules us, I will make an end of you, and annihilate you on the spot; release him instantly."

The farmer hung his head, and without a word untied his servant, of whom Don Quixote asked how much his master owed him.

He replied, nine months at seven reals a month. Don Quixote added it up, found that it came to sixty-three reals, and told the farmer to pay it down immediately if he did not want to die for it.

The trembling clown replied that as he lived and by the oath he had sworn (though he had not sworn any) it was not so much; for there were to be taken into account and deducted three pairs of shoes he had given him, and a real for two blood-lettings when he was sick.

"All that is very well," said Don Quixote; "but let the shoes and the blood-lettings stand as a set-off against the blows you have given him without any cause; for if he spoiled the leather of the shoes you paid for, you have damaged that of his body, and if the barber took blood from him when he was sick, you have drawn it when he was sound; so on that score he owes you nothing."

"The difficulty is, Sir Knight, that I have no money here; let Andres come home with me, and I will pay him all, real by real."

"I go with him!" said the youth. "Nay, God forbid! no, señor, not for the world; for once alone with me, he would flay me like a Saint Bartholomew."

"He will do nothing of the kind," said Don Quixote; "I have only to command and he will obey me, and he has sworn to me by the order of knighthood which he has received. I leave him free, and I guarantee the payment."

"Consider what you are saying, señor," said the youth; "this master of mine is not a knight, nor has he received any order of knighthood; for he is Juan Haldudo the Rich, of Quintanar."

"That matters little," replied Don Quixote; "there may be Haldudos knights; moreover, every one is the son of his works."

"That is true," said Andres; "but this master of mine — of what work is he the son, when he refuses me the wages of my sweat and labor?"

"I do not refuse, brother Andres," said the farmer; "be good enough to come along with me, and I swear by all the orders of knighthood there are in the world to pay you as I have agreed, real by real, and perfumed."

"For the perfumery I excuse you," said Don Quixote; "give it to him in reals, and I shall be satisfied; and see that you do as you have sworn; if not, by the same oath I swear to come back and hunt you out and punish you; and I shall find you though you should lie closer than a lizard. And if you desire to know who it is lays this command upon you, that you may be more firmly bound to obey it, know that I am the valorous Don Quixote of La Mancha, the undoer of wrongs and injustices; and so God be with you, and keep in mind what you have promised and sworn under those penalties that have been already declared to you."

So saying, he gave Rosinante the spur and was soon out of reach. The farmer followed him with his eyes, and when he saw that he had cleared the wood and was no longer in sight, he turned to his boy Andres and said, "Come here, my son; I want to pay you what I owe you, as that undoer of wrongs has commanded me."

"My oath on it," said Andres, "your Worship will be well advised to obey the command of that good knight — may he live a thousand years! — for as he is a valiant and just judge, by Roque, if you do not pay me, he will come back and do as he said."

"My oath on it too," said the farmer; "but as I have a strong affection for you, I want to add to the debt in order to add to the payment;" and seizing him by the arm, he tied him up to the oak again, where he gave him such a flogging that he left him for dead.

"Now, Master Andres," said the farmer, "call on the undoer of wrongs; you will find he won't undo that, though I am not sure that I have quite done with you, for I have a good mind to flay you alive as you feared." But at last he untied him, and gave him leave to go look for his judge in order to put the sentence pronounced into execution.

Andres went off rather down in the mouth, swearing he would go to look for the valiant Don Quixote of La Mancha and tell him exactly what had happened, and that all would have to be repaid him sevenfold; but for all that he went off weeping, while his master stood laughing.

Thus did the valiant Don Quixote right that wrong; and thoroughly satisfied with what had taken place, as he considered he had made a very happy and noble beginning with his knighthood, he took the road towards his village in perfect self-content, saying in a low voice: — "Well mayest thou this day call thyself fortunate above all on earth, O Dulcinea del Toboso, fairest of the fair! since it has fallen to thy lot to hold subject and submissive to thy full will and pleasure a knight so renowned as is and will be Don Quixote of La Mancha, who as all the world knows, yesterday received the order of knighthood, and hath to-day righted the greatest wrong and grievance that ever injustice conceived and cruelty perpetrated; who hath to-day plucked the rod from the hand of yonder ruthless oppressor so wantonly lashing that tender child."

He now came to a road branching in four directions, and immediately he was reminded of those cross-roads where knights-errant used to stop to consider which road they should take. In imitation of them he halted for a while, and after having deeply considered it, he gave Rosinante his head, submitting his own will to that of his hack, who followed out his first intention, which was to make straight for his own stable. After he had gone about two miles Don Quixote perceived a large party of people, who as afterwards appeared were some Toledo traders, on their way to buy silk at Murcia. There were six of them coming along under their sun-shades, with four servants mounted, and three muleteers on foot. Scarcely had Don Quixote descried them when the fancy possessed him that this must be some new adventure; and to help him to imitate as far as he could those passages he had read of in his books, here seemed to come one made on purpose, which he resolved to attempt. So with a lofty

bearing and determination he fixed himself firmly in his stirrups, got his lance ready, brought his buckler before his breast, and planting himself in the middle of the road, stood waiting the approach of these knights-errant, for such he now considered and held them to be; and when they had come near enough to see and hear, he exclaimed with a haughty gesture: — "All the world stand, unless all the world confess that in all the world there is no maiden fairer than the Empress of La Mancha, the peerless Dulcinea del Toboso."

The traders halted at the sound of this language and the sight of the strange figure that uttered it, and from both figure and language at once guessed the craze of their owner; they wished however to learn quietly what was the object of this confession that was demanded of them, and one of them, who was rather fond of a joke and was very sharp-witted, said to him: — "Sir Knight, we do not know who this good lady is that you speak of; show her to us, for if she be of such beauty as you suggest, with all our hearts and without any pressure we will confess the truth that is on your part required of us."

"If I were to show her to you," replied Don Quixote, "what merit would you have in confessing a truth so manifest? The essential point is that without seeing her you must believe, confess, affirm, swear, and defend it; else ye have to do with me in battle, ill-conditioned arrogant rabble that ye are: and come ye on, one by one as the order of knighthood requires, or all together as is the custom and vile usage of your breed; here do I bide and await you, relying on the justice of the cause I maintain."

"Sir Knight," replied the trader, "I entreat your Worship in the name of this present company of princes, that to save us from charging our consciences with the confession of a thing we have never seen or heard of, and one moreover so much to the prejudice of the Empresses and Queens of the Alcarria and Estremadura, your worship will be pleased to show us some portrait of this lady, though it be no bigger than a grain of wheat; for by the thread one gets at the ball, and in this way we shall be satisfied and easy, and you will be content and pleased: nay, I believe we are already so far agreed with you that even though her portrait should show her blind of one eye, and distilling vermilion and sulphur from the other, we would nevertheless, to gratify your Worship, say all in her favor that you desire."

"She distills nothing of the kind, vile rabble," said Don Quixote, burning with rage; "nothing of the kind, I say; only ambergris and civet in cotton; nor is she one-eyed or hump-backed, but straighter than a Guadarrama spindle: but ye must pay for the blasphemy ye have uttered against beauty like that of my lady."

And so saying he charged with leveled lance against the one who had spoken, with such fury and fierceness that, if luck had not contrived that Rosinante should stumble midway and come down, it would have gone hard with the rash trader. Down went Rosinante, and over went his master, rolling along the ground for some distance; and when he tried to rise he was unable, so incumbered was he with lance, buckler, spurs, helmet, and the weight of his old armor; and all the while he was struggling to get up, he kept saying, "Fly not, cowards and caitiffs! stay, for not by my fault, but my horse's, am I stretched here."

One of the muleteers in attendance, who could not have had much good-nature in him, hearing the poor prostrate man blustering in this style, was unable to refrain from giving him an answer on his ribs; and coming up to him he seized his lance, and having broken it in pieces, with one of them he began so to belabor our Don Quixote that, notwithstanding and in spite of his armor, he milled him like a measure of wheat. His masters called out not to lay on so hard and to leave him alone, but the muleteer's blood was up, and he did not care to drop the game until he had vented the rest of his wrath; and gathering up the remaining fragments of the lance he finished with a discharge upon the unhappy victim, who all through the storm of sticks that rained on him never ceased threatening heaven, and earth, and the brigands—for such they seemed to him. At last the muleteer was tired, and the traders continued their journey, taking with them matter for talk about the poor fellow who had been cudgeled. He, when he found himself alone, made another effort to rise; but if he was unable when whole and sound, how was he to rise after having been thrashed and well-nigh knocked to pieces! And yet he esteemed himself fortunate, as it seemed to him that this was a regular knight-errant's mishap, and entirely, he considered, the fault of his horse. However, battered in body as he was, to rise was beyond his power.

DON QUIXOTE AND SANCHO PANZA SALLY FORTH: AND THE ADVENTURE WITH THE WINDMILLS

He remained at home fifteen days very quietly, without showing any signs of a desire to take up with his former delusions; and during this time he held lively discussions with his two gossips, the curate and the barber, on the point he maintained, that knights-errant were what the world stood most in need of, and that in him was to be accomplished the revival of knight-errantry. The curate sometimes contradicted him, sometimes agreed with him, for if he had not observed this precaution he would have been unable to bring him to reason.

Meanwhile Don Quixote worked upon a farm-laborer, a neighbor of his, an honest man (if indeed that title can be given to him who is poor), but with very little wit in his pate. In a word, he so talked him over, and with such persuasions and promises, that the poor clown made up his mind to sally forth with him and serve him as esquire. Don Quixote, among other things, told him he ought to be ready to go with him gladly, because at any moment an adventure might occur, that might win an island in the twinkling of an eye and leave him governor of it. On these and the like promises Sancho Panza (for so the laborer was called) left wife and children, and engaged himself as esquire to his neighbor. Don Quixote next set about getting some money; and selling one thing and pawning another, and making a bad bargain in every case, he got together a fair sum. He provided himself with a buckler, which he begged as a loan from a friend, and restoring his battered helmet as best he could, he warned his squire Sancho of the day and hour he meant to set out, that he might provide himself with what he thought most needful. Above all, he charged him to take *alforjas* with him. The other said he would, and that he meant to take also a very good ass he had, as he was not much given to going on foot. About the ass, Don Quixote hesitated a little, trying whether he could call to mind any knight-errant taking with him an esquire mounted on ass-back, but no instance occurred to his memory. For all that, however, he determined to take him; intending to furnish him with a more honorable mount when a chance of it presented itself, by appropriating the horse of the first discourteous knight he encountered. Himself he provided with shirts and such other things as he could, according

to the advice the host had given him; all which being settled and done, without taking leave, Sancho Panza of his wife and children, or Don Quixote of his housekeeper and niece, they sallied forth unseen by anybody from the village one night, and made such good way in the course of it that by daylight they held themselves safe from discovery, even should search be made for them.

Sancho rode on his ass like a patriarch, with his *alforjas* and *bota*, and longing to see himself soon governor of the island his master had promised him. Don Quixote decided upon taking the same route and road he had taken on his first journey, that over the Campo de Montiel, which he traveled with less discomfort than on the last occasion; for as it was early morning and the rays of the sun fell on them obliquely, the heat did not distress them.

And now said Sancho Panza to his master, "Your Worship will take care, Señor Knight-Errant, not to forget about the island you have promised me, for be it ever so big I'll be equal to governing it."

To which Don Quixote replied:—"Thou must know, friend Sancho Panza, that it was a practice very much in vogue with the knights-errant of old to make their squires governors of the islands or kingdoms they won, and I am determined that there shall be no failure on my part in so liberal a custom; on the contrary, I mean to improve upon it, for they sometimes, and perhaps most frequently, waited until their squires were old, and then when they had had enough of service and hard days and worse nights, they gave them some title or other, of count, or at the most marquis, of some valley or province more or less; but if thou livest and I live, it may well be that before six days are over I may have won some kingdom that has others dependent upon it, which will be just the thing to enable thee to be crowned king of one of them. Nor needst thou count this wonderful, for things and chances fall to the lot of such knights in ways so unexampled and unexpected that I might easily give thee even more than I promise thee."

"In that case," said Sancho Panza, "if I should become a king by one of those miracles your Worship speaks of, even Juana Gutierrez, my old woman, would come to be queen and my children infantes."

"Well, who doubts it?" said Don Quixote.

"I doubt it," replied Sancho Panza; "because for my part I am persuaded that though God should shower down kingdoms upon earth, not one of them would fit the head of Mari Gutierrez. Let me tell you, señor, she is not worth two maravedis for a queen; countess will fit her better, and that only with God's help."

"Leave it to God, Sancho," returned Don Quixote, "for he will give her what suits her best; but do not undervalue thyself so much as to come to be content with anything less than being governor of a province."

"I will not, señor," answered Sancho; "especially as I have a man of such quality for master in your Worship, who will be able to give me all that will be suitable for me and that I can bear."

At this point they came in sight of thirty or forty windmills that there are on that plain, and as soon as Don Quixote saw them he said to his squire, "Fortune is arranging matters for us better than we could have shaped our desires ourselves; for look there, friend Sancho Panza, where thirty or more monstrous giants present themselves, all of whom I mean to engage in battle and slay, and with whose spoils we shall begin to make our fortunes; for this is righteous warfare, and it is God's good service to sweep so evil a breed from off the face of the earth."

"What giants?" said Sancho Panza.

"Those thou seest there," answered his master, "with the long arms; and some have them nearly two leagues long."

"Look, your Worship," said Sancho; "what we see there are not giants but windmills, and what seem to be their arms are the sails that turned by the wind make the millstones go."

"It is easy to see," replied Don Quixote, "that thou art not used to this business of adventures; those are giants; and if thou art afraid, away with thee out of this and betake thyself to prayer, while I engage them in fierce and unequal combat."

So saying, he gave the spur to his steed Rosinante, heedless of the cries his squire Sancho sent after him, warning him that most certainly they were windmills and not giants he was going to attack. He however was so positive they were giants that he neither heard the cries of Sancho, nor perceived, near as he was, what they were; but made at them, shouting, "Fly not, cowards and vile beings, for it is a single knight that attacks you!"

A slight breeze at this moment sprang up, and the great sails began to move; seeing which, Don Quixote exclaimed, "Though ye flourish more arms than the giant Briareus, ye have to reckon with me."

So saying, and commending himself with all his heart to his lady Dulcinea, imploring her to support him in such a peril, with lance in rest and covered by his buckler, he charged at Rosinante's fullest gallop and fell upon the first mill that stood in front of him; but as he drove his lance-point into the sail the wind whirled it round with such force that it shivered the lance to pieces, sweeping with it horse and rider, who went rolling over on the plain in a sorry condition. Sancho hastened to his assistance as fast as his ass could go, and when he came up found him unable to move, with such a shock had Rosinante fallen with him.

"God bless me!" said Sancho, "did I not tell your Worship to mind what you were about, for they were only windmills? and no one could have made any mistake about it but one who had something of the same kind in his head."

"Hush, friend Sancho," replied Don Quixote; "the fortunes of war more than any other are liable to frequent fluctuations; and moreover I think, and it is the truth, that that same sage Friston who carried off my study and books has turned these giants into mills in order to rob me of the glory of vanquishing them,—such is the enmity he bears me; but in the end his wicked arts will avail but little against my good sword."

"God order it as he may," said Sancho Panza; and helping him to rise, got him up again on Rosinante, whose shoulder was half out; and then, discussing the late adventure, they followed the road to Puerto Lapice, for there, said Don Quixote, they could not fail to find adventures in abundance and variety, as it was a great thoroughfare.

SANCHO PANZA AND HIS WIFE TERESA CONVERSE SHREWDLY

THE translator of this history, when he comes to write this fifth chapter, says that he considers it apocryphal, because in it Sancho Panza speaks in a style unlike that which might have been expected from his limited intelligence, and says things so subtle that he does not think it possible he could have conceived them; however, desirous of doing what his task imposed upon him, he was unwilling to leave it untranslated, and therefore he went on to say:—

Sancho came home in such glee and spirits that his wife noticed his happiness a bowshot off, so much so that it made her ask him, "What have you got, Sancho friend, that you are so glad?"

To which he replied, "Wife, if it were God's will, I should be very glad not to be so well pleased as I show myself."

"I don't understand you, husband," said she, "and I don't know what you mean by saying you would be glad, if it were God's will, not to be well pleased; for fool as I am, I don't know how one can find pleasure in not having it."

"Hark ye, Teresa," replied Sancho, "I am glad because I have made up my mind to go back to the service of my master Don Quixote, who means to go out a third time to seek for adventures; and I am going with him again, for my necessities will have it so, and also the hope that cheers me with the thought that I may find another hundred crowns like those we have spent; though it makes me sad to have to leave thee and the children; and if God would be pleased to let me have my daily bread, dry-shod and at home, without taking me out into the byways and cross-roads — and he could do it at small cost by merely willing it — it is clear my happiness would be more solid and lasting, for the happiness I have is mingled with sorrow at leaving thee; so that I was right in saying I would be glad, if it were God's will, not to be well pleased."

"Look here, Sancho," said Teresa; "ever since you joined on to a knight-errant you talk in such a roundabout way that there is no understanding you."

"It is enough that God understands me, wife," replied Sancho; "for he is the understander of all things; that will do: but mind, sister, you must look to Dapple carefully for the next three days, so that he may be fit to take arms; double his feed, and see to

the pack-saddle and other harness, for it is not to a wedding we are bound, but to go round the world, and play at give-and-take with giants and dragons and monsters, and hear hissings and roarings and bellowings and howlings; and even all this would be lavender, if we had not to reckon with Yanguesans and enchanted Moors."

"I know well enough, husband," said Teresa, "that squires-errant don't eat their bread for nothing, and so I will be always praying to our Lord to deliver you speedily from all that hard fortune."

"I can tell you, wife," said Sancho, "if I did not expect to see myself governor of an island before long, I would drop down dead on the spot."

"Nay then, husband," said Teresa, "let the hen live, though it be with her pip; live, and let the devil take all the governments in the world: you came out of your mother's womb without a government, you have lived until now without a government, and when it is God's will you will go, or be carried, to your grave without a government. How many there are in the world who live without a government, and continue to live all the same, and are reckoned in the number of the people. The best sauce in the world is hunger, and as the poor are never without that, they always eat with a relish. But mind, Sancho, if by good luck you should find yourself with some government, don't forget me and your children. Remember that Sanchico is now full fifteen, and it is right he should go to school, if his uncle the abbot has a mind to have him trained for the Church. Consider, too, that your daughter Maria-Sancha will not die of grief if we marry her; for I have my suspicions that she is as eager to get a husband as you to get a government; and after all, a daughter looks better ill married than well kept."

"By my faith," replied Sancho, "if God brings me to get any sort of a government, I intend, wife, to make such a high match for Maria-Sancha that there will be no approaching her without calling her 'my lady.'"

"Nay, Sancho," returned Teresa, "marry her to her equal, that is the safest plan; for if you put her out of wooden clogs into high-heeled shoes, out of her gray flannel petticoat into hoops and silk gowns, out of the plain 'Marica' and 'thou' into 'Doña So-and-so' and 'my lady,' the girl won't know where she

is, and at every turn she will fall into a thousand blunders that will show the thread of her coarse homespun stuff."

"Tut, you fool," said Sancho; "it will be only to practice it for two or three years, and then dignity and decorum will fit her as easily as a glove, and if not, what matter? Let her be 'my lady,' and never mind what happens."

"Keep to your own station, Sancho," replied Teresa; "don't try to raise yourself higher, and bear in mind the proverb that says, 'Wipe the nose of your neighbor's son, and take him into your house.' A fine thing it would be, indeed, to marry our Maria to some great count or grand gentleman who when the humor took him would abuse her, and call her 'clown-bred' and 'clodhopper's daughter' and 'spinning-wench.' I have not been bringing up my daughter for that all this time, I can tell you, husband. Do you bring home money, Sancho, and leave marrying her to my care: there is Lope Tocho, Juan Tocho's son, a stout, sturdy young fellow that we know, and I can see he does not look sour at the girl; and with him, one of our own sort, she will be well married, and we shall have her always under our eyes, and be all one family, parents and children, grandchildren and sons-in-law, and the peace and blessing of God will dwell among us; so don't you go marrying her in those courts and grand palaces where they won't know what to make of her, or she what to make of herself."

"Why, you idiot and wife for Barabbas," said Sancho, "what do you mean by trying, without why or wherefore, to keep me from marrying my daughter to one who will give me grandchildren that will be called 'your Lordship'? Look ye, Teresa, I have always heard my elders say that he who does not know how to take advantage of luck when it comes to him, has no right to complain if it gives him the go-by; and now that it is knocking at our door, it will not do to shut it out; let us go with the favoring breeze that blows upon us." (It is this sort of talk, and what Sancho says lower down, that made the translator of the history say he considered this chapter apocryphal.) "Don't you see, you animal," continued Sancho, "that it will be well for me to drop into some profitable government that will lift us out of the mire, and marry Mari-Sancha to whom I like; and you yourself will find yourself called 'Doña Teresa Panza,' and sitting in church on a fine carpet and cushions and draperies, in spite and in defiance of all the born ladies of the town? No.

stay as you are, growing neither greater nor less, like a tapestry figure.—Let us say no more about it, for Sanchica shall be a countess, say what you will."

"Are you sure of all you say, husband?" replied Teresa. "Well, for all that, I am afraid this rank of countess for my daughter will be her ruin. You do as you like, make a duchess or a princess of her, but I can tell you it will not be with my will and consent. I was always a lover of equality, brother, and I can't bear to see people give themselves airs without any right. They called me Teresa at my baptism,—a plain, simple name, without any additions or tags or fringes of Dons or Doñas; Cascajo was my father's name, and as I am your wife, I am called Teresa Panza, though by right I ought to be called Teresa Cascajo; but 'kings go where laws like,' and I am content with this name without having the 'Don' put on top of it to make it so heavy that I cannot carry it; and I don't want to make people talk about me when they see me go dressed like a countess or governor's wife; for they will say at once, 'See what airs the slut gives herself! Only yesterday she was always spinning flax, and used to go to mass with the tail of her petticoat over her head instead of a mantle; and there she goes to-day in a hooped gown with her brooches and airs, as if we didn't know her!' If God keeps me in my seven senses, or five, or whatever number I have, I am not going to bring myself to such a pass; go you, brother, and be a government or an island man, and swagger as much as you like; for by the soul of my mother, neither my daughter nor I are going to stir a step from our village; a respectable woman should have a broken leg and keep at home, and to be busy at something is a virtuous damsel's holiday; be off to your adventures, along with your Don Quixote, and leave us to our misadventures, for God will mend them for us according as we deserve it. I don't know, I'm sure, who fixed the 'Don' to him, what neither his father nor grandfather ever had."

"I declare, thou hast a devil of some sort in thy body!" said Sancho. "God help thee, woman, what a lot of things thou hast strung together, one after the other, without head or tail! What have Cascajo, and the brooches and the proverbs and the airs, to do with what I say? Look here, fool and dolt (for so I may call you when you don't understand my words and run away from good fortune), if I had said that my daughter was to throw herself down from a tower, or go roaming the world, as the

Infanta Doña Urraca wanted to do, you would be right in not giving way to my will; but if in an instant, in less than the twinkling of an eye, I put the 'Don' and 'my lady' on her back, and take her out of the stubble and place her under a canopy, on a daïs, and on a couch with more velvet cushions than all the Almohades of Morocco ever had in their family, why won't you consent and fall in with my wishes?"

"Do you know why, husband?" replied Teresa; "because of the proverb that says, 'Who covers thee, discovers thee.' At the poor man people only throw a hasty glance; on the rich man they fix their eyes; and if the said rich man was once on a time poor, it is then there is the sneering and the tattle and spite of backbiters; and in the streets here they swarm as thick as bees."

"Look here, Teresa," said Sancho, "and listen to what I am now going to say to you; maybe you never heard it in all your life; and I do not give my own notions, for what I am about to say are the opinions of his Reverence the preacher who preached in this town last Lent, and who said, if I remember rightly, that all things present that our eyes behold, bring themselves before us and remain and fix themselves on our memory much better and more forcibly than things past." (These observations which Sancho makes here are the other ones on account of which the translator says he regards this chapter as apocryphal, inasmuch as they are beyond Sancho's capacity.) "Whence it arises," he continued, "that when we see any person well dressed and making a figure with rich garments and retinue of servants, it seems to lead and impel us perforce to respect him, though memory may at the same time recall to us some lowly condition in which we have seen him, but which, whether it may have been poverty or low birth, being now a thing of the past has no existence; while the only thing that has any existence is what we see before us; and if this person whom fortune has raised from his original lowly state (these were the very words the padre used) to his present height of prosperity, be well-bred, generous, courteous to all, without seeking to vie with those whose nobility is of ancient date,—depend upon it, Teresa, no one will remember what he was, and every one will respect what he is, except indeed the envious, from whom no fair fortune is safe."

"I do not understand you, husband," replied Teresa; "do as you like, and don't break my head with any more speechifying and rhetoric; and if you have revolved to do what you say—"

"Resolved, you should say, woman," said Sancho, "not revolved."

"Don't set yourself to wrangle with me, husband," said Teresa; "I speak as God pleases, and don't deal in out-of-the-way phrases; and I say if you are bent upon having a government, take your son Sancho with you, and teach him from this time on how to hold a government; for sons ought to inherit and learn the trades of their fathers."

"As soon as I have the government," said Sancho, "I will send for him by post, and I will send thee money, of which I shall have no lack, for there is never any want of people to lend it to governors when they have not got it; and do thou dress him so as to hide what he is and make him look what he is to be."

"You send the money," said Teresa, "and I'll dress him up for you as fine as you please."

"Then we are agreed that our daughter is to be a countess," said Sancho.

"The day that I see her a countess," replied Teresa, "it will be the same to me as if I was burying her; but once more I say do as you please, for we women are born to this burden of being obedient to our husbands, though they be dogs;" and with this she began to weep in downright earnest, as if she already saw Sanchica dead and buried.

Sancho consoled her by saying that though he must make her a countess, he would put it off as long as possible. Here their conversation came to an end, and Sancho went back to see Don Quixote and make arrangements for their departure.

OF SANCHO PANZA'S DELECTABLE DISCOURSE WITH THE DUCHESS

The history records that Sancho did not sleep that afternoon, but in order to keep his word, came, before he had well done dinner, to visit the duchess; who, finding enjoyment in listening to him, made him sit down beside her on a low seat, though Sancho out of pure good breeding wanted not to sit down; the duchess however told him he was to sit down as governor and talk as squire, as in both respects he was worthy of even the chair of Cid Ruy Diaz the Campeador. Sancho

shrugged his shoulders, obeyed, and sat down, and all the duchess's damsels and duennas gathered round him, waiting in profound silence to hear what he would say. It was the duchess however who spoke first, saying, — "Now that we are alone, and that there is nobody here to overhear us, I should be glad if the señor governor would relieve me of certain doubts I have, rising out of the history of the great Don Quixote that is now in print. One is: inasmuch as worthy Sancho never saw Dulcinea,— I mean the lady Dulcinea del Toboso,— nor took Don Quixote's letter to her,— for it was left in the memorandum-book in the Sierra Morena, how did he dare to invent the answer and all that about finding her sifting wheat,— the whole story being a deception and falsehood, and so much to the prejudice of the peerless Dulcinea's good name; a thing that is not at all becoming the character and fidelity of a good squire?"

At these words, Sancho, without uttering one in reply, got up from his chair, and with noiseless steps, with his body bent and his finger on his lips, went all round the room lifting up the hangings; and this done, he came back to his seat and said: — "Now, señora, that I have seen that there is no one except the bystanders listening to us on the sly, I will answer what you have asked me, and all you may ask me, without fear or dread. And the first thing I have got to say is, that for my own part I hold my master Don Quixote to be stark mad, though sometimes he says things that to my mind, and indeed everybody's that listens to him, are so wise and run in such a straight furrow that Satan himself could not have said them better; but for all that, really and beyond all question, it's my firm belief he is cracked. Well, then, as this is clear to my mind, I can venture to make him believe things that have neither head nor tail, like that affair of the answer to the letter, and that other of six or eight days ago which is not yet in history,— that is to say, the affair of the enchantment of my lady Dulcinea; for I made him believe she is enchanted, though there's no more truth in it than over the hills of Úbeda."

The duchess begged him to tell her about the enchantment or deception, so Sancho told the whole story exactly as it had happened, and his hearers were not a little amused by it; and then resuming, the duchess said: — "In consequence of what worthy Sancho has told me, a doubt starts up in my mind, and there comes a kind of whisper to my ears that says, 'If Don Quixote

be mad, crazy, cracked, and Sancho his squire knows it, and notwithstanding serves and follows him, and goes trusting to his empty promises, there can be no doubt he must be still madder and sillier than his master; and that being so, it will be cast in your teeth, señora Duchess, if you give the said Sancho an island to govern; for how will he who does not know how to govern himself know how to govern others?'"

"My God, señora," said Sancho, "but that doubt comes timely; but your Grace may say it out, and speak plainly, or as you like; for I know what you say is true, and if I were wise I should have left my master long ago: but this was my fate, this was my bad luck; I can't help it, I must follow him; we're from the same village, I have eaten his bread, I'm fond of him, I'm grateful, he gave me his ass-colts, and above all I'm faithful; so it's quite impossible for anything to separate us except the pick-axe and shovel. And if your Highness does not like to give me the government you promised, God made me without it, and maybe your not giving it to me will be all the better for my conscience; for fool as I am, I know the proverb 'To her hurt the ant got wings,' and it may be that Sancho the squire will get to heaven sooner than Sancho the governor. 'They make as good bread here as in France'; and 'By night all cats are gray'; and 'A hard case enough his, who hasn't broken his fast at two in the afternoon'; and 'There's no stomach a hand's-breadth bigger than another'; and the same can be filled 'with straw or hay,' as the saying is; and 'The little birds of the field have God for their purveyor and caterer'; and 'Four yards of Cuenca frieze keep one warmer than four of Segovia broadcloth'; and 'When we quit this world and are put underground, the prince travels by as narrow a path as the journeyman'; and 'The Pope's body does not take up more feet of earth than the sacristan's,' for all that the one is higher than the other; for when we go to our graves we all pack ourselves up and make ourselves small, or rather they pack us up and make us small in spite of us, and then — good-night to us. And I say once more, if your ladyship does not like to give me the island because I'm a fool, like a wise man I will take care to give myself no trouble about it; I have heard say that 'Behind the cross there's the devil,' and that 'All that glitters is not gold,' and that from among the oxen and the plows and the yokes, Wamba the husbandman was taken to be made king of Spain; and from among brocades

and pleasures and riches, Roderick was taken to be devoured by adders, if the verses of the old ballads don't lie."

"To be sure they don't lie!" exclaimed Doña Rodriguez, the duenna, who was one of the listeners. "Why, there's a ballad that says they put King Rodrigo alive into a tomb full of toads and adders and lizards, and that two days afterwards the king, in a plaintive, feeble voice, cried out from within the tomb —

'They gnaw me now, they gnaw me now,
There where I most did sin.'

And according to that, the gentleman has good reason to say he would rather be a laboring man than a king, if vermin are to eat him."

The duchess could not help laughing at the simplicity of her duenna, or wondering at the language and proverbs of Sancho, to whom she said: — "Worthy Sancho knows very well that when once a knight has made a promise he strives to keep it, though it should cost him his life. My lord and husband the duke, though not one of the errant sort, is none the less a knight for that reason, and will keep his word about the promised island in spite of the envy and malice of the world. Let Sancho be of good cheer; for when he least expects it he will find himself seated on the throne of his island and seat of dignity, and will take possession of his government that he may discard it for another of three-bordered brocade. The charge I give him is, to be careful how he governs his vassals, bearing in mind that they are all loyal and well-born."

"As to governing them well," said Sancho, "there's no need of charging me to do that, for I'm kind-hearted by nature, and full of compassion for the poor; 'There's no stealing the loaf from him who kneads and bakes'; and by my faith, it won't do to throw false dice with me; I am an old dog, and I know all about 'tus, tus'; I can be wide awake if need be, and I don't let clouds come before my eyes, for I know where the shoe pinches me; I say so, because with me the good will have support and protection, and the bad neither footing nor access. And it seems to me that in governments, to make a beginning is everything; and maybe after having been governor a fortnight, I'll take kindly to the work and know more about it than the field labor I have been brought up to."

"You are right, Sancho," said the duchess; "for no one is born ready taught, and the bishops are made out of men and not out of stones. But to return to the subject we were discussing just now, the enchantment of the lady Dulcinea: I look upon it as certain, and something more than evident, that Sancho's idea of practicing a deception upon his master, making him believe that the peasant girl was Dulcinea and that if he did not recognize her it must be because she was enchanted, was all a device of one of the enchanters that persecute Don Quixote. For in truth and earnest, I know from good authority that the coarse country wench who jumped up on the ass was and is Dulcinea del Toboso, and that worthy Sancho, though he fancies himself the deceiver, is the one that is deceived; and that there is no more reason to doubt the truth of this, than of anything else we never saw. Señor Sancho Panza must know that we too have enchanters here, that are well disposed to us, and tell us what goes on in the world, plainly and distinctly, without subterfuge or deception; and believe me, Sancho, that agile country lass was and is Dulcinea del Toboso, who is as much enchanted as the mother that bore her; and when we least expect it, we shall see her in her own proper form, and then Sancho will be disabused of the error he is under at present."

"All that's very possible," said Sancho Panza; "and now I'm willing to believe what my master says about what he saw in the cave of Montesinos, where he says he saw the lady Dulcinea del Toboso in the very same dress and apparel that I said I had seen her in when I enchanted her all to please myself. It must be all exactly the other way, as your ladyship says; because it is impossible to suppose that out of my poor wit such a cunning trick could be concocted in a moment, nor do I think my master is so mad that by my weak and feeble persuasion he could be made to believe a thing so out of all reason. But, señora, your Excellence must not therefore think me ill-disposed, for a dolt like me is not bound to see into the thoughts and plots of those vile enchanters. I invented all that to escape my master's scolding, and not with any intention of hurting him; and if it has turned out differently, there is a God in heaven who judges our hearts."

"That is true," said the duchess; "but tell me, Sancho, what is this you say about the cave of Montesinos, for I should like to know."

Sancho, upon this, related to her word for word what has been said already touching that adventure; and having heard it, the duchess said:—"From this occurrence it may be inferred that as the great Don Quixote says he saw there the same country wench Sancho saw on the way from El Toboso, it is no doubt Dulcinea, and there are some very active and exceedingly busy enchanters about."

"So I say," said Sancho; "and if my lady Dulcinea is enchanted, so much the worse for her, and I'm not going to pick a quarrel with my master's enemies, who seem to be many and spiteful. The truth is that the one I saw was a country wench, and I set her down to be a country wench; and if that was Dulcinea it must not be laid at my door, nor should I be called to answer for it or take the consequences. But they must go nagging at me at every step—'Sancho said it, Sancho did it; Sancho here, Sancho there,' as if Sancho was nobody at all, and not that same Sancho Panza that's now going all over the world in books, so Samson Carrasco told me, and he's at any rate one that's a bachelor of Salamanca; and people of that sort can't lie, except when the whim seizes them or they have some very good reason for it. So there's no occasion for anybody to quarrel with me; and then I have a good character, and as I have heard my master say, 'A good name is better than great riches'; let them only stick me into this government and they'll see wonders, for one who has been a good squire will be a good governor."

"All worthy Sancho's observations," said the duchess, "are Catonian sentences, or at any rate out of the very heart of Michael Verino himself, who *florentibus occidit annis*. In fact, to speak in his own style, 'Under a bad cloak there's often a good drinker.'"

"Indeed, señora," said Sancho, "I never yet drank out of wickedness; from thirst I have, very likely, for I have nothing of the hypocrite in me; I drink when I'm inclined, or, if I'm not inclined, when they offer it to me, so as not to look either strait-laced or ill-bred; for when a friend drinks one's health, what heart can be so hard as not to return it? But if I put on my shoes I don't dirty them; besides, squires to knights-errant mostly drink water, for they are always wandering among woods, forests, and meadows, mountains and crags, without a drop of wine to be had if they gave their eyes for it."

"So I believe," said the duchess; "and now let Sancho go and take his sleep, and we will talk by-and-by at greater length, and settle how he may soon go and stick himself into the government, as he says."

Sancho once more kissed the duchess's hand, and entreated her to be so kind as to let good care be taken of his Dapple, for he was the light of his eyes.

"What is Dapple?" said the duchess.

"My ass," said Sancho, "which, not to mention him by that name, I'm accustomed to call Dapple; I begged this lady duenna here to take care of him when I came into the castle, and she got as angry as if I had said she was ugly or old, though it ought to be more natural and proper for duennas to feed asses than to ornament chambers. God bless me! what a spite a gentleman of my village had against these ladies!"

"He must have been some clown," said Doña Rodriguez, the duenna; "for if he had been a gentleman and well-born he would have exalted them higher than the horns of the moon."

"That will do," said the duchess; "no more of this; hush, Doña Rodriguez, and let Señor Panza rest easy and leave the treatment of Dapple in my charge; for as he is a treasure of Sancho's, I'll put him on the apple of my eye."

"It will be enough for him to be in the stable," said Sancho, "for neither he nor I are worthy to rest a moment in the apple of your Highness's eye, and I'd as soon stab myself as consent to it; for though my master says that in civilities it is better to lose by a card too many than a card too few, when it comes to civilities to asses we must mind what we are about and keep within due bounds."

"Take him to your government, Sancho," said the duchess, "and there you will be able to make as much of him as you like, and even release him from work and pension him off."

"Don't think, señora duchess, that you have said anything absurd," said Sancho: "I have seen more than two asses go to governments, and for me to take mine with me would be nothing new."

Sancho's words made the duchess laugh again, and gave her fresh amusement, and dismissing him to sleep she went away to tell the duke the conversation she had had with him.

SANCHO PANZA AS GOVERNOR

The history says that from the justice court they carried Sancho to a sumptuous palace, where in a spacious chamber there was a table laid out with royal magnificence. The clarions sounded as Sancho entered the room, and four pages came forward to present him with water for his hands, which Sancho received with great dignity. The music ceased, and Sancho seated himself at the head of the table; for there was only that seat placed, and no more than the one cover laid. A personage, who it appeared afterwards was a physician, placed himself standing by his side, with a whalebone wand in his hand. They then lifted up a fine white cloth covering fruit and a great variety of dishes of different sorts; one who looked like a student said grace, and a page put a laced bib on Sancho, while another who played the part of head carver placed a dish of fruit before him. But hardly had he tasted a morsel when the man with the wand touched the plate with it, and they took it away from before him with the utmost celerity. The carver however brought him another dish, and Sancho proceeded to try it; but before he could get at it, not to say taste it, already the wand had touched it and a page had carried it off with the same promptitude as the fruit. Sancho seeing this was puzzled, and looking from one to another, asked if this dinner was to be eaten after the fashion of a jugglery trick.

To this he with the wand replied:—"It is not to be eaten, señor governor, except as is usual and customary in other islands where there are governors. I, señor, am a physician, and I am paid a salary in this island to serve its governors as such; and I have a much greater regard for their health than for my own, studying day and night and making myself acquainted with the governor's constitution, in order to be able to cure him when he falls sick. The chief thing I have to do is to attend at his dinners and suppers, and allow him to eat what appears to me to be fit for him, and keep from him what I think will do him harm and be injurious to his stomach: and therefore I ordered that plate of fruit to be removed as being too moist, and that other dish I ordered to be removed as being too hot and containing many spices that stimulate thirst; for he who drinks much kills and consumes the radical moisture wherein life consists."

"Well then," said Sancho, "that dish of roast partridges there that seems so savory will not do me any harm."

To this the physician replied, "Of those my lord the governor shall not eat so long as I live."

"Why so?" said Sancho.

"Because," replied the doctor, "our master Hippocrates, the pole-star and beacon of medicine, says in one of his aphorisms, *Omnis saturatio mala, perdicis autem pessima;* which means, 'All repletion is bad, but that of partridge is the worst of all.'"

"In that case," said Sancho, "let señor doctor see among the dishes that are on the table what will do me most good and least harm, and let me eat it, without tapping it with his stick: for by the life of the governor, and so may God suffer me to enjoy it, but I'm dying of hunger; and in spite of the doctor and all he may say, to deny me food is the way to take my life instead of prolonging it."

"Your worship is right, señor governor," said the physician; "and therefore your worship, I consider, should not eat of those stewed rabbits there, because it is a furry kind of food: if that veal were not roasted and served with pickles, you might try it; but it is out of the question."

"That big dish that is smoking farther off," said Sancho, "seems to me to be an olla-podrida; and out of the diversity of things in such ollas, I can't fail to light upon something tasty and good for me."

"*Absit*," said the doctor; "far from us be any such base thought! There is nothing in the world less nourishing than an olla-podrida; to canons, or rectors of colleges, or peasants' weddings with your ollas-podridas, but let us have none of them on the tables of governors, where everything that is present should be delicate and refined: and the reason is that always, everywhere and by everybody, simple medicines are more esteemed than compound ones; for we cannot go wrong in those that are simple, while in the compound we may, by merely altering the quantity of the things composing them. But what I am of opinion the governor should eat now, in order to preserve and fortify his health, is a hundred or so of wafer cakes and a few thin slices of conserve of quinces, which will settle his stomach and help his digestion."

Sancho on hearing this threw himself back in his chair and surveyed the doctor steadily, and in a solemn tone asked him what his name was and where he had studied.

He replied, "My name, señor governor, is Doctor Pedro Recio de Aguero; I am a native of a place called Tirteafuera, which lies between Caracuel and Almodóvar del Campo, on the right-hand side; and I have the degree of doctor from the university of Osuna."

To which Sancho, glowing all over with rage, returned, "Then let Doctor Pedro Recio de Mal-aguero, native of Tirteafuera, a place that's on the right-hand side as we go from Caracuel to Almodóvar del Campo, graduate of Osuna, get out of my presence at once! or I swear by the sun I'll take a cudgel, and by dint of blows, beginning with him, I'll not leave a doctor in the whole island: at least of those I know to be ignorant; for as to learned, wise, sensible physicians, them I will reverence and honor as divine persons. Once more I say, let Pedro Recio get out this, or I'll take this chair I am sitting on and break it over his head. And if they call me to account for it, I'll clear myself by saying I served God in killing a bad doctor — a general executioner. And now give me something to eat, or else take your government; for a trade that does not feed its master is not worth two beans. . . ."

Sancho, fool, boor, and clown as he was, held his own against them all, saying to those round him, and to Doctor Pedro Recio, who as soon as the private business of the duke's letter was disposed of had returned to the room: — "Now I see plainly enough that judges and governors ought to be and must be made of brass, not to feel the importunities of the applicants that at all times and all seasons insist on being heard and having their business dispatched, and their own affairs and no others attended to, come what may; and if the poor judge does not hear them and settle the matter, — either because he cannot or because that is not the time set apart for hearing them, — forthwith they abuse him, run him down, and gnaw at his bones, and even pick holes in his pedigree. You silly stupid applicant, don't be in a hurry; wait for the proper time and season for doing business; don't come at dinner-hour or at bedtime: for judges are only flesh and blood, and must give to Nature what she naturally demands of them; all except myself, for in my case I give her nothing to eat, thanks to Señor Doctor Pedro Recio Tirteafuera here, who would have me die of hunger, and declares that death to be life; and the same sort of life may God give him and all

his kind — I mean the bad doctors; for the good ones deserve palms and laurels."

All who knew Sancho Panza were astonished to hear him speak so elegantly, and did not know what to attribute it to, unless it were that office and grave responsibility either smarten or stupefy men's wits. At last Doctor Pedro Recio Aguero of Tirteafuera promised to let him have supper that night, though it might be in contravention of all the aphorisms of Hippocrates. With this the governor was satisfied, and looked forward to the approach of night and supper-time with great anxiety; and though time to his mind stood still and made no progress, nevertheless the hour he so longed for came, and they gave him a beef salad with onions, and some boiled calves' feet rather far gone.

At this he fell to with greater relish than if they had given him francolins from Milan, pheasants from Rome, veal from Sorrento, partridges from Moron, or geese from Lavajos; and turning to the doctor at supper he said to him: — "Look here, señor doctor, for the future don't trouble yourself about giving me dainty things or choice dishes to eat, for it will be only taking my stomach off its hinges: it is accustomed to goat, cow, bacon, hung beef, turnips and onions; and if by any chance it is given these palace dishes, it receives them squeamishly, and sometimes with loathing. What the head carver had best do is to serve me with what they call ollas-podridas (and the rottener they are the better they smell); and he can put whatever he likes into them, so long as it is good to eat, and I'll be obliged to him, and will requite him some day. But let nobody play pranks on me, for either we are or we are not; let us live and eat in peace and good-fellowship; for when God sends the dawn, he sends it for all. I mean to govern this island without giving up a right or taking a bribe: let every one keep his eye open and look out for the arrow; for I can tell them 'the Devil's in Cantillana,' and if they drive me to it they'll see something that will astonish them. Nay! make yourself honey and the flies will eat you."

"Of a truth, señor governor," said the carver, "your worship is in the right of it in everything you have said; and I promise you in the name of all the inhabitants of this island that they will serve your worship with all zeal, affection, and good-will, for the mild kind of government you have given a sample of to

begin with, leaves them no ground for doing or thinking anything to your worship's disadvantage."

"That I believe," said Sancho; "and they would be great fools if they did or thought otherwise: once more I say, see to my feeding and my Dapple's, for that is the great point and what is most to the purpose; and when the hour comes let us go the rounds: for it is my intention to purge this island of all manner of uncleanness and of all idle good-for-nothing vagabonds; for I would have you know, my friends, that lazy idlers are the same thing in a State as the drones in a hive, and eat up the honey the industrious bees make. I mean to protect the husbandman, to preserve to the gentleman his privileges, to reward the virtuous, and above all to respect religion and honor its ministers. What say you to that, my friends? Is there anything in what I say, or am I talking to no purpose?"

"There is so much in what your worship says, señor governor," said the major-domo, "that I am filled with wonder when I see a man like your worship, entirely without learning (for I believe you have none at all), say such things, and so full of sound maxims and sage remarks, very different from what was expected of your worship's intelligence by those who sent us or by us who came here. Every day we see something new in this world; jokes become realities, and the jokers find the tables turned upon them."

Day came after the night of the governor's round: a night which the head carver passed without sleeping, so full were his thoughts of the face and air and beauty of the disguised damsel, while the major-domo spent what was left of it in writing an account to his lord and lady of all Sancho said and did, being as much amazed at his sayings as at his doings; for there was a mixture of shrewdness and simplicity in all his words and deeds. The señor governor got up, and by Doctor Pedro Recio's directions they made him break his fast on a little conserve and four sups of cold water, which Sancho would have readily exchanged for a piece of bread and a bunch of grapes: but seeing there was no help for it, he submitted with no little sorrow of heart and discomfort of stomach; Pedro Recio having persuaded him that light and delicate diet enlivened the wits, and that was what was most essential for persons placed in

command and in responsible situations, where they have to employ not only the bodily powers but those of the mind also.

By means of this sophistry Sancho was made to endure hunger, and hunger so keen that in his heart he cursed the government and even him who had given it to him. However, with his hunger and his conserve he undertook to deliver judgments that day; and the first thing that came before him was a question that was submitted to him by a stranger in the presence of the major-domo and the other attendants, and it was in these words:—"Señor, a large river separated two districts of one and the same lordship—will your worship please to pay attention? for the case is an important and a rather knotty one. Well then, on this river there was a bridge, and at one end of it a gallows, and a sort of tribunal, where four judges commonly sat to administer the law which the lord of the river bridge and the lordship had enacted, and which was to this effect: 'If any one crosses by this bridge from one side to the other, he shall declare on oath where he is going and with what object; and if he swears truly, he shall be allowed to pass; but if falsely, he shall be put to death for it by hanging on the gallows erected there, without any remission.' Though the law and its severe penalty were known, many persons crossed; but in their declarations it was easy to see at once they were telling the truth, and the judges let them pass free. It happened however that one man, when they came to take his declaration, swore and said that by the oath he took, he was going to die upon that gallows that stood there, and nothing else. The judges held a consultation over the oath, and they said:—'If we let this man pass free, he has sworn falsely, and by the law he ought to die; but if we hang him, as he swore he was going to die on that gallows, and therefore swore the truth, by the same law he ought to go free.' It is asked of your lordship, señor governor, what are the judges to do with this man? For they are still in doubt and perplexity; and having heard of your worship's acute and exalted intellect, they have sent me to entreat your worship on their behalf to give your opinion on this very intricate and puzzling case."

To this Sancho made answer:—"Indeed, those gentlemen the judges that send you to me might have spared themselves the trouble, for I have more of the obtuse than the acute in me; however, repeat the case over again so that I may understand it, and then perhaps I may be able to hit the point."

The querist repeated again and again what he had said before, and then Sancho said:—"It seems to me I can set the matter right in a moment, and in this way: the man swears that he is going to die upon the gallows; but if he dies upon it, he has sworn the truth, and by the law enacted deserves to go free and pass over the bridge; but if they don't hang him, then he has sworn falsely, and by the same law deserves to be hanged."

"It is as the señor governor says," said the messenger; "and as regards a complete comprehension of the case, there is nothing left to desire or hesitate about."

"Well then, I say," said Sancho, "that of this man they should let pass the part that has sworn truly, and hang the part that has lied; and in this way the conditions of the passage will be fully complied with."

"But then, señor governor," replied the querist, "the man will have to be divided into two parts; and if he is divided, of course he will die; and so none of the requirements of the law will be carried out, and it is absolutely necessary to comply with it."

"Look here, my good sir," said Sancho; "either I'm a numskull or else there is the same reason for this passenger dying as for his living and passing over the bridge; for if the truth saves him, the falsehood equally condemns him; and that being the case, it is my opinion you should say to the gentlemen who sent you to me, that as the arguments for condemning him and for absolving him are exactly balanced, they should let him pass freely, as it is always more praiseworthy to do good than to do evil; this I would give signed with my name if I knew how to sign; and what I have said in this case is not out of my own head, but one of the many precepts my master Don Quixote gave me the night before I left to become governor of this island, that came into my mind, and it was this: that when there was any doubt about the justice of a case I should lean to mercy; and it is God's will that I should recollect it now, for it fits this case as if it was made for it."

"That is true," said the major-domo; "and I maintain that Lycurgus himself, who gave laws to the Lacedæmonians, could not have pronounced a better decision than the great Panza has given; let the morning's audience close with this, and I will see that the señor governor has dinner entirely to his liking."

"That's all I ask for—fair play," said Sancho; "give me my dinner, and then let it rain cases and questions on me, and I'll dispatch them in a twinkling."

The major-domo kept his word, for he felt it against his conscience to kill so wise a governor by hunger; particularly as he intended to have done with him that same night, playing off the last joke he was commissioned to practice upon him.

It came to pass then, that after he had dined that day in opposition to the rules and aphorisms of Doctor Tirteafuera, as they were taking away the cloth there came a courier with a letter from Don Quixote for the governor. Sancho ordered the secretary to read it to himself, and if there was nothing in it that demanded secrecy, to read it aloud. The secretary did so, and after he had skimmed the contents he said, "It may well be read aloud, for what Señor Don Quixote writes to your worship deserves to be printed or written in letters of gold, and it is as follows."

Don Quixote of La Mancha's Letter to Sancho Panza, Governor of the Island of Barataria

"When I was expecting to hear of thy stupidities and blunders, friend Sancho, I have received intelligence of thy displays of good sense; for which I give special thanks to Heaven, that can raise the poor from the dunghill and of fools to make wise men. They tell me thou dost govern as if thou wert a man, and art a man as if thou wert a beast, so great is the humility wherewith thou dost comport thyself. But I would have thee bear in mind, Sancho, that very often it is fitting and necessary for the authority of office to resist the humility of the heart; for the seemly array of one who is invested with grave duties should be such as they require, and not measured by what his own humble tastes may lead him to prefer. Dress well; a stick dressed up does not look like a stick: I do not say thou shouldst wear trinkets or fine raiment, or that being a judge thou shouldst dress like a soldier, but that thou shouldst array thyself in the apparel thy office requires, and that at the same time it be neat and handsome. To win the good-will of the people thou governest, there are two things among others that thou must do: one is to be civil to all (this however I told thee before), and the other to take care that food be abundant; for there is

nothing that vexes the heart of the poor more than hunger and high prices. Make not many proclamations; but those thou makest take care that they be good ones, and above all that they be observed and carried out: for proclamations that are not observed are the same as if they did not exist; nay, they encourage the idea that the prince who had the wisdom and authority to make them had not the power to enforce them; and laws that threaten and are not enforced come to be like the log, the king of the frogs, that frightened them at first, but that in time they despised and mounted upon. Be a father to virtue and a stepfather to vice. Be not always strict, nor yet always lenient, but observe a mean between these two extremes, for in that is the aim of wisdom. Visit the jails, the slaughter-houses, and the market-places; for the presence of the governor is of great importance in such places: it comforts the prisoners who are in hopes of a speedy release; it is the bugbear of the butchers, who have then to give just weight; and it is the terror of the market-women for the same reason. Let it not be seen that thou art (even if perchance thou art, which I do not believe) covetous, a follower of women, or a glutton; for when the people and those that have dealings with thee become aware of thy special weakness they will bring their batteries to bear upon thee in that quarter, till they have brought thee down to the depths of perdition. Consider and reconsider, con and con over again the advice and the instructions I gave thee before thy departure hence to thy government, and thou wilt see that in them, if thou dost follow them, thou hast a help at hand that will lighten for thee the troubles and difficulties that beset governors at every step. Write to thy lord and lady, and show thyself grateful to them: for ingratitude is the daughter of pride, and one of the greatest sins we know of; and he who is grateful to those who have been good to him shows that he will be so to God also, who has bestowed and still bestows so many blessings upon him.

"My lady the duchess sent off a messenger with thy suit and another present to thy wife Teresa Panza; we expect the answer every moment. I have been a little indisposed through a certain scratching I came in for, not very much to the benefit of my nose: but it was nothing; for if there are enchanters who maltreat me, there are also some who defend me. Let me know if the major-domo who is with thee had any share in the Trifaldi

performance, as thou didst suspect: and keep me informed of everything that happens thee, as the distance is so short; all the more as I am thinking of giving over very shortly this idle life I am now leading, for I was not born for it. A thing has occurred to me which I am inclined to think will put me out of favor with the duke and duchess; but though I am sorry for it, I do not care, for after all I must obey my calling rather than their pleasure, in accordance with the common saying, *Amicus Plato, sed magis amica veritas.* I quote this Latin to thee because I conclude that since thou hast been a governor thou wilt have learned it. Adieu; God keep thee from being an object of pity to any one.

"Thy friend

"Don Quixote of La Mancha."

Sancho listened to the letter with great attention, and it was praised and considered wise by all who heard it: he then rose up from table, and calling his secretary, shut himself in with him in his own room, and without putting it off any longer set about answering his master Don Quixote at once; and he bade the secretary write down what he told him, without adding or suppressing anything, which he did; and the answer was to the following effect.

Sancho Panza's Letter to Don Quixote of La Mancha

"The pressure of business is so great upon me that I have no time to scratch my head or even to cut my nails; and I have them so long — God send a remedy for it. I say this, master of my soul, that you may not be surprised if I have not until now sent you word of how I fare, well or ill, in this government, in which I am suffering more hunger than when we two were wandering through the woods and wastes.

"My lord the duke wrote to me the other day to warn me that certain spies had got into this island to kill me: but up to the present I have not found out any except a certain doctor who receives a salary in this town for killing all the governors that come here; he is called Doctor Pedro Recio, and is from Tirteafuera; so you see what a name he has to make me dread dying under his hands. This doctor says of himself that he does not cure diseases when there are any, but prevents them coming,

and the medicines he uses are diet and more diet, until he brings one down to bare bones; as if leanness was not worse than fever.

"In short, he is killing me with hunger, and I am dying myself of vexation: for when I thought I was coming to this government to get my meat hot and my drink cool, and take my ease between holland sheets on feather-beds, I find I have come to do penance as if I was a hermit; and as I don't do it willingly, I suspect that in the end the Devil will carry me off.

"So far I have not handled any dues or taken any bribes, and I don't know what to think of it: for here they tell me that the governors that come to this island, before entering it, have plenty of money either given to them or lent to them by the people of the town; and that this is the usual custom, not only here but with all who enter upon governments.

"Last night going the rounds I came upon a fair damsel in man's clothes, and a brother of hers dressed as a woman: my head carver has fallen in love with the girl, and has in his own mind chosen her for a wife, so he says, and I have chosen the youth for a son-in-law; to-day we are going to explain our intentions to the father of the pair, who is one Diego de la Llana, a gentleman and an old Christian as much as you please.

"I have visited the market-places, as your worship advises me, and yesterday I found a stall-keeper selling new hazel-nuts, and proved her to have mixed a bushel of old empty rotten nuts with a bushel of new; I confiscated the whole for the children of the charity school, who will know how to distinguish them well enough, and I sentenced her not to come into the market-place for a fortnight: they told me I did bravely. I can tell your worship it is commonly said in this town that there are no people worse than the market-women, for they are all barefaced, unconscionable, and impudent; and I can well believe it from what I have seen of them in other towns.

"I am very glad my lady the duchess has written to my wife Teresa Panza and sent her the present your worship speaks of; and I will try to show myself grateful when the time comes: kiss her hands for me, and tell her I say she has not thrown it into a sack with a hole in it, as she will see in the end. I should not like your worship to have any difference with my lord and lady; for if you fall out with them it is plain it must do me harm; and as you give me advice to be grateful, it will not do

for your worship not to be so yourself to those who have shown you such kindness, and by whom you have been treated so hospitably in their castle.

"That about the scratching I don't understand; but I suppose it must be one of the ill turns the wicked enchanters are always doing your worship; when we meet I shall know all about it. I wish I could send your worship something; but I don't know what to send, unless it be some very curious clyster pipes to work with bladders, that they make in this island; but if the office remains with me I'll find out something to send, one way or another. If my wife Teresa Panza writes to me, pay the postage and send me the letter, for I have a very great desire to hear how my house and wife and children are going on. And so, may God deliver your worship from evil-minded enchanters, and bring me well and peacefully out of this government; which I doubt, for I expect to take leave of it and my life together, from the way Doctor Pedro Recio treats me.

"Your worship's servant,

"Sancho Panza the Governor."

The secretary sealed the letter and immediately dismissed the courier; and those who were carrying on the joke against Sancho, putting their heads together, arranged how he was to be dismissed from the government. Sancho spent the afternoon in drawing up certain ordinances relating to the good government of what he fancied the island. . . . He reduced the prices of shoes, boots, and stockings, but of shoes in particular, as they seemed to him to run extravagantly high. He established a fixed rate for servants' wages, which were becoming recklessly exorbitant. He laid extremely heavy penalties upon those who sang lewd or loose songs either by day or night. He decreed that no blind man should sing of any miracle in verse unless he could produce authentic evidence that it was true; for it was his opinion that most of those the blind men sing are trumped up, to the detriment of the true ones. He established and created an *alguacil* of the poor, not to harass them, but to examine them and see whether they really were so; for many a sturdy thief or drunkard goes about under cover of a make-believe crippled limb or a sham sore. In a word, he made so many good rules that to this day they are preserved there, and are called *The constitutions of the great governor Sancho Panza.*

THE ENDING OF ALL DON QUIXOTE'S ADVENTURES

Of How Don Quixote Fell Sick, and of the Will He Made, and How He Died

As nothing that is man's can last forever, but all tends ever downwards from its beginning to its end, and above all, man's life; and as Don Quixote's enjoyed no special dispensation from Heaven to stay its course,—its end and close came when he least looked for it. For—whether it was of the dejection the thought of his defeat produced, or of Heaven's will that so ordered it—a fever settled upon him and kept him in his bed for six days, during which he was often visited by his friends the curate, the bachelor, and the barber, while his good squire Sancho Panza never quitted his bedside. They, persuaded that it was grief at finding himself vanquished, and the object of his heart, the liberation and disenchantment of Dulcinea, unattained, that kept him in this state, strove by all the means in their power to cheer him up: the bachelor bidding him take heart and get up to begin his pastoral life; for which he himself, he said, had already composed an eclogue that would take the shine out of all Sannazaro * had ever written, and had bought with his own money two famous dogs to guard the flock, one called Barcino and the other Butron, which a herdsman of Quintanar had sold him.

But for all this Don Quixote could not shake off his sadness. His friends called in the doctor, who felt his pulse and was not very well satisfied with it, and said that in any case it would be well for him to attend to the health of his soul, as that of his body was in a bad way. Don Quixote heard this calmly; but not so his housekeeper, his niece, and his squire, who fell weeping bitterly, as if they had him lying dead before them. The doctor's opinion was that melancholy and depression were bringing him to his end. Don Quixote begged them to leave him to himself, as he had a wish to sleep a little. They obeyed, and he slept at one stretch, as the saying is, more than six hours, so that the housekeeper and niece thought he was going to sleep forever. But at the end of that time he woke up, and in a loud voice exclaimed, "Blessed be Almighty God, who has shown me

* Jacopo Sannazaro, the Neapolitan poet, author of the 'Arcadia.'

such goodness! In truth his mercies are boundless, and the sins of men can neither limit them nor keep them back!»

The niece listened with attention to her uncle's words, and they struck her as more coherent than what usually fell from him, at least during his illness, so she asked: «What are you saying, señor? Has anything strange occurred? What mercies or what sins of men are you talking of?»

«The mercies, niece,» said Don Quixote, «are those that God has this moment shown me, and with him, as I said, my sins are no impediment to them. My reason is now free and clear, rid of the dark shadows of ignorance that my unhappy constant study of those detestable books of chivalry cast over it. Now I see through their absurdities and deceptions, and it only grieves me that this destruction of my illusions has come so late that it leaves me no time to make some amends by reading other books that might be a light to my soul. Niece, I feel myself at the point of death, and I would fain meet it in such a way as to show that my life has not been so ill that I should leave behind me the name of a madman; for though I have been one, I would not that the fact should be made plainer at my death. Call in to me, my dear, my good friends the curate, the bachelor Samson Carrasco, and Master Nicholas the barber, for I wish to confess and make my will.»

But his niece was saved the trouble by the entrance of the three. The instant Don Quixote saw them he exclaimed:—«Good news for you, good sirs, that I am no longer Don Quixote of La Mancha, but Alonso Quixano, whose way of life won for him the name of Good. Now am I the enemy of Amadis of Gaul and of the whole countless troop of his descendants; odious to me now are all the profane stories of knight-errantry; now I perceive my folly, and the peril into which reading them brought me; now, by God's mercy schooled into my right senses, I loathe them.»

When the three heard him speak in this way, they had no doubt whatever that some new craze had taken possession of him; and said Samson, «What! Señor Don Quixote! Now that we have intelligence of the lady Dulcinea being disenchanted, are you taking this line? now, just as we are on the point of becoming shepherds, to pass our lives singing, like princes, are you thinking of turning hermit? Hush, for heaven's sake; be rational, and let's have no more nonsense.»

"All that nonsense," said Don Quixote, "that until now has been a reality to my hurt, my death will with heaven's help turn to my good. I feel, sirs, that I am rapidly drawing near death: a truce to jesting; let me have a confessor to confess me, and a notary to make my will; for in extremities like this, man must not trifle with his soul; and while the curate is confessing me, let some one, I beg, go for the notary."

They looked at one another, wondering at Don Quixote's words; but though uncertain they were inclined to believe him, and one of the signs by which they came to the conclusion he was dying, was this so sudden and complete return to his senses after having been mad; for to the words already quoted he added much more, so well expressed, so devout, and so rational, as to banish all doubt and convince them that he was sound of mind. The curate turned them all out, and left alone with him, confessed him. The bachelor went for the notary, and returned shortly afterwards with him and with Sancho, who, having already learned from the bachelor the condition his master was in, and finding the housekeeper and niece weeping, began to blubber and shed tears.

The confession over, the curate came out saying:—"Alonso Quixano the Good is indeed dying, and is indeed in his right mind; we may now go in to him, while he makes his will."

This news gave a tremendous impulse to the brimming eyes of the housekeeper, niece, and Sancho Panza his good squire, making the tears burst from their eyes and a host of sighs from their hearts; for of a truth, as has been said more than once, whether as plain Alonso Quixano the Good, or as Don Quixote of La Mancha, Don Quixote was always of a gentle disposition and kindly in all his ways, and hence he was beloved not only by those of his own house, but by all who knew him."

The notary came in with the rest, and as soon as the preamble of the will had been set out and Don Quixote had commended his soul to God with all the devout formalities that are usual, coming to the bequests, he said:—"*Item:* It is my will that, touching certain moneys in the hands of Sancho Panza (whom in my madness I made my squire), inasmuch as between him and me there have been certain accounts and debits and credits, no claim be made against him, nor any account demanded of him in respect of them; but that if anything remain over and above, after he has paid himself what I owe him, the balance,

which will be but little, shall be his, and much good may it do him; and if as when I was mad I had a share in giving him the government of an island, so now that I am in my senses I could give him that of a kingdom, it should be his, for the simplicity of his character and the fidelity of his conduct deserve it." And then turning to Sancho, he said, "Forgive me, my friend, that I led thee to seem as mad as myself, making thee fall into the same error I myself fell into, that there were and still are knights-errant in the world."

"Ah!" said Sancho weeping; "don't die, master, but take my advice and live many years; for the foolishest thing a man can do in this life is to let himself die without rhyme or reason, without anybody killing him, or any hands but melancholy's making an end of him. Come, don't be lazy, but get up from your bed and let us take to the fields in shepherd's trim as we agreed. Perhaps behind some bush we shall find the lady Dulcinea disenchanted, as fine as fine can be. If it be that you are dying of vexation at having been vanquished, lay the blame on me, and say you were overthrown because I had girthed Rosinante badly; besides, you must have seen in your books of chivalry that it is a common thing for knights to upset one another, and for him who is conquered to-day to be conqueror to-morrow."

"Very true," said Samson, "and good Sancho Panza's view of these cases is quite right."

"Sirs, not so fast," said Don Quixote. "In last year's nests there are no birds this year. I was mad — now I am in my senses; I was Don Quixote of La Mancha — I am now, as I said, Alonso Quixano the Good; and may my repentance and sincerity restore me to the esteem you used to have for me; and now let Master Notary proceed.

"*Item* — I leave all my property absolutely to Antonia Quixana my niece, here present, after all has been deducted from the most available portion of it that may be required to satisfy the bequests I have made. And the first disbursement I desire to be made is the payment of the wages I owe for the time my housekeeper has served me, with twenty ducats, over and above, for a gown. The curate and the bachelor Samson Carrasco, now present, I appoint my executors.

"*Item* — It is my wish that if Antonia Quixana, my niece, desires to marry, she shall marry a man of whom it shall be first

of all ascertained by information taken that he does not know what books of chivalry are; and if it should be proved that he does, and if in spite of this my niece insists upon marrying him and does marry him, then she shall forfeit the whole of what I have left her, which my executors shall devote to works of charity as they please.

"*Item* — I entreat the aforesaid gentlemen my executors, that if any happy chance should lead them to discover the author who is said to have written a history now going about under the title of 'Second Part of the Achievements of Don Quixote of La Mancha,' they beg of him on my behalf as earnestly as they can to forgive me for having been, without intending it, the cause of his writing so many and such monstrous absurdities as he has written in it; for I am leaving the world with a feeling of compunction at having provoked him to write them."

With this he closed his will, and a faintness coming over him, he stretched himself out at full length on the bed. All were in a flutter and made haste to relieve him, and during the three days he lived after that on which he made his will, he fainted away very often. The house was all in confusion; but still the niece ate and the housekeeper drank and Sancho Panza enjoyed himself; for inheriting property wipes out or softens down in the heir the feeling of grief the dead man might be expected to leave behind him.

At last Don Quixote's end came, after he had received all the sacraments, and had in full and forcible terms expressed his detestation of books of chivalry. The notary was there at the time, and he said that in no book of chivalry had he ever read of any knight-errant dying in his bed so calmly and so like a Christian as Don Quixote, who amid the tears and lamentations of all present yielded up his spirit, — that is to say, died. On perceiving it, the curate begged the notary to bear witness that Alonso Quixano the Good, commonly called Don Quixote of La Mancha, had passed away from this present life, and died naturally; and said he desired this testimony in order to remove the possibility of any other author save Cid Hamet Benengeli bringing him to life again falsely and making interminable stories out of his achievements.

Such was the end of the Ingenious Gentleman of La Mancha, whose village Cid Hamet would not indicate precisely, in order to leave all the towns and villages of La Mancha to contend

among themselves for the right to adopt him and claim him as a son, as the seven cities of Greece contended for Homer. The lamentations of Sancho and the niece and housekeeper are omitted here, as well as the new epitaphs upon his tomb; Samson Carrasco, however, put the following:—

"A doughty gentleman lies here,
A stranger all his life to fear;
Nor in his death could Death prevail,
In that last hour, to make him quail.
He for the world but little cared,
And at his feats the world was scared;
A crazy man his life he passed,
But in his senses died at last."

And said most sage Cid Hamet to his pen:—

"Rest here, hung up by this brass wire, upon this shelf, O my pen! whether of skillful make or clumsy cut I know not; here shalt thou remain long ages hence, unless presumptuous or malignant story-tellers take thee down to profane thee. But ere they touch thee warn them, and as best thou canst, say to them:—

'Hold off! ye weaklings; hold your hands!
Adventure it let none,
For this enterprise, my lord the King,
Was meant for me alone.'

For me alone was Don Quixote born, and I for him; it was his to act, mine to write; we two together make but one, notwithstanding and in spite of that pretended Tordesillesque writer who has ventured or would venture with his great coarse ill-trimmed ostrich quill to write the achievements of my valiant knight;—no burden for his shoulders, nor subject for his frozen wit: whom, if perchance thou shouldst come to know him, thou shalt warn to leave at rest where they lie the weary moldering bones of Don Quixote, and not to attempt to carry him off, in opposition to all the privileges of death, to Old Castile, making him rise from the grave where in reality and truth he lies stretched at full length, powerless to make any third expedition or new sally; for the two that he has already made, so much to the enjoyment and approval of everybody to whom they have become known, in this as well as in foreign countries, are quite

sufficient for the purpose of turning into ridicule the whole of those made by the whole set of the knights-errant; and so doing shalt thou discharge thy Christian calling, giving good counsel to one that bears ill-will to thee. And I shall remain satisfied, and proud to have been the first who has ever enjoyed the fruit of his writings as fully as he could desire; for my desire has been no other than to deliver over to the detestation of mankind the false and foolish tales of the books of chivalry, which, thanks to that of my true Don Quixote, are even now tottering, and doubtless doomed to fall forever. Farewell.»

ADELBERT VON CHAMISSO

(1781–1838)

LOUIS CHARLES ADELAIDE DE CHAMISSO, known as Adelbert von Chamisso, the youngest son of Count Louis Marie de Chamisso, was born in the paternal castle of Boncourt, in Champagne, January 30th, 1781. Driven into exile by the Revolution, the family of loyalists sought refuge in the Low Countries and afterward in Germany, settling in Berlin in 1797. In later years the other members of the family returned to France and established themselves once more as Frenchmen in their native land; but Adelbert von Chamisso, German by nature and characteristics as well as by virtue of his early education and environment, struck root in Germany and was the genuine product of German soil. In 1796 the young Chamisso became page to Queen Louise of Prussia, and while at court, by the Queen's directions, he received the most careful education. He was made ensign in 1798 and lieutenant in 1801, in the Regiment von Goetze. A military career was repugnant to him, and his French antecedents did not tend to make his life agreeable among the German officers. That the service was not wholly without interest, however, is shown by the two treatises upon military subjects written by him in 1798 and 1799.

CHAMISSO

As a young officer he belonged to a romantic brotherhood calling itself "The Polar Star," which counted among its members his lifelong friend Hitzig, Alexander zur Lippe, Varnhagen, and other young writers of the day. He diligently applied himself to the mastery of the German tongue, made translations of poems and dramas, and to relieve the irksomeness of his military life incessantly studied Homer. His most ambitious literary effort of this time was a 'Faust' (1803), a metaphysical, somewhat sophomoric attempt, but the only one of his early poems that he admitted into his collected works.

While still in the Prussian army, he edited with Varnhagen and Neumann a periodical called the Musenalmanach (1804), which existed

three years. After repeated but vain efforts to obtain release from the uncongenial military service, the capitulation of Hameln at length set him free (1806). He left Germany and went to France; but, disappointed in his hopes, unsettled and without plans, he returned, and several years were lost in profitless and desultory wanderings. From 1810 to 1812 he was again in France. Here he became acquainted with Alexander von Humboldt and Uhland, and renewed his friendship with Wilhelm Schlegel. With Helmina von Chézy he undertook the translation into French of Schlegel's Vienna lectures upon art and literature. Chamisso was indifferent to the task, and the translation went on but slowly. To expedite the work he was invited to stay at Chaumont, the residence of Madame de Staël, where Schlegel was a member of her household. Here his careless personal habits and his inevitable pipe brought odium upon him in that polished circle.

Madame de Staël was always his friend, and in 1811 he went to her at Coppet, where by a happy chance he took up the study of botany, with August de Staël as instructor. Filled with enthusiasm for his new pursuit, he made excursions through Switzerland, collecting and botanizing. The period of indecision was at an end, and in 1812, at the age of thirty-one, he matriculated as student of medicine at the University of Berlin, and applied himself with resolution to the study of the natural sciences. During the war against Napoleon he sought refuge in Kunersdorf with the Itzenplitz family, where he occupied his time with botany and the instruction of young Itzenplitz. It was during this time (1813) that 'Peter Schlemihl's Wundersame Geschichte' (Peter Schlemihl's Wonderful History) was written,—one of the masterpieces of German literature. His 'Faust' and 'Fortunatus' had in some degree foreshadowed his later and more famous work,—'Faust' in the compact with the devil, 'Fortunatus' in the possession of the magical wishing-bag. The simple *motif* of popular superstition, the loss of one's shadow, familiar in folk-stories and already developed by Goethe in his 'Tales,' and by Körner in 'Der Teufel von Salamanca' (The Devil of Salamanca), was treated by Chamisso with admirable simplicity, directness of style, and realism of detail.

Chamisso's divided allegiance to France and Germany made the political situation of the times very trying for him, and it was with joy that he welcomed an appointment as scientist to a Russian polar expedition, fitted out under the direction of Count Romanzoff, and commanded by Captain Kotzebue (1815–1818). The record of the scientific results of this expedition, as published by Kotzebue, was full of misstatements; and to correct these, Chamisso wrote the 'Tagebuch' (Journal) in 1835, a work whose pure and plastic style

places it in the first order of books of travel, and entitles its author, in point of description, to rank with Von Humboldt among the best writers of travels of the first half of the century.

After three years of voyaging, Chamisso returned to Berlin, and in 1819 he was made a member of the Society of Natural Sciences and received the degree of Ph. D. from the University of Berlin, was appointed adjunct custodian of the botanical garden in New Schöneberg, and in September of the same year he married Antonie Piaste.

An indemnity granted by France to the French emigrants put him in possession of the sum of one hundred thousand francs, and in 1825 he again visited Paris, where he remained some months among old friends and new interests. The period of his great activity was after this date. His life was now peaceful and domestic. Poetry and botany flourished side by side. Chamisso, to his own astonishment, found himself read and admired, and everywhere his songs were sung. To the influence of his wife we owe the cycles of poems, 'Frauen-Liebe und Leben' (Woman's Love and Life), and 'Lebens Lieder und Bilder' (Life's Songs and Pictures), for without her they would have been impossible. The former cycle inspired Robert Schumann in the first days of his happy married life, and the music of these songs has made 'Woman's Love and Life' familiar to all the world. 'Salas y Gomez,' a reminiscence of his voyage around the world, appeared in the Musenalmanach in 1830. The theme of this poem was the development of the romantic possibilities suggested by the sight of the profound loneliness and grandeur of the South Sea island, Salas y Gomez. Chamisso translated Andersen and Béranger, made translations from the Chinese and Tonga, and his version of the Eddic Song of Thrym ('Das Lied von Thrym') is among the best translations from the Icelandic that have been made.

In 1832 he became associate editor of the Berlin Deutscher Musenalmanach, which position he held until his death, and in his hands the periodical attained a high degree of influence and importance. His health failing, he resigned his position at the Botanical Garden, retiring upon full pay. He died at Berlin, August 21st, 1838.

Frenchman though he was, his entire conception of life and the whole character of his writings are purely German, and show none of the French characteristics of his time. Chamisso, as botanist, traveler, poet, and editor, made important contributions in each and every field, although outside of Germany his fame rests chiefly upon his widely known 'Schlemihl,' which has been translated into all the principal languages of Europe.

THE BARGAIN

From 'The Wonderful History of Peter Schlemihl'

After a fortunate, but for me very troublesome voyage, we finally reached the port. The instant that I touched land in the boat, I loaded myself with my few effects, and passing through the swarming people I entered the first and least house before which I saw a sign hang. I requested a room; the boots measured me with a look, and conducted me into the garret. I caused fresh water to be brought, and made him exactly describe to me where I should find Mr. Thomas John.

"Before the north gate; the first country-house on the right hand; a large new house of red and white marble, with many columns."

"Good." It was still early in the day. I opened at once my bundle; took thence my new black-cloth coat; clad myself cleanly in my best apparel; put my letter of introduction into my pocket, and set out on the way to the man who was to promote my modest expectations.

When I had ascended the long North Street, and reached the gate, I soon saw the pillars glimmer through the foliage. "Here it is, then," thought I. I wiped the dust from my feet with my pocket-handkerchief, put my neckcloth in order, and in God's name rang the bell. The door flew open. In the hall I had an examination to undergo; the porter however permitted me to be announced, and I had the honor to be called into the park, where Mr. John was walking with a select party. I recognized the man at once by the lustre of his corpulent self-complacency. He received me very well,—as a rich man receives a poor devil,—even turned towards me, without turning from the rest of the company, and took the offered letter from my hand. "So, so, from my brother. I have heard nothing from him for a long time. But he is well? There," continued he, addressing the company, without waiting for an answer, and pointing with the letter to a hill, "there I am going to erect the new building." He broke the seal without breaking off the conversation, which turned upon riches.

"He that is not master of a million at least," he observed, "is—pardon me the word—a wretch!"

"Oh, how true!" I exclaimed, with a rush of overflowing feeling.

That pleased him. He smiled at me and said, "Stay here, my good friend; in a while I shall perhaps have time to tell you what I think about this." He pointed to the letter, which he then thrust into his pocket, and turned again to the company. He offered his arm to a young lady; the other gentlemen addressed themselves to other fair ones; each found what suited him: and all proceeded towards the rose-blossomed mount.

I slid into the rear without troubling any one, for no one troubled himself any further about me. The company was excessively lively; there was dalliance and playfulness; trifles were sometimes discussed with an important tone, but oftener important matters with levity; and the wit flew with special gayety over absent friends and their circumstances. I was too strange to understand much of all this; too anxious and introverted to take an interest in such riddles.

We had reached the rosery. The lovely Fanny, who seemed the belle of the day, insisted out of obstinacy in breaking off a blossomed stem herself. She wounded herself on a thorn, and the purple streamed from her tender hand as if from the dark roses. This circumstance put the whole party into a flutter. English plaster was sought for. A quiet, thin, lanky, longish, oldish man who stood near, and whom I had not hitherto remarked, put his hand instantly into the tight breast-pocket of his old gray French taffeta coat; produced thence a little pocket-book, opened it, and presented to the lady with a profound obeisance the required article. She took it without noticing the giver, and without thanks; the wound was bound up and we went forward over the hill, from whose back the company could enjoy the wide prospect over the green labyrinth of the park to the boundless ocean.

The view was in reality vast and splendid. A light point appeared on the horizon between the dark flood and the blue of the heaven. "A telescope here!" cried John; and already, before the servants who appeared at the call were in motion, the gray man, modestly bowing, had thrust his hand into his coat pocket, drawn thence a beautiful Dollond, and handed it to Mr. John. Bringing it immediately to his eye, he informed the company that it was the ship which went out yesterday, and was detained in view of port by contrary winds. The telescope

passed from hand to hand, but not again into that of its owner. I however gazed in wonder at the man, and could not conceive how the great machine had come out of the narrow pocket; but this seemed to have struck no one else, and nobody troubled himself any further about the gray man than about myself.

Refreshments were handed round; the choicest fruits of every zone, in the costliest vessels. Mr. John did the honors with an easy grace, and a second time addressed a word to me: «Help yourself; you have not had the like at sea.» I bowed, but he did not see it; he was already speaking with some one else.

The company would fain have reclined upon the sward on the slope of the hill, opposite to the outstretched landscape, had they not feared the dampness of the earth. «It were divine,» observed one of the party, «had we but a Turkey carpet to spread here.» The wish was scarcely expressed when the man in the gray coat had his hand in his pocket, and was busied in drawing thence, with a modest and even humble deportment, a rich Turkey carpet interwoven with gold. The servants received it as a matter of course, and opened it on the required spot. The company, without ceremony, took their places upon it; for myself, I looked again in amazement on the man — at the carpet, which measured about twenty paces long and ten in breadth — and rubbed my eyes, not knowing what to think of it, especially as nobody saw anything extraordinary in it.

I would fain have had some explanation regarding the man and have asked who he was, but I knew not to whom to address myself, for I was almost more afraid of the gentlemen's servants than of the served gentlemen. At length I took courage, and stepped up to a young man who appeared to me to be of less consideration than the rest, and who had often stood alone. I begged him softly to tell me who the agreeable man in the gray coat there was.

«He there, who looks like an end of thread that has escaped out of a tailor's needle?»

«Yes, he who stands alone.»

«I don't know him,» he replied, and — in order to avoid a longer conversation with me, apparently — he turned away and spoke of indifferent matters to another.

The sun began now to shine more powerfully, and to inconvenience the ladies. The lovely Fanny addressed carelessly to the gray man — whom, as far as I am aware, no one had yet

spoken to — the trifling question whether he "had not, perchance, also a tent by him?" He answered her by an obeisance most profound, as if an unmerited honor were done him, and had already his hand in his pocket, out of which I saw come canvas, poles, cordage, iron-work, — in short, everything which belongs to the most splendid pleasure-tent. The young gentlemen helped to expand it, and it covered the whole extent of the carpet, and nobody found anything remarkable in it.

I had already become uneasy — nay, horrified — at heart; but how completely so, as at the very next wish expressed I saw him pull out of his pocket three roadsters — I tell you, three beautiful great black horses, with saddle and caparison. Take it in, for Heaven's sake! — three saddled horses, out of the same pocket from which already a pocket-book, a telescope, an embroidered carpet twenty paces long and ten broad, a pleasure-tent of equal dimensions and all the requisite poles and irons, had come forth! If I did not protest to you that I saw it myself with my own eyes, you could not possibly believe it.

Embarrassed and obsequious as the man himself appeared to be, little as was the attention which had been bestowed upon him, yet to me his grisly aspect, from which I could not turn my eyes, became so fearful that I could bear it no longer.

I resolved to steal away from the company, which from the insignificant part I played in it seemed to me an easy affair. I proposed to myself to return to the city to try my luck again on the morrow with Mr. John, and if I could muster the necessary courage, to question him about the singular gray man. Had I only had the good fortune to escape so well!

I had already actually succeeded in stealing through the rosery, and on descending the hill found myself on a piece of lawn, when, fearing to be encountered in crossing the grass out of the path, I cast an inquiring glance round me. What was my terror to behold the man in the gray coat behind me, and making towards me! The next moment he took off his hat before me, and bowed so low as no one had ever yet done to me. There was no doubt but that he wished to address me, and without being rude I could not prevent it. I also took off my hat, bowed also, and stood there in the sun with bare head as if rooted to the ground. I stared at him full of terror, and was like a bird which a serpent has fascinated. He himself appeared very much embarrassed. He did not raise his eyes, again bowed

repeatedly, drew nearer and addressed me with a soft tremulous voice, almost in a tone of supplication:—

"May I hope, sir, that you will pardon my boldness in venturing in so unusual a manner to approach you? but I would ask a favor. Permit me most condescendingly—"

"But in God's name!" exclaimed I in my trepidation, "what can I do for a man who—" we both started, and as I believe, reddened.

After a moment's silence he again resumed:—

"During the short time that I had the happiness to find myself near you, I have, sir, many times,—allow me to say it to you,—really contemplated with inexpressible admiration the beautiful, beautiful shadow which, as it were with a certain noble disdain and without yourself remarking it, you cast from you in the sunshine. The noble shadow at your feet there! Pardon me the bold supposition, but possibly you might not be indisposed to make this shadow over to me."

I was silent, and a mill-wheel seemed to whirl round in my head. What was I to make of this singular proposition to sell my own shadow? He must be mad, thought I; and with an altered tone which was more assimilated to that of his own humility, I answered him thus:—

"Ha! ha! good friend, have not you then enough of your own shadow? I take this for a business of a very singular sort—"

He hastily interrupted me:—"I have many things in my pocket which, sir, might not appear worthless to you; and for this inestimable shadow I hold the very highest price too small."

It struck cold through me again as I was reminded of the pocket. I knew not how I could have called him good friend. I resumed the conversation, and sought to set all right again by excessive politeness if possible.

"But, sir, pardon your most humble servant; I do not understand your meaning. How indeed could my shadow—"

He interrupted me.

"I beg your permission only here on the spot to be allowed to take up this noble shadow and put it in my pocket; how I shall do that, be my care. On the other hand, as a testimony of my grateful acknowledgment to you, I give you the choice of all the treasures which I carry in my pocket,—the genuine 'spring-root,' the 'mandrake-root,' the 'change-penny,' the 'rob-dollar,' the 'napkin of Roland's page,' a 'mandrake-man,' at your own

price. But these probably don't interest you; rather 'Fortunatus's wishing-cap,' newly and stoutly repaired, and a lucky-bag such as he had!"

"The luck-purse of Fortunatus!" I exclaimed, interrupting him; and great as my anxiety was, with that one word he had taken my whole mind captive. A dizziness seized me, and double ducats seemed to glitter before my eyes.

"Honored sir, will you do me the favor to view and to make trial of this purse?" He thrust his hand into his pocket and drew out a tolerably large, well-sewed purse of stout Cordovan leather, with two strong strings, and handed it to me. I plunged my hand into it, and drew out ten gold pieces, and again ten. I extended him eagerly my hand. "Agreed! the business is done: for the purse you have my shadow!"

He closed with me; kneeled instantly down before me, and I beheld him, with an admirable dexterity, gently loosen my shadow from top to toe from the grass, lift it up, roll it together, fold it, and finally pocket it. He arose, made me another obeisance, and retreated towards the rosery. I fancied that I heard him there softly laughing to himself, but I held the purse fast by the strings; all round me lay the clear sunshine, and within me was yet no power of reflection.

At length I came to myself, and hastened to quit the place where I had nothing more to expect. In the first place I filled my pockets with gold; then I secured the strings of the purse fast round my neck, and concealed the purse itself in my bosom. I passed unobserved out of the park, reached the highway and took the road to the city. As, sunk in thought, I approached the gate, I heard a cry behind me:

"Young gentleman! eh! young gentleman! hear you!"

I looked round; an old woman called after me.

"Do take care, sir, you have lost your shadow!"

"Thank you, good mother!" I threw her a gold piece for her well-meant intelligence, and stopped under the trees.

At the city gate I was compelled to hear again from the sentinel, "Where has the gentleman left his shadow?" And immediately again from some women, "Jesus Maria! the poor fellow has no shadow!" That began to irritate me, and I became especially careful not to walk in the sun. This could not, however, be accomplished everywhere; for instance, over the broad street I must next take—actually, as mischief would have

it, at the very moment the boys came out of school. A cursed hunchbacked rogue—I see him yet—spied out instantly that I had no shadow. He proclaimed the fact with a loud outcry to the whole assembled literary street youth of the suburb, who began forthwith to criticize me and to pelt me with mud. "Decent people are accustomed to take their shadow with them when they go into the sunshine." To defend myself from them I threw whole handfuls of gold amongst them, and sprang into a hackney coach which some compassionate soul procured for me.

As soon as I found myself alone in the rolling carriage, I began to weep bitterly. The presentiment must already have arisen in me that on earth, far as gold transcends merit and virtue in estimation, so much higher than gold itself is the shadow valued; and as I had earlier sacrificed wealth to conscience, I had now thrown away the shadow for mere gold. What in the world could and would become of me!

FROM 'WOMAN'S LOVE AND LIFE'

THOU ring upon my finger,
My little golden ring,
Against my fond bosom I press thee,
And to thee my fond lips cling.

My girlhood's dream was ended,
Its peaceful, innocent grace,
Forlorn I woke, and so lonely,
In desolate infinite space.

Thou ring upon my finger,
Thou bringest me peace on earth,
And thou my eyes hast opened
To womanhood's infinite worth.

I'll love and serve him forever,
And live for him alone;
I'll give him my life, but to find it
Transfigured in his own.

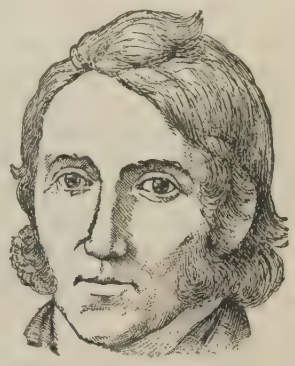
Thou ring upon my finger,
My little golden ring,
Against my fond bosom I press thee,
And to thee my fond lips cling.

Translation of Charles Harvey Genung.

WILLIAM ELLERY CHANNING

(1780–1842)

DR. CHANNING, the recognized leader although not the originator of the Unitarian movement in this country, was a man of singular spirituality, sweetness of disposition, purity of life, and nobility of character. He was thought by some to be austere and cold in temperament, and timid in action; but this was rather a misconception of a life given to conscientious study, and an effort to allow due weight to opposing arguments. He was not liable to be swept from his moorings by momentary enthusiasm. As a writer he was clear and direct, admirably perspicuous in style, without great ornament, much addicted to short and simple sentences, though singularly enough an admirer of those which were long and involved. A critic in Fraser's Magazine wrote of him:—"Channing is unquestionably the first writer of the age. From his writings may be extracted some of the richest poetry and richest conceptions, clothed in language—unfortunately for our literature—too little studied in the day in which we live."



WILLIAM E. CHANNING

He was of "blue blood,"—the grandson of William Ellery, one of the signers of the Declaration,—and was born at Newport, Rhode Island, April 7th, 1780. He was graduated at Harvard College with high honors in 1798, and first thought of studying medicine, but was inclined to the direction of the ministry. He became a private tutor in Richmond, Virginia, where he learned to detest slavery. Here he laid the seeds of subsequent physical troubles by imprudent indulgence in asceticism, in a desire to avoid effeminacy. He entered upon the study of theology, which he continued in Cambridge; he was ordained in 1803, and soon became pastor of the Federal Street Church in Boston, in charge of which society he passed his ministerial life. In the following year he was associated with Buckminster and others in the liberal Congregational movement, and this led him into a position of controversy with his orthodox brethren,—one he cordially disliked. But he could not refrain from preaching the doctrines of the dignity of human nature, the supremacy of reason, and religious freedom, of whose truth he was profoundly assured.

It has been truly said that Channing was too much a lover of free thought, and too desirous to hold only what he thought to be true, to allow himself to be bound by any party ties. «I wish,» he himself said, «to regard myself as belonging not to a sect but to the community of free minds, of lovers of truth and followers of Christ, both on earth and in heaven. I desire to escape the narrow walls of a particular church, and to stand under the open sky in the broad light, looking far and wide, seeing with my own eyes, hearing with my own ears, and following Truth meekly but resolutely, however arduous or solitary be the path in which she leads.»

He was greatly interested in temperance, in the anti-slavery movement, in the elevation of the laboring classes, and other social reforms; and after 1824, when Dr. Gannett became associate pastor, he gave much time to work in these directions. His death occurred at Bennington, Vermont, April 2d, 1842. His literary achievements are mainly or wholly in the line of his work,—sermons, addresses, and essays; but they were prepared with scrupulous care, and have the quality naturally to be expected from a man of broad and catholic spirit, wide interests, and strong love of literature. His works, in six volumes, are issued by the American Unitarian Association, which also publishes a 'Memorial' by his nephew, William Henry Channing, in three volumes.

THE PASSION FOR POWER

From 'The Life and Character of Napoleon Bonaparte'

The passion for ruling, though most completely developed in despotisms, is confined to no forms of government. It is the chief peril of free States, the natural enemy of free institutions. It agitates our own country, and still throws an uncertainty over the great experiment we are making here in behalf of liberty. . . . It is the distinction of republican institutions, that whilst they compel the passion for power to moderate its pretensions, and to satisfy itself with more limited gratifications, they tend to spread it more widely through the community, and to make it a universal principle. The doors of office being opened to all, crowds burn to rush in. A thousand hands are stretched out to grasp the reins which are denied to none. Perhaps in this boasted and boasting land of liberty, not a few, if called to state the chief good of a republic, would place it in this: that every man is eligible to every office, and

that the highest places of power and trust are prizes for universal competition. The superiority attributed by many to our institutions is, not that they secure the greatest freedom, but give every man a chance of ruling; not that they reduce the power of government within the narrowest limits which the safety of the State admits, but throw it into as many hands as possible. The despot's great crime is thought to be that he keeps the delight of dominion to himself, that he makes a monopoly of it; whilst our more generous institutions, by breaking it into parcels and inviting the multitude to scramble for it, spread this joy more widely. The result is that political ambition infects our country and generates a feverish restlessness and discontent, which to the monarchist may seem more than a balance for our forms of liberty. The spirit of intrigue, which in absolute governments is confined to courts, walks abroad through the land; and as individuals can accomplish no political purposes single-handed, they band themselves into parties, ostensibly framed for public ends, but aiming only at the acquisition of power. The nominal sovereign,—that is, the people,—like all other sovereigns, is courted and flattered and told that it can do no wrong. Its pride is pampered, its passions inflamed, its prejudices made inveterate. Such are the processes by which other republics have been subverted, and he must be blind who cannot trace them among ourselves. We mean not to exaggerate our dangers. We rejoice to know that the improvements of society oppose many checks to the love of power. But every wise man who sees its workings must dread it as one chief foe.

This passion derives strength and vehemence in our country from the common idea that political power is the highest prize which society has to offer. We know not a more general delusion, nor is it the least dangerous. Instilled as it is in our youth, it gives infinite excitement to political ambition. It turns the active talents of the country to public station as the supreme good, and makes it restless, intriguing, and unprincipled. It calls out hosts of selfish competitors for comparatively few places, and encourages a bold, unblushing pursuit of personal elevation, which a just moral sense and self-respect in the community would frown upon and cover with shame.

THE CAUSES OF WAR

From a 'Discourse delivered before the Congregational ministers of Massachusetts'

One of the great springs of war may be found in a very strong and general propensity of human nature — in the love of excitement, of emotion, of strong interest; a propensity which gives a charm to those bold and hazardous enterprises which call forth all the energies of our nature. No state of mind, not even positive suffering, is more painful than the want of interesting objects. The vacant soul preys on itself, and often rushes with impatience from the security which demands no effort, to the brink of peril. This part of human nature is seen in the kind of pleasures which have always been preferred. Why has the first rank among sports been given to the chase? Because its difficulties, hardships, hazards, tumults, awaken the mind, and give to it a new consciousness of existence, and a deep feeling of its powers. What is the charm which attaches the statesman to an office which almost weighs him down with labor and an appalling responsibility? He finds much of his compensation in the powerful emotion and interest awakened by the very hardships of his lot, by conflict with vigorous minds, by the opposition of rivals, by the alternations of success and defeat. What hurries to the gaming tables the man of prosperous fortune and ample resources? The dread of apathy, the love of strong feeling and of mental agitation. A deeper interest is felt in hazarding than in securing wealth, and the temptation is irresistible. . . . Another powerful principle of our nature which is the spring of war, is the passion for superiority, for triumph, for power. The human mind is aspiring, impatient of inferiority, and eager for control. I need not enlarge on the predominance of this passion in rulers, whose love of power is influenced by its possession, and who are ever restless to extend their sway. It is more important to observe that were this desire restrained to the breasts of rulers, war would move with a sluggish pace. But the passion for power and superiority is universal; and as every individual, from his intimate union with the community, is accustomed to appropriate its triumphs to himself, there is a general promptness to engage in any contest by which the community may obtain an ascendency over other

nations. The desire that our country should surpass all others would not be criminal, did we understand in what respects it is most honorable for a nation to excel; did we feel that the glory of a State consists in intellectual and moral superiority, in pre-eminence of knowledge, freedom and purity. But to the mass of the people this form of pre-eminence is too refined and unsubstantial. There is another kind of triumph which they better understand: the triumph of physical power, triumph in battle, triumph not over the minds but the territory of another State. Here is a palpable, visible superiority; and for this a people are willing to submit to severe privations. A victory blots out the memory of their sufferings, and in boasting of their extended power they find a compensation for many woes. . . . Another powerful spring of war is the admiration of the brilliant qualities displayed in war. Many delight in war, not for its carnage and woes, but for its valor and apparent magnanimity, for the self-command of the hero, the fortitude which despises suffering, the resolution which courts danger, the superiority of the mind to the body, to sensation, to fear. Men seldom delight in war, considered merely as a source of misery. When they hear of battles, the picture which rises to their view is not what it should be—a picture of extreme wretchedness, of the wounded, the mangled, the slain; these horrors are hidden under the splendor of those mighty energies which break forth amidst the perils of conflict, and which human nature contemplates with an intense and heart-thrilling delight. Whilst the peaceful sovereign who scatters blessings with the silence and constancy of Providence is received with a faint applause, men assemble in crowds to hail the conqueror,—perhaps a monster in human form, whose private life is blackened with lust and crime, and whose greatness is built on perfidy and usurpation. Thus war is the surest and speediest way to renown; and war will never cease while the field of battle is the field of glory, and the most luxuriant laurels grow from a root nourished with blood.

SPIRITUAL FREEDOM

From the 'Discourse on Spiritual Freedom,' 1830

I CONSIDER the freedom or moral strength of the individual mind as the supreme good, and the highest end of government. I am aware that other views are often taken. It is said that government is intended for the public, for the community, not for the individual. The idea of a national interest prevails in the minds of statesmen, and to this it is thought that the individual may be sacrificed. But I would maintain that the individual is not made for the State so much as the State for the individual. A man is not created for political relations as his highest end, but for indefinite spiritual progress, and is placed in political relations as the means of his progress. The human soul is greater, more sacred than the State, and must never be sacrificed to it. The human soul is to outlive all earthly institutions. The distinction of nations is to pass away. Thrones which have stood for ages are to meet the doom pronounced upon all man's works. But the individual mind survives, and the obscurest subject, if true to God, will rise to power never wielded by earthly potentates.

A human being is a member of the community, not as a limb is a member of the body, or as a wheel is a part of a machine, intended only to contribute to some general joint result. He was created not to be merged in the whole, as a drop in the ocean or as a particle of sand on the seashore, and to aid only in composing a mass. He is an ultimate being, made for his own perfection as his highest end; made to maintain an individual existence, and to serve others only as far as consists with his own virtue and progress. Hitherto governments have tended greatly to obscure this importance of the individual, to depress him in his own eyes, to give him the idea of an outward interest more important than the invisible soul, and of an outward authority more sacred than the voice of God in his own secret conscience. Rulers have called the private man the property of the State, meaning generally by the State themselves; and thus the many have been immolated to the few, and have even believed that this was their highest destination. These views cannot be too earnestly withstood. Nothing seems to me so needful as to give to the mind the consciousness, which governments have done so much to suppress, of its own separate

worth. Let the individual feel that through his immortality he may concentrate in his own being a greater good than that of nations. Let him feel that he is placed in the community, not to part with his individuality or to become a tool, but that he should find a sphere for his various powers, and a preparation for immortal glory. To me the progress of society consists in nothing more than in bringing out the individual, in giving him a consciousness of his own being, and in quickening him to strengthen and elevate his own mind.

In thus maintaining that the individual is the end of social institutions, I may be thought to discourage public efforts and the sacrifice of private interests to the State. Far from it. No man, I affirm, will serve his fellow-beings so effectually, so fervently, as he who is not their slave; as he who, casting off every other yoke, subjects himself to the law of duty in his own mind. For this law enjoins a disinterested and generous spirit, as man's glory and likeness to his Maker. Individuality, or moral self-subsistence, is the surest foundation of an all-comprehending love. No man so multiplies his bonds with the community, as he who watches most jealously over his own perfection. There is a beautiful harmony between the good of the State and the moral freedom and dignity of the individual. Were it not so, were these interests in any case discordant, were an individual ever called to serve his country by acts debasing his own mind, he ought not to waver a moment as to the good which he should prefer. Property, life, he should joyfully surrender to the State. But his soul he must never stain or enslave. From poverty, pain, the rack, the gibbet, he should not recoil; but for no good of others ought he to part with self-control, or violate the inward law. We speak of the patriot as sacrificing himself to the public weal. Do we mean that he sacrifices what is most properly himself, the principle of piety and virtue? Do we not feel that however great may be the good which through his sufferings accrues to the State, a greater and purer glory redounds to himself; and that the most precious fruit of his disinterested services is the strength of resolution and philanthropy which is accumulated in his own soul? . . .

The advantages of civilization have their peril. In such a state of society, opinion and law impose salutary restraint, and produce general order and security. But the power of opinion grows into a despotism, which more than all things represses

original and free thought, subverts individuality of character, reduces the community to a spiritless monotony, and chills the love of perfection. Religion, considered simply as the principle which balances the power of human opinion, which takes man out of the grasp of custom and fashion, and teaches him to refer himself to a higher tribunal, is an infinite aid to moral strength and elevation.

An important benefit of civilization, of which we hear much from the political economist, is the division of labor, by which arts are perfected. But this, by confining the mind to an unceasing round of petty operations, tends to break it into littleness. We possess improved fabrics, but deteriorated men. Another advantage of civilization is, that manners are refined and accomplishments multiplied; but these are continually seen to supplant simplicity of character, strength of feeling, the love of nature, the love of inward beauty and glory. Under outward courtesy we see a cold selfishness, a spirit of calculation, and little energy of love.

I confess I look round on civilized society with many fears, and with more and more earnest desire that a regenerating spirit from heaven, from religion, may descend upon and pervade it. I particularly fear that various causes are acting powerfully among ourselves, to inflame and madden that enslaving and degrading principle, the passion for property. For example, the absence of hereditary distinctions in our country gives prominence to the distinction of wealth, and holds up this as the chief prize to ambition. Add to this the epicurean, self-indulgent habits which our prosperity has multiplied, and which crave insatiably for enlarging wealth as the only means of gratification. This peril is increased by the spirit of our times, which is a spirit of commerce, industry, internal improvements, mechanical invention, political economy, and peace. Think not that I would disparage commerce, mechanical skill, and especially pacific connections among States. But there is danger that these blessings may by perversion issue in a slavish love of lucre. It seems to me that some of the objects which once moved men most powerfully are gradually losing their sway, and thus the mind is left more open to the excitement of wealth. For example, military distinction is taking the inferior place which it deserves: and the consequence will be that the energy and ambition which have been exhausted in war will seek new directions; and happy shall we be if they

do not flow into the channel of gain. So I think that political eminence is to be less and less coveted; and there is danger that the energies absorbed by it will be spent in seeking another kind of dominion, the dominion of property. And if such be the result, what shall we gain by what is called the progress of society? What shall we gain by national peace, if men, instead of meeting on the field of battle, wage with one another the more inglorious strife of dishonest and rapacious traffic? What shall we gain by the waning of political ambition, if the intrigues of the exchange take place of those of the cabinet, and private pomp and luxury be substituted for the splendor of public life? I am no foe to civilization. I rejoice in its progress. But I mean to say that without a pure religion to modify its tendencies, to inspire and refine it, we shall be corrupted, not ennobled by it. It is the excellence of the religious principle, that it aids and carries forward civilization, extends science and arts, multiplies the conveniences and ornaments of life, and at the same time spoils them of their enslaving power, and even converts them into means and ministers of that spiritual freedom which when left to themselves they endanger and destroy.

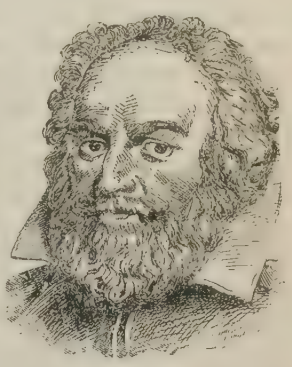
In order, however, that religion should yield its full and best fruit, one thing is necessary; and the times require that I should state it with great distinctness. It is necessary that religion should be held and professed in a liberal spirit. Just as far as it assumes an intolerant, exclusive, sectarian form, it subverts instead of strengthening the soul's freedom, and becomes the heaviest and most galling yoke which is laid on the intellect and conscience. Religion must be viewed, not as a monopoly of priests, ministers, or sects, not as conferring on any man a right to dictate to his fellow-beings, not as an instrument by which the few may awe the many, not as bestowing on one a prerogative which is not enjoyed by all; but as the property of every human being and as the great subject for every human mind. It must be regarded as the revelation of a common Father to whom all have equal access, who invites all to the like immediate communion, who has no favorites, who has appointed no infallible expounders of his will, who opens his works and word to every eye, and calls upon all to read for themselves, and to follow fearlessly the best convictions of their own understandings. Let religion be seized on by individuals or sects, as their special province; let them clothe themselves with God's prerogative

of judgment; let them succeed in enforcing their creed by penalties of law, or penalties of opinion; let them succeed in fixing a brand on virtuous men whose only crime is free investigation — and religion becomes the most blighting tyranny which can establish itself over the mind. You have all heard of the outward evils which religion, when thus turned into tyranny, has inflicted; how it has dug dreary dungeons, kindled fires for the martyr, and invented instruments of exquisite torture. But to me all this is less fearful than its influence over the mind. When I see the superstitions which it has fastened on the conscience, the spiritual terrors with which it has haunted and subdued the ignorant and susceptible, the dark appalling views of God which it has spread far and wide, the dread of inquiry which it has struck into superior understandings, and the servility of spirit which it has made to pass for piety — when I see all this, the fire, the scaffold, and the outward inquisition, terrible as they are, seem to me inferior evils. I look with a solemn joy on the heroic spirits who have met, freely and fearlessly, pain and death in the cause of truth and human rights. But there are other victims of intolerance on whom I look with unmixed sorrow. They are those who, spell-bound by early prejudice or by intimidations from the pulpit and the press, dare not think; who anxiously stifle every doubt or misgiving in regard to their opinions, as if to doubt were a crime; who shrink from the seekers after truth as from infection; who deny all virtue which does not wear the livery of their own sect; who, surrendering to others their best powers, receive unresistingly a teaching which wars against reason and conscience; and who think it a merit to impose on such as live within their influence, the grievous bondage which they bear themselves. How much to be deplored is it, that religion, the very principle which is designed to raise men above the judgment and power of man, should become the chief instrument of usurpation over the soul!

GEORGE CHAPMAN

(1559?–1634)

GEORGE CHAPMAN, the translator of Homer, is of all the Elizabethan dramatists the most undramatic. He is akin to Marlowe in being more of an epic poet than a playwright; but unlike his young compeer "of the mighty line," who in his successive plays learnt how to subdue an essentially epic genius to the demands of the stage, Chapman never got near the true secret of dramatic composition. Yet he witnessed the growth of the glorious Elizabethan drama, from its feeble beginning in 'Gorboduc' and 'Gammer Gurton's Needle' through its very flowering in the immortal masterpieces. He was born about 1559, five years before Marlowe, the "morning star" of the English drama, and he died in 1634, surviving Shakespeare, in whom it reached its maturity, and Beaumont, Middleton, and Fletcher, whose works foreshadow decay. From his native town Hitchin he passed on to Oxford, where he distinguished himself as a classical scholar. Then for sixteen years nothing definite is known about him. His life has been called one of the great blanks of English literature. He is sometimes sent traveling on the Continent, as a convenient means of accounting for this gap, and also to explain the intimate acquaintance with German manners and customs and the language displayed in his tragedy 'Alphonsus, Emperor of Germany,' which argues at least for a trip to that country. In 1594 he published the two hymns in the 'Shadow of Night'; and soon after he must have begun writing for the stage, for his first extant comedy, 'The Blind Beggar of Alexandria,' was acted in 1596, and two years later he appears in Francis Meres's famous enumeration of the poets and wits of the time. Hereafter his life is to be dated by his publications.



GEORGE CHAPMAN

He occupies a position unique among the Elizabethans, because of his wide culture and the diverse character of his work. Though held together by his strong personality, it yet can be divided into the distinct groups of comedies, tragedies, poems, and translations.

The first of these is the weakest, for Chapman was not a comic genius. 'The Blind Beggar of Alexandria' and 'An Humorous Day's Mirth' deserve but a passing mention. In 1605 'All Fooles' was published, acted six years earlier under the name 'The World Runs on Wheels.' It is a realistic satire, with some good scenes and character-drawing. 'The Gentleman Usher' is full of poetry and ingenious situations. 'Monsieur D'Oline' contains also some good comedy work. 'The Widow's Tears' tells the well-known story of the Ephesian matron; though coarse, it is handled not without comic talent. In his comedy work Chapman is neither new nor original; he followed in Jonson's footsteps, and suggests moreover Terence, Plautus, Fletcher, and Lyly. He has wit, satire, and sarcasm; but along with these, poor construction and little invention. He was going against his grain, and we have here the frankest expression of "pot-boiling" to be found among the Elizabethan dramatists. Writing for the stage was the only kind of literature that really paid; the playhouse was to the Elizabethan what the paper-covered novel is to a modern reader. This accounts for the enormous dramatic productivity of the time, and also explains why the most finely endowed minds, in need of money, produced dramas instead of other imaginative work. By the time he wrote his comedies, Chapman had already won his place as poet and translator, but it earned him no income. Pope, one hundred and twenty-five years later, made a fortune by his translation of Homer. But then the number of readers had increased, and publishers could afford to give large sums to a popular author. Chapman takes rank among the dramatists mainly by his four chief tragedies: 'Bussy d'Ambois,' 'The Revenge of Bussy d'Ambois,' 'The Conspiracy of Charles, Duke of Byron,' and 'The Tragedy of Charles, Duke of Byron.' They are unique among the plays of the period, in that they deal with almost contemporary events in French history; not with the purpose of exciting any feeling for or against the parties introduced, but in calm ignoring of public opinion, they bring recent happenings on the stage to suit the dramatist's purpose. He drew his material mainly from the 'Historiæ Sui Temporis' of Jacques Auguste de Thou, but he troubled himself little about following it with accuracy, or even painting the characters of the chief actors as true to life. In these tragedies, more than in the comedies, we get sight of Chapman the man; indeed, it is his great failing as playwright that his own individuality is constantly cropping out. He alone, of all the great Elizabethan dramatists, was unable to go outside of himself and enter into the habits and thoughts of his characters. Chapman was too much of a scholar and a thinker to be a successful delineator of men. His is the drama of the man who thinks about life, not of one who lives it in

its fullness. He does not get into the hearts of men. He has too many theories. Homer had become the ruling influence in his life, and he looked at things from the Homeric point of view and presented life epically. He is at his best in single didactic or narrative passages, and exquisite bits of poetry are prodigally scattered up and down the pages of his tragedies. Next to Shakespeare he is the most sententious of dramatists. He sounded the depths of things in thought which theretofore only Marlowe had done. He is the most metaphysical of dramatists.

Yet his thought is sometimes too much for him, and he becomes obscure. He packs words as tight as Browning, and the sense is often more difficult to unravel. He is best in the closet drama. 'Cæsar and Pompey,' published in 1631 but never acted, contains some of his finest thoughts.

Chapman also collaborated with other dramatists. 'Eastward Ho,' in 1605, written with Marston and Jonson, is one of the liveliest and best constructed Elizabethan comedies, combining the excellences of the three men without their faults. Some allusion to the Scottish nation offended King James; the authors were confined in Fleet Prison and barely escaped having their ears and noses slit. With Shirley he wrote the comedy 'The Ball' and the tragedy 'Chabot, Admiral of France.'

Chapman wrote comedies to make money, and tragedies because it was the fashion of the day, and he studded these latter with exquisite passages because he was a poet born. But he was above all a scholar with wide and deep learning, not only of the classics but also of the Renaissance literature. From 1613 to 1631 he does not appear to have written for the stage, but was occupied with his translations of Homer, Hesiod, Juvenal, Musæus, Petrarch, and others. In 1614, at the marriage of the Princess Elizabeth, was performed in the most lavish manner the 'Memorable Masque of the two Honorable Houses or Inns of Court; the Middle Temple and Lyncoln Inne.' Chapman also completed Marlowe's unfinished 'Hero and Leander.'

His fame however rests on his version of Homer. The first portion appeared in 1598: 'Seven Bookes of the Iliade of Homer, Prince of Poets; Translated according to the Greeke in judgment of his best Commentaries.' In 1611 the Iliad complete appeared, and in 1615 the whole of the Odyssey; though he by no means reproduces Homer faithfully, he approaches nearest to the original in spirit and grandeur. It is a typical product of the English Renaissance, full of vigor and passion, but also of conceit and fancifulness. It lacks the simplicity and the serenity of the Greek, but has caught its nobleness and rapidity. As has been said, "It is what Homer might have

written before he came to years of discretion.» Yet with all its shortcomings it remains one of the classics of Elizabethan literature. Pope consulted it diligently, and has been accused of at times re-versifying this instead of the Greek. Coleridge said of it:—

«The Iliad is fine, but less equal in the translation [than the Odyssey], as well as less interesting in itself. What is stupidly said of Shakespeare is really true and appropriate of Chapman: 'Mighty faults counterpoised by mighty beauties.' . . . It is as truly an original poem as the 'Faerie Queen';—it will give you small idea of Homer, though a far truer one than Pope's epigrams, or Cowper's cumbersome, most anti-Homeric Miltonisms. For Chapman writes and feels as a poet,—as Homer might have written had he lived in England in the reign of Queen Elizabeth. In short, it is an exquisite poem in spite of its frequent and perverse quaintnesses and awkwardness, which are however amply repaid by almost unexampled sweetness and beauty of language, all over spirit and feeling.»

Keats's tribute, the sonnet 'On First Looking into Chapman's Homer,' attests another poet's appreciation of the Elizabethan's paraphrase. Keats diligently explored this «new planet» that swam into his ken, and his own poetical diction is at times touched by the quaintness and fancifulness of the elder poet he admired.

Lamb, that most sympathetic critic of the old dramatists, speaks of him as follows:—

«Webster has happily characterized the 'full and heightened' style of Chapman, who of all the English play-writers perhaps approaches nearest to Shakespeare in the descriptive and didactic, in passages which are less purely dramatic. He could not go out of himself, as Shakespeare could shift at pleasure, to inform and animate other existences, but in himself he had an eye to perceive and a soul to embrace all forms and modes of being. He would have made a great epic poet, if indeed he has not abundantly shown himself to be one; for his 'Homer' is not so properly a translation as the stories of Achilles and Ulysses rewritten. The earnestness and passion which he has put into every part of these poems would be incredible to a reader of more modern translations. . . . The great obstacle to Chapman's translations being read is their unconquerable quaintness. He pours out in the same breath the most just and natural, and the most violent and crude expressions. He seems to grasp at whatever words come first to hand while the enthusiasm is upon him, as if all others must be inadequate to the divine meaning. But passion (the all-in-all in poetry) is everywhere present, raising the low, dignifying the mean, and putting sense into the absurd. He makes his readers glow, weep, tremble, take any affection which he pleases, be moved by words, or in spite of them be disgusted and overcome their disgust.»

ULYSSES AND NAUSICAA

From the Translation of Homer's Odyssey

STRAIGHT rose the lovely Morn, that up did raise
Fair-veil'd Nausicaa, whose dream her praise
To admiration took; who no time spent
To give the rapture of her vision vent
To her loved parents, whom she found within.
Her mother set at fire, who had to spin
A rock, whose tincture with sea-purple shined;
Her maids about her. But she chanced to find
Her father going abroad, to council call'd
By his grave Senate; and to him exhaled
Her smother'd bosom was:—"Loved sire," said she,
"Will you not now command a coach for me,
Stately and complete? fit for me to bear
To wash at flood the weeds I cannot wear
Before re-purified? Yourself it fits
To wear fair weeds, as every man that sits
In place of council. And five sons you have,
Two wed, three bachelors, that must be brave
In every day's shift, that they may go dance;
For these three last with these things must advance
Their states in marriage; and who else but I,
Their sister, should their dancing rites supply?"

This general cause she shew'd, and would not name
Her mind of nuptials to her sire, for shame.
He understood her yet, and thus replied:—
"Daughter! nor these, nor any grace beside,
I either will deny thee, or defer,
Mules, nor a coach, of state and circular,
Fitting at all parts. Go; my servants shall
Serve thy desires, and thy command in all."

The servants then commanded soon obey'd,
Fetch'd coach, and mules join'd in it. Then the Maid
Brought from the chamber her rich weeds, and laid
All up in coach; in which her mother placed
A maund of victuals, varied well in taste,
And other junkets. Wine she likewise fill'd
Within a goat-skin bottle, and distill'd
Sweet and moist oil into a golden cruse,
Both for her daughter's and her handmaid's use,
To soften their bright bodies, when they rose
Cleansed from their cold baths. Up to coach then goes

Th' observed Maid; takes both the scourge and reins;
And to her side her handmaid straight attains.
Nor these alone, but other virgins, graced
The nuptial chariot. The whole bevy placed,
Nausicaa scourged to make the coach-mules run,
That neigh'd, and paced their usual speed, and soon
Both maids and weeds brought to the river-side,
Where baths for all the year their use supplied.
Whose waters were so pure they would not stain,
But still ran fair forth; and did more remain
Apt to purge stains, for that purged stain within,
Which by the water's pure store was not seen.
These, here arrived, the mules uncoach'd, and drave
Up the gulfy river's shore, that gave
Sweet grass to them. The maids from coach then took
Their clothes, and steep'd them in the sable brook;
Then put them into springs, and trod them clean
With cleanly feet; adventuring wagers then,
Who should have soonest and most cleanly done.
When having thoroughly cleansed, they spread them on
The flood's shore, all in order. And then, where
The waves the pebbles wash'd, and ground was clear,
They bathed themselves, and all with glittering oil
Smooth'd their white skins; refreshing then their toil
With pleasant dinner, by the river's side.
Yet still watch'd when the sun their clothes had dried.
Till which time, having dined, Nausicaa
With other virgins did at stool-ball play,
Their shoulder-reaching head-tires laying by.
Nausicaa, with the wrists of ivory,
The liking stroke strook, singing first a song,
As custom order'd, and amidst the throng
Made such a shew, and so past all was seen,
As when the chaste-born, arrow-loving Queen,
Along the mountains gliding, either over
Spartan Taygetus, whose tops far discover,
Or Eurymanthus, in the wild boar's chace,
Or swift-hooved hart, and with her Jove's fair race,
The field Nymphs, sporting; amongst whom, to see
How far Diana had priority
(Though all were fair) for fairness; yet of all,
(As both by head and forehead being more tall)
Latona triumph'd, since the dullest sight
Might easily judge whom her pains brought to light;

Nausicaa so, whom never husband tamed,
Above them all in all the beauties flamed.
But when they now made homewards, and array'd,
Ordering their weeds; disorder'd as they play'd,
Mules and coach ready, then Minerva thought
What means to wake Ulysses might be wrought,
That he might see this lovely-sighted maid,
Whom she intended should become his aid,
Bring him to town, and his return advance.
Her mean was this, though thought a stool-ball chance:
The queen now, for the upstroke, strook the ball
Quite wide off th' other maids, and made it fall
Amidst the whirlpools. At which outshriek'd all,
And with the shriek did wise Ulysses wake;
Who, sitting up, was doubtful who should make
That sudden outcry, and in mind thus strived:—
"On what a people am I now arrived?
At civil hospitable men, that fear
The gods? or dwell injurious mortals here,
Unjust and churlish? Like the female cry
Of youth it sounds. What are they? Nymphs bred high
On tops of hills, or in the founts of floods,
In herby marshes, or in leavy woods?
Or are they high-spoke men I now am near?
I'll prove and see." With this the wary peer
Crept forth the thicket, and an olive bough
Broke with his broad hand; which he did bestow
In covert of his nakedness, and then
Put hasty head out. Look how from his den
A mountain lion looks, that, all embrued
With drops of trees, and weatherbeaten-hued,
Bold of his strength goes on, and in his eye
A burning furnace glows, all bent to prey
On sheep, or oxen, or the upland hart,
His belly charging him, and he must part
Stakes with the herdsman in his beasts' attempt,
Even where from rape their strengths are most exempt:
So wet, so weather-beat, so stung with need,
Even to the home-fields of the country's breed
Ulysses was to force forth his access,
Though merely naked; and his sight did press
The eyes of soft-haired virgins. Horrid was
His rough appearance to them; the hard pass
He had at sea stuck by him. All in flight
The virgins scattered, frighted with this sight,

About the prominent windings of the flood.
All but Nausicaa fled; but she fast stood:
Pallas had put a boldness in her breast,
And in her fair limbs tender fear comprest.
And still she stood him, as resolved to know
What man he was; or out of what should grow
His strange repair to them.

THE DUKE OF BYRON IS CONDEMNED TO DEATH

From the 'Tragedy of Charles, Duke of Byron'

BY HORROR of death, let me alone in peace,
And leave my soul to me, whom it concerns;
You have no charge of it; I feel her free:
How she doth rouse, and like a falcon stretch
Her silver wings; a threatening death with death;
At whom I joyfully will cast her off.
I know this body but a sink of folly,
The groundwork and raised frame of woe and frailty;
The bond and bundle of corruption;
A quick corse, only sensible of grief,
A walking sepulchre, or household thief:
A glass of air, broken with less than breath,
A slave bound face to face to death, till death.
And what said all you more? I know, besides,
That life is but a dark and stormy night
Of senseless dreams, terrors, and broken sleeps;
A tyranny, devising pains to plague
And make man long in dying, racks his death;
And death is nothing: what can you say more?
I bring a long globe and a little earth,
Am seated like earth, betwixt both the heavens,
That if I rise, to heaven I rise; if fall,
I likewise fall to heaven; what stronger faith
Hath any of your souls? what say you more?
Why lose I time in these things? Talk of knowledge,
It serves for inward use. I will not die
Like to a clergyman; but like the captain
That prayed on horseback, and with sword in hand,
Threatened the sun, commanding it to stand;
These are but ropes of sand.

FRANÇOIS RENÉ AUGUSTE CHÂTEAUBRIAND

(1768–1848)

VISCOUNT DE CHÂTEAUBRIAND, the founder of the romantic school in French literature, and one of the most brilliant and polished writers of the first half of the nineteenth century, was born at St. Malo in Brittany, September 14th, 1768. On the paternal side he was a direct descendant of Thierri, grandson of Alain III., who was king of Armorica in the ninth century. Destined for the Church, he became a pronounced skeptic, and entered the army. In his nineteenth year he was presented at court, and became acquainted with men of letters like La Harpe, Le Brun, and Fontanes. At the outbreak of the Revolution he quitted the service, and embarked for America in January, 1791. Tiring of the restraints of civilization, he plunged into the virgin forests of Canada, and for several months lived with the savages. This remarkable experience inspired his most notable romantic work.

CHÂTEAUBRIAND

Returning to France in 1792, he cast his lot with the Royalists, was wounded at Thionville, and finally retired to England, where for eight years he earned a bare support by teaching and translating. His first book was the 'Essay on Revolutions' (1797), which displayed some imagination, little reflection, and an affectation of misanthropy and skepticism. The subsequent change in his convictions followed on the death of his pious mother in 1798. Returning to France he published 'Atala,' an idyll *à la mode*, founded on the loves of two young savages. Teeming with glowing descriptions of nature, and marked by elevation of sentiment combined with a sensuousness almost Oriental, this barbaric 'Paul and Virginia' immediately established the author's fame. Thus encouraged, in the following year he gave the world his 'Genius of Christianity,' in which the poetic and symbolic features of Christianity are painted in dazzling colors and with great charm of style. The enormous success of this book during the first decade of the century unquestionably did more to revive French interest in religion than the establishment of the Concordat itself. Napoleon

testified his gratitude by appointing the author secretary to the embassy at Rome, and afterward minister plenipotentiary to the Valais. When the Duke d'Enghien was assassinated (March 21st, 1804), Châteaubriand resigned from the diplomatic service, although the ink was scarcely dry in which the First Consul had signed his new commission. Two years later the successful author departed on a sentimental pilgrimage to the Holy Land. He visited Asia Minor, Egypt, and Spain, where amid the ruins of the Alhambra he wrote 'The Last of the Abencerrages.' To this interesting tour the world owes the 'Itinerary from Paris to Jerusalem' (1811), that book which in Saintsbury's opinion remains "the pattern of all the picturesque travels of modern times."

With the publication of the 'Itinerary' the literary career of Châteaubriand virtually closes. On the return of the Bourbons to power, the man of letters was tempted to enter the exciting arena of politics, becoming successively ambassador at Berlin, at the court of St. James, delegate to the Congress of Verona, and Minister of Foreign Affairs. In 1830, unwilling to pledge himself to Louis Philippe, he relinquished the dignity of peer of the realm accorded him in 1815, and retired to a life of comparative poverty, which was brightened by the friendship and devotion of Madame Récamier. Until his death on the 4th of July, 1848, Châteaubriand devoted himself to the completion of his 'Mémoires d'Outre-Tombe,' an autobiographical work which was published posthumously, and which, although diffuse and even puerile at times, contains much brilliant writing.

His contemporaries pronounced Châteaubriand the foremost man of letters of France, if not of all Europe. During the last half of this century his fame has sensibly diminished both at home and abroad, and in the history of French literature he is chiefly significant as marking the transition from the old classical to the modern romantic school. Yet while admitting the glaring faults, exaggerations, affectations, and egotism of the author of the 'Genius of Christianity,' a fair criticism admits his best passages to be unsurpassed for perfection of style and gorgeousness of coloring. 'Atala' is a classic with real life in it even yet,—powerful, interesting, and even thrilling, in spite of its theatricality, and often magnificent in description.

In 1811 Châteaubriand was elected to the French Academy as the successor of the poet Chénier. Among his works not already mentioned are 'René' (1807), a sort of sequel to 'Atala'; 'The Martyrs' (1810); 'The Natchez' (1826), containing recollections of America; an 'Essay on English Literature' (2 vols.); and a translation of Milton's 'Paradise Lost' (1836).

CHRISTIANITY VINDICATED

From 'The Genius of Christianity'

DURING the reign of the Emperor Julian commenced a persecution, perhaps more dangerous than violence itself, which consisted in loading the Christians with disgrace and contempt. Julian began his hostility by plundering the churches; he then forbade the faithful to teach or to study the liberal arts and sciences. Sensible, however, of the important advantages of the institutions of Christianity, the emperor determined to establish hospitals and monasteries, and after the example of the gospel system to combine morality with religion; he ordered a kind of sermons to be delivered in the pagan temples. . . .

From the time of Julian to that of Luther, the Church, flourishing in full vigor, had no occasion for apologists; but when the Western schism took place, with new enemies arose new defenders. It cannot be denied that at first the Protestants had the superiority, at least in regard to forms, as Montesquieu has remarked. Erasmus himself was weak when opposed to Luther, and Theodore Beza had a captivating manner of writing, in which his opponents were too often deficient. . . .

It is natural for schism to lead to infidelity, and for heresy to engender atheism. Bayle and Spinoza arose after Calvin, and they found in Clarke and Leibnitz men of sufficient talents to refute their sophistry. Abbadie wrote an apology for religion, remarkable for method and sound argument. Unfortunately his style is feeble, though his ideas are not destitute of brilliancy. "If the ancient philosophers," observes Abbadie, "adored the Virtues, their worship was only a beautiful species of idolatry."

While the Church was yet enjoying her triumph, Voltaire renewed the persecution of Julian. He possessed the baneful art of making infidelity fashionable among a capricious but amiable people. Every species of self-love was pressed into this insensate league. Religion was attacked with every kind of weapon, from the pamphlet to the folio, from the epigram to the sophism. No sooner did a religious book appear than the author was overwhelmed with ridicule, while works which Voltaire was the first to laugh at among his friends were extolled to the skies. Such was his superiority over his disciples that he sometimes could not forbear diverting himself with their irreligious

enthusiasm. Meanwhile the destructive system continued to spread throughout France. It was first adopted in those provincial academies, each of which was a focus of bad taste and faction. Women of fashion and grave philosophers alike read lectures on infidelity. It was at length concluded that Christianity was no better than a barbarous system, and that its fall could not happen too soon for the liberty of mankind, the promotion of knowledge, the improvement of the arts, and the general comfort of life.

To say nothing of the abyss into which we were plunged by this aversion to the religion of the gospel, its immediate consequence was a return, more affected than sincere, to that mythology of Greece and Rome to which all the wonders of antiquity were ascribed. People were not ashamed to regret that worship which had transformed mankind into a herd of madmen, monsters of indecency, or ferocious beasts. This could not fail to inspire contempt for the writers of the age of Louis XIV., who however had reached the high perfection which distinguished them only by being religious. If no one ventured to oppose them face to face, on account of their firmly established reputation, they were nevertheless attacked in a thousand indirect ways. It was asserted that they were unbelievers *in their hearts;* or at least that they would have been much greater characters had they lived *in our times.* Every author blessed his good fortune for having been born in the glorious age of the Diderots and d'Alemberts, in that age when all the attainments of the human mind were ranged in alphabetical order in the 'Encyclopédie,' that Babel of the sciences and of reason. . . .

It was therefore necessary to prove that on the contrary the Christian religion, of all the religions that ever existed, is the most humane, the most favorable to liberty and to the arts and sciences; that the modern world is indebted to it for every improvement from agriculture to the abstract sciences, from the hospitals for the reception of the unfortunate to the temples reared by the Michael Angelos and embellished by the Raphaels. It was necessary to prove that nothing is more divine than its morality, nothing more lovely and more sublime than its tenets, its doctrine, and its worship; that it encourages genius, corrects the taste, develops the virtuous passions, imparts energy to the ideas, presents noble images to the writer, and perfect models to the artist; that there is no disgrace in being believers with

Newton and Bossuet, with Pascal and Racine. In a word, it was necessary to summon all the charms of the imagination and all the interests of the heart to the assistance of that religion against which they had been set in array.

The reader may now have a clear view of the object of our work. All other kinds of apologies are exhausted, and perhaps they would be useless at the present day. Who would now sit down to read a work professedly theological? Possibly a few sincere Christians who are already convinced. But, it may be asked, May there not be some danger in considering religion in a merely human point of view? Why so? Does our religion shrink from the light? Surely one great proof of its divine origin is, that it will bear the test of the fullest and severest scrutiny of reason. Would you have us always open to the reproach of enveloping our tenets in sacred obscurity, lest their falsehood should be detected? Will Christianity be the less true for appearing the more beautiful? Let us banish our weak apprehensions; let us not, by an excess of religion, leave religion to perish. We no longer live in those times when you might say, "Believe without inquiring." People *will* inquire in spite of us; and our timid silence, in heightening the triumph of the infidel, will diminish the number of believers.

It is time that the world should know to what all those charges of absurdity, vulgarity, and meanness, that are daily alleged against Christianity, may be reduced. It is time to demonstrate that instead of debasing the ideas, it encourages the soul to take the most daring flights, and is capable of enchanting the imagination as divinely as the deities of Homer and Virgil. Our arguments will at least have this advantage, that they will be intelligible to the world at large and will require nothing but common-sense to determine their weight and strength. In works of this kind authors neglect, perhaps rather too much, to speak the language of their readers. It is necessary to be a scholar with a scholar, and a poet with a poet. The Almighty does not forbid us to tread the flowery path, if it serves to lead the wanderer once more to him; nor is it always by the steep and rugged mountain that the lost sheep finds its way back to the fold.

We think that this mode of considering Christianity displays associations of ideas which are but imperfectly known. Sublime in the antiquity of its recollections, which go back to the

creation of the world; ineffable in its mysteries, adorable in its sacraments, interesting in its history, celestial in its morality, rich and attractive in its ceremonial,—it is fraught with every species of beauty. Would you follow it in poetry? Tasso, Milton, Corneille, Racine, Voltaire, will depict to you its miraculous effects. In belles-lettres, in oratory, history, and philosophy, what have not Bossuet, Fénélon, Massillon, Bourdaloue, Bacon, Pascal, Euler, Newton, Leibnitz, produced by its inspiration! In the arts, what masterpieces! If you examine it in its worship, what ideas are suggested by its antique Gothic churches, its admirable prayers, its impressive ceremonies! Among its clergy, behold all those scholars who have handed down to you the languages and the works of Greece and Rome; all those anchorets of Thebais; all those asylums for the unfortunate; all those missionaries to China, to Canada, to Paraguay; not forgetting the military orders whence chivalry derived its origin. Everything has been engaged in our cause—the manners of our ancestors, the pictures of days of yore, poetry, even romances themselves. We have called smiles from the cradle, and tears from the tomb. Sometimes, with the Maronite monk, we dwell on the summits of Carmel and Lebanon; at others we watch with the Daughter of Charity at the bedside of the sick. Here two American lovers summon us into the recesses of their deserts; there we listen to the sighs of the virgin in the solitude of the cloister. Homer takes his place by Milton, and Virgil beside Tasso; the ruins of Athens and of Memphis form contrasts with the ruins of Christian monuments, and the tombs of Ossian with our rural churchyards. At St. Denis we visit the ashes of kings; and when our subject requires us to treat of the existence of God, we seek our proofs in the wonders of Nature alone. In short, we endeavor to strike the heart of the infidel in every possible way; but we dare not flatter ourselves that we possess the miraculous rod of religion which caused living streams to burst from the flinty rock.

DESCRIPTION OF A THUNDER-STORM IN THE FOREST

From 'Atala'

It was the twenty-seventh sun since our departure from the Cabins: the *lune de fer* (month of July) had commenced its course, and all signs indicated the approach of a violent storm. Toward the hour when the Indian matrons hang up the plowshares on the branches of the junipers, and when the paroquets retire into the hollows of the cypress trees, the sky grew overcast. The vague sounds of solitude gradually ceased, the forests were wrapped in universal calm. Suddenly the pealing of distant thunder, re-echoing through these vast woods as old as the world itself, startled the ear with a diapason of noises sublime. Fearing to be overwhelmed in the flood, we hastily disembarked on the river's bank and sought safety in the seclusion of one of the forest glades.

The ground was swampy. We pressed forward with difficulty beneath a roof of smilax, among grape-vines and climbing plants of all kinds, in which our feet were continually entangled. The spongy soil trembled all around us, and every instant we were on the verge of being engulfed in the quagmires. Swarms of insects and enormous bats nearly blinded us; rattlesnakes were heard on all sides; and the wolves, bears, panthers, and badgers which had sought a refuge in this retreat filled the air with their roarings.

Meanwhile the obscurity increased; the lowering clouds entered beneath the shadows of the trees. The heavens were rent, and the lightning traced a flashing zigzag of fire. A furious gale from the west piled up the angry clouds in heavy masses; the mighty trees bowed their heads to the blast. Again and again the sky was rent, and through the yawning crevices one beheld new heavens and vales of fire. What an awful, what a magnificent spectacle! The trees were struck by lightning and ignited; the conflagration spread like a flaming garland; the showers of sparks and the columns of smoke ascended to the very heavens, which vomited their thunders into the sea of fire.

Then the Great Spirit enveloped the mountains in utter darkness; from the midst of this vast chaos came a confused roaring made by the tumult of many winds, the moaning of the trees, the howlings of ferocious beasts, the crackling of the flames,

and the descent of balls of fire which hissed as they were extinguished in the water.

The Great Spirit knows the truth of what I now say! At this moment I saw only Atala, I had no thought but for her. Beneath the bent trunk of a birch-tree, I succeeded in protecting her from the torrents of rain. Seated myself under the tree, supporting my well-beloved on my knees, and chafing her bare feet between my hands, I was even happier than the young wife who feels for the first time the consciousness of her motherhood.

THOMAS CHATTERTON

(1752–1770)

TO THE third quarter of the eighteenth century belongs the tragedy of the life of Thomas Chatterton, who, misunderstood and neglected during his brief seventeen years of poetic revery, has by the force of his genius and by his actual achievement compelled the nineteenth century, through one of its best critics, to acknowledge him as the father of the New Romantic school, and to accord him thereby a place unique among his contemporaries. His family and early surroundings serve in a way to explain his development. He was born at Bristol, a town rich in the traditions and monuments of bygone times. For nearly two hundred years the office of sexton to the church of St. Mary Redcliffe had been handed down in the family. At the time of the poet's birth it was held by a maternal uncle; for his father, a "musical genius, somewhat of a poet, an antiquary and dabbler in occult arts," was the first to aspire to a position above the hereditary one, and had taken charge of the Pyle free schools in Bristol. He died before his son's birth, and left his widow to support her two children by keeping a little school and by needlework. The boy, reserved and given to revery from his earliest years, was at first considered dull, but finally learned to spell by means of the illuminated capitals of an old musical folio and a black-letter Bible. He spent much of his time with his uncle, in and about the church. St. Mary Redcliffe, one of the finest specimens of mediæval church architecture in England, is especially rich in altar tombs with recumbent carved figures of knights, and ecclesiastic and civic dignitaries of bygone days. These became the boy's familiar associates, and he amused himself on his lonely visits by spelling out the old inscriptions on their monuments. There he got hold of some quaint oaken chests in the muniment room over the porch, filled with parchments old as the Wars of the Roses, and these deeds and charters of the Henrys and Edwards became his primers. In 1760 he entered Colston's "Blue-Coat" charity school, located in a fine old

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building of the Tudor times. The rules of the institution provided for the training of its inmates "in the principles of the Christian religion as laid down in the Church catechism," and in fitting them to be apprenticed in due course to some trade. During the six years of his stay, Chatterton received only the rudiments of a common-school education, and found little to nourish his genius. But being a voracious reader, he went on his small allowance through three circulating libraries, and became acquainted with the older English poets, and also read history and antiquities. He very early entertained dreams of ambition, without however finding any sympathy; so he lived in a world of his own, conceiving before the age of twelve the romance of Thomas Rowley, an imaginary clerk of the fifteenth century, and his patron Master William Canynge, a former mayor of Bristol whose effigy was familiar to him from the tomb in the church. This fiction, which after his death gave rise to the celebrated controversy of the 'Rowley Poems,' matured at this early age as a boy's life-dream, he fashioned into a consistent romance, and wove into it among the prose fragments the ballads and lyrics on which his fame as poet now rests. His earliest literary forgery was a practical joke played on a credulous pewterer at Bristol, for whom he fabricated a pedigree dating back to the time of the Norman Conquest, which he professed to have collected from ancient manuscripts. It is remarkable as the work of a boy not yet fourteen. He was rewarded with a crown piece, and the success of this hoax encouraged him further to play upon the credulity of his townspeople, and to continue writing prose and verse in pseudo-antique style.

In 1767 he was bound apprentice to John Lambert, attorney. The office duties were light. He spent his spare time in poetizing, and sent anonymously transcripts from professedly old poems to the local papers. Their authorship being traced to him, he now claimed that his father had found numerous old poems and other manuscripts in a coffer of the muniment room at Redcliffe, and that he had transcribed them. Under guise of this fiction he produced, within the two years of his apprenticeship, a mass of pseudo-antique dramatic, lyric, and descriptive poems, and fragments of local and general history, connected all with his romance of the clerk of Bristol. A scholarly knowledge of Middle English was rare one hundred and thirty years ago, and the self-taught boy easily gulled the local antiquaries. He even deceived Horace Walpole, who, dabbling in mediævalism, had opened the way for prose romances with his 'Castle of Otranto,' a spurious antique of the same time in which Chatterton had placed his fiction. Walpole at first treated him courteously, even offering to print some of the poems. But when Gray and Mason

pronounced them modern, he at once gave Chatterton the cold shoulder, entirely forgetting his own imposition on a credulous public.

Chatterton now turned to periodical literature and the politics of the day, and began to contribute to various London magazines. In the spring of 1770 he finally came up to London, to start on the life of a literary adventurer on a capital of less than five pounds. He lived abstemiously and worked incessantly, literally day and night. He had a wonderful versatility; he would write in the manner of any one he chose to imitate, and he tried his hand at every species of book-work. But even under the strain of this incessant productivity he found time to turn back to his boyhood dreams, and produced one of his finest poems, the 'Ballad of Charity.' At first his contributions were freely accepted, but he was poorly paid, and sometimes not at all. Yet out of his scanty earnings he bought costly presents for his mother and sister, as tokens of affection and an earnest of what he hoped to do for them. After scarcely two months in London he was at the end of his resources. He made an attempt to gain a position as surgeon's assistant on board of an African trader, but was unsuccessful. He now found himself face to face with famine; and, too proud to ask for assistance or to accept even the hospitality of a single meal, he on the night of August 25th, 1770, locked himself into his garret, destroyed all his note-books and papers, and swallowed a dose of arsenic. It is believed that he was privately buried in the churchyard of St. Mary Redcliffe. There a monument has been erected, with an inscription from his poem 'Will':—

«To the memory of Thomas Chatterton. Reader! judge not. If thou art a Christian, believe that he shall be judged by a superior power. To that power alone is he now answerable.»

His death attracted little notice, for he was regarded merely as the transcriber of the 'Rowley' poems. They were collected after his death, from the various persons to whom he had given the manuscripts, and occasioned a controversy that has lasted almost down to the present generation. But only an age untrained in philological research could ever have received them as genuine productions of the fifteenth century: for Chatterton, who knew little of the old authors antedating Spenser, constructed with the help of Bailey's and Kersey's English dictionaries a lingo of his own; he strung together old words of all periods and dialects, and even coined words himself to suit the metre. His lingo resembles anything rather than Middle English. It is supposed that he wrote first in modern English, and then translated into his own dialect; for the poems do not suffer by retranslation,—on the contrary, they are more intelligible and often

more rhythmical. Chatterton had a wonderful memory, and having read enormously, there are frequent though perhaps unconscious plagiarisms from Spenser, Shakespeare, Dryden, Pope, Gray, and others.

Yet after all has been said against the spurious character of the 'Rowley' poems, Chatterton's two volumes of collected writings, produced under the most adverse circumstances, are a record of youthful precocity unparalleled in literary history. He wrote spirited satires at ten, and some of his best old verse before sixteen. 'Ælla' is a dramatic poem of sustained power and originality, and its songs have the true lyric ring; the 'Ode to Liberty,' a fragment from the tragedy of 'Goddwyn,' is with its bold imagery one of the finest martial lyrics in the language; the 'Ballad of Charity,' almost the last poem he wrote, comes in its objectivity and artistic completeness near to some of Keats's best ballad work. But more wonderful perhaps than this early blossoming of his genius is its absolute originality. At a time when Johnson was the literary dictator of London, and Pope's manner still paramount, Chatterton, unmindful of their conventionalities and the current French influence, instinctively turned to earlier models, and sought his inspiration at the true source of English song. Bishop Percy's 'Reliques of Old English Poetry,' published in 1765, first made the people acquainted with their fine old ballads; but by that year Chatterton had already planned the story of the monk of Bristol and written some of the poems. Gifted with a rich vein of romance, he heralded the coming revival of mediæval literature. But he not only divined the new movements of poetry—he was also responsible for one side of its development. He had a poet's ear for metrical effects, and transmitted this gift to the romantic poets through Coleridge; for the latter, deeply interested in the tragedy of the life of the Bristol boy, studied his work; and traces of this study, resulting in freer rhythm and new harmonies, are found in Coleridge's own verse. The influence of the author of 'Christabel' on his brother poets is indisputable; hence his indebtedness to Chatterton gives to the latter at once his rightful position as the father of the New Romantic school. Keats also shows signs of close acquaintance with Chatterton; and he proves moreover by the dedication of his 'Endymion' that he cherished the memory of the unfortunate young poet, with whom he had, as far as the romantic temper on its objective side goes, perhaps the closest spiritual kinship of any poet of his time.

But quite apart from his youthful precocity and his influence on later poets, Chatterton holds no mean place in English literature because of the intrinsic value of his performance. His work, on the one hand, aside from the 'Rowley' poems, shows him a true poet of

the eighteenth century, and the best of it entitles him to a fair place among his contemporaries; but on the other hand he stands almost alone in his generation in possessing the highest poetic endowments, — originality of thought, a quick eye to see and note, the gift of expression, sustained power of composition, and a fire and intensity of imagination. In how far he would have fulfilled his early promise it is idle to surmise; yet what poet, in the whole range of English, nay of *all* literature, at seventeen years and nine months of age, has produced work of such excellence as this "marvelous boy," who, unrecognized and driven by famine, took his own life in a London garret?

FINAL CHORUS FROM 'GODDWYN'

WHEN Freedom, dreste yn blodde-steyned veste,
To everie knyghte her warre-songe sunge,
Uponne her hedde wylde wedes were spredde;
A gorie anlace bye her honge.
She dauncèd onne the heathe;
She hearde the voice of deathe;
Pale-eyned affryghte, hys harte of sylver hue,
In vayne assayled her bosomme to acale;
She hearde onflemed the shriekynge voice of woe,
And sadnesse ynne the owlette shake the dale.
She shooke the burled speere,
On hie she jeste her sheelde,
Her foemen all appere,
And flizze alonge the feelde.
Power, wythe his heafod straught ynto the skyes,
Hys speere a sonne-beame, and hys sheelde a starre,
Alyche twaie brendeynge gronfyres rolls hys eyes,
Chaftes with hys yronne feete and soundes to war.
She syttes upon a rocke,
She bendes before hys speere,
She ryses from the shocke,
Wieldynge her owne yn ayre.
Harde as the thonder dothe she drive ytte on,
Wytte scillye wympled gies ytte to hys crowne,
Hys longe sharpe speere, hys spreddynge sheelde ys gon,
He falles, and fallynge rolleth thousandes down.
War, goare-faced war, bie envie burld, arist,
Hys feerie heaulme noddynge to the ayre,
Tenne bloddie arrowes ynne hys streynynge fyste.

THE FAREWELL OF SIR CHARLES BALDWIN TO HIS WIFE

From 'The Bristowe Tragedie'

AND nowe the bell beganne to tolle,
And claryonnes to sounde;
Syr Charles hee herde the horses' feete
A-prauncing onne the grounde:

And just before the officers
His lovynge wyfe came ynne,
Weepynge unfeignèd teeres of woe,
Wythe loude and dysmalle dynne.

«Sweet Florence! nowe I praie forbere,
Ynne quiet lett mee die;
Praie Godde, thatt ev'ry Christian soule
May looke onne dethe as I.

«Sweet Florence! why these brinie teeres?
Theye washe my soule awaie,
And almost make mee wyshe for lyfe,
Wythe thee, sweete dame, to staie.

«'Tys butt a journie I shalle goe
Untoe the lande of blysse;
Nowe, as a proofe of husbande's love,
Receive thys holie kysse.»

Thenne Florence, fault'ring ynne her saie,
Tremblynge these wordyès spoke:—
«Ah, cruele Edwarde! bloudie kynge!
My herte ys welle nyghe broke:

«Ah, sweete Syr Charles! why wylt thou goe,
Wythoute thye lovynge wyfe?
The cruelle axe thatt cuttes thye necke,
Ytte eke shall ende mye lyfe.»

And nowe the officers came ynne
To brynge Syr Charles awaie,
Whoe turnedd toe hys lovynge wyfe,
And thus to her dydd saie:—

«I goe to lyfe, and nott to dethe;
Truste thou ynne Godde above,
And teache thye sonnes to feare the Lorde,
And ynne theyre hertes hym love:

«Teache them to runne the nobile race
Thatt I theyre fader runne:
Florence! shou'd dethe thee take — adieu!
Yee officers, leade onne.»

Thenne Florence rav'd as anie madde,
And dydd her tresses tere;
«Oh! staie, mye husbande! lorde! and lyfe!»
Syr Charles thenne dropt a teare.

'Tyll tyrèdd oute wythe ravynge loud,
She fellen onne the flore;
Syr Charles exerted alle hys myghte,
And march'd fromme oute the dore.

Uponne a sledde hee mounted thenne,
Wythe lookes fulle brave and swete;
Lookes, thatt enshone ne more concern
Thanne anie yne the strete.

MYNSTRELLES SONGE

O! synge untoe mie roundelaie,
O! droppe the brynie teare wythe mee,
Daunce ne moe atte hallie daie,
Lycke a reynynge ryver bee;
Mie love ys dedde,
Gon to hys deathe-bedde,
Al under the wyllowe tree.

Blacke hys cryne as the wyntere nyghte,
Whyte hys rode as the sommer snowe,
Rodde hys face as the mornynge lyghte,
Cale he lyes ynne the grave belowe;
Mie love ys dedde,
Gon to hys deathe-bedde,
Al under the wyllowe tree.

Swote hys tyngue as the throstles note,
Quycke ynn daunce as thoughte canne bee,
Defte hys taboure, codgelle stote,
O! hee lyes bie the wyllowe tree;
Mie love ys dedde,
Gonne to hys deathe-bedde,
Alle underre the wyllowe tree.

Harke! the ravenne flappes hys wynge,
In the briered delle belowe;
Harke! the dethe-owle loude dothe synge,
To the nyghte-mares as heie goe;
Mie love ys dedde,
Gonne to hys deathe-bedde,
Al under the wyllowe tree.

See! the whyte moone sheenes onne hie;
Whyterre ys mie true loves shroude;
Whyterre yanne the mornynge skie,
Whyterre yanne the evenynge cloude;
Mie love ys dedde,
Gon to hys deathe-bedde,
Al under the wyllowe tree.

Heere, uponne mie true loves grave,
Schalle the baren fleurs be layde;
Nee one hallie Seyncte to save
Al the celness of a mayde.
Mie love ys dedde,
Gonne to hys deathe-bedde,
Alle under the wyllowe tree.

Wythe mie hondes I'll dente the brieres
Rounde his hallie corse to gre;
Ouphante fairie, lyghte youre fyres;
Heere mie boddie stylle schalle bee.
Mie love ys dedde,
Gon to hys deathe-bedde,
Al under the wyllowe tree.

Comme, wythe acorne-coppe and thorne,
Drayne mie hartys blodde awaie;
Lyfe and all yttes goode I scorne,
Daunce bie nete, or feaste by daie.
Mie love ys dedde,
Gon to hys deathe-bedde,
Al under the wyllowe tree.

Waterre wytches, crownede wythe reytes,
Bere mee to yer leathalle tyde.
I die! I come! mie true love waytes.
Thus the damselle spake, and died.

AN EXCELENTE BALADE OF CHARITIE

As Wroten bie thé Gode Prieste Thomas Rowleie, 1464.

In Virgyne the sweltrie sun gan sheene,
And hotte upon the mees did caste his raie:
The apple rodded from its palie greene,
And the mole peare did bende the leafy spraie;
The peede chelandri sunge the livelong daie;
'Twas nowe the pride, the manhode of the yeare,
And eke the grounde was dighte in its mose defte aumere.

The sun was glemeing in the midde of daie,
Deadde still the aire, and eke the welken blue,
When from the sea arist in drear arraie
A hepe of cloudes of sable sullen hue,
The which full fast unto the woodlande drewe,
Hiltring attenes the sunnis fetyve face,
And the blacke tempeste swolne and gatherd up apace.

Beneathe an holme, faste by a pathwaieside,
Which dyde unto Seyncte Godwine's covent lede,
A hapless pilgrim moneynge dyd abide;
Pore in his viewe, ungentle in his weede,
Longe bretful of the miseries of neede,
Where from the hail-stone coulde the almer flie?
He had no housen theere, ne anie covent nie.

Look in his gloomed face, his sprighte there scanne;
Howe woe-be-gone, how withered, forwynd, deade!
Haste to thie church-glebe-house, asshrewed manne!
Haste to thie kiste, thie onlie dortoure bedde.
Cale, as the claie whiche will gre on thie hedde,
Is Charitie and Love aminge highe elves;
Knightis and Barons live for pleasure and themselves.

The gatherd storme is rype; the bigge drops falle;
The forswat meadowes smethe, and drenche the raine;
The comyng ghastness do the cattle pall,
And the full flockes are drivynge ore the plaine;
Dashde from the cloudes the waters flott againe;
The welkin opes; the yellow levynne flies;
And the hot fierie smothe in the wide lowings dies.

Liste! now the thunder's rattling clymmynge sound
Cheves slowlie on, and then embollen clangs;

Shakes the hie spyre, and losst, dispended, drown'd,
Still on the gallard eare of terroure hanges;
The windes are up; the lofty elmen swanges;
Again the levynne and the thunder poures,
And the full cloudes are braste attenes in stones showers.

Spyrreynge his palfrie oere the watrie plaine,
The Abbote of Seyncte Godwynes convente came;
His chapournette was drented with the reine,
And his pencte gyrdle met with mickle shame;
He aynewarde tolde his bederoll at the same;
The storme encreasen, and he drew aside,
With the mist almes-craver neere to the holme to bide.

His cope was all of Lyncolne clothe so fyne,
With a gold button fasten'd neere his chynne;
His autremete was edged with golden twynne,
And his shoone pyke a loverds mighte have binne;
Full well it shewn he thoughten coste no sinne:
The trammels of the palfrye pleasde his sighte,
For the horse-millanare his head with roses dighte.

An almes, sir prieste! the droppynge pilgrim saide:
O! let me waite within your covente dore,
Till the sunne sheneth hie above our heade,
And the loude tempeste of the aire is oer;
Helpless and ould am I, alas! and poor:
No house, ne friend, ne moneie in my pouche;
All yatte I calle my owne is this my silver crouche.

Varlet, replyd the Abbatte, cease your dinne;
This is no season almes and prayers to give;
Mie porter never lets a faitour in;
None touch mie rynge who not in honour live.
And now the sonne with the blacke cloudes did stryve,
And shettynge on the grounde his glairie raie,
The Abbatte spurrde his steede, and eftsoones roadde awaie.

Once moe the skie was blacke, the thounder rolde;
Faste reyneynge oer the plaine a prieste was seen;
Ne dighte full proude, ne buttoned up in golde;
His cope and jape were graie, and eke were clene;
A Limitoure he was of order seene;
And from the pathwaie side then turned hee,
Where the pore almer laie binethe the holmen tree.

An almes, sir priest! the droppynge pilgrim sayde,
For sweete Seyncte Marie and your order sake.
The Limitoure then loosen'd his pouche threade,
And did thereoute a groate of silver take;
The mister pilgrim dyd for halline shake.
Here, take this silver, it maie eathe thie care;
We are Goddes stewards all, nete of oure owne we bare.

But ah! unhailie pilgrim, lerne of me,
Scathe anie give a rentrolle to their Lorde.
Here, take my semecope, thou arte bare I see;
Tis thyne; the Seynctes will give me mie rewarde.
He left the pilgrim, and his waie aborde.
Virgynne and hallie Seyncte, who sitte yn gloure,
Or give the mittee will, or give the gode man power!

THE RESIGNATION

O God! whose thunder shakes the sky,
Whose eye this atom-globe surveys,
To thee, my only rock, I fly,—
Thy mercy in thy justice praise.

The mystic mazes of thy will,
The shadows of celestial night,
Are past the power of human skill;
But what the Eternal acts is right.

O teach me, in the trying hour—
When anguish swells the dewy tear—
To still my sorrows, own thy power,
Thy goodness love, thy justice fear.

If in this bosom aught but thee,
Encroaching, sought a boundless sway,
Omniscience could the danger see,
And Mercy look the cause away.

Then why, my soul, dost thou complain—
Why drooping seek the dark recess?
Shake off the melancholy chain;
For God created all to bless.

But ah! my breast is human still;
The rising sigh, the falling tear,

My languid vitals' feeble rill,
The sickness of my soul declare.

But yet, with fortitude resigned,
I'll thank the Inflictor of the blow—
Forbid the sigh, compose my mind,
Nor let the gush of misery flow.

The gloomy mantle of the night,
Which on my sinking spirit steals,
Will vanish at the morning light,
Which God, my East, my Sun, reveals.

GEOFFREY CHAUCER.

GEOFFREY CHAUCER

(13–?–1400)

BY THOMAS R. LOUNSBURY

ENGLISH literature, in the strict sense of the word, dates its beginning from the latter half of the fourteenth century. Not but an English literature had existed long previous to that period. Furthermore, it reckoned among its possessions works of value, and a few which in the opinion of some display genius. But though the name was the same, the thing was essentially different. A special course of study is required for any comprehension whatever of the productions of that earliest literature; and for the easy understanding of those written even but a half-century or so before the period indicated, a mastery of many peculiar syntactical constructions is demanded and an acquaintance with a vocabulary differing in a large number of words from that now in use.

But by the middle of the fourteenth century this state of things can hardly be said to exist any longer for us. Everything by that time had become ripe for the creation of a literature of a far higher type than had yet been produced. Furthermore, conditions prevailed which, though their results could not then be foreseen, were almost certain to render the literature thus created comparatively easy of comprehension to the modern reader. The Teutonic and Romanic elements that form the groundwork of our present vocabulary had at last become completely fused. Of the various dialects prevailing, the one spoken in the vicinity of the capital had gradually lifted itself up to a pre-eminence it was never afterwards to lose. In this parent of the present literary speech, writers found for the first time at their command a widely accepted and comparatively flexible instrument of expression. As a consequence, the literature then produced fixed definitely for all time the main lines upon which both the grammar and the vocabulary of the English speech were to develop. The result is that it now presents few difficulties for its full comprehension and appreciation that are not easily surmounted. The most effective deterrent to its wide study is one formidable only in appearance. This is the unfamiliar way in which its words are spelled; for orthography then sought to represent pronunciation, and had not in consequence crystallized into fixed forms with constant disregard of any special value to be attached to the signs by which sounds are denoted.

Of the creators of this literature — Wycliffe, Langland, Chaucer, and Gower — Chaucer was altogether the greatest as a man of letters. This is no mere opinion of the present time: there has never been a period since he flourished in which it has not been fully conceded. In his own day, his fame swept beyond the narrow limits of country and became known to the outside world. At home his reputation was firmly established, and seems to have been established early. All the references to him by his contemporaries and immediate successors bear witness to his universally recognized position as the greatest of English poets, though we are not left by him in doubt that he had even then met detractors. Still the general feeling of the men of his time is expressed by his disciple Occleve, who terms him

«The firste finder[1] of our fair langage.»

Yet not a single incident of his life has come down to us from the men who admired his personality, who enrolled themselves as his disciples, and who celebrated his praises. With the exception of a few slight references to himself in his writings, all the knowledge we possess of the events of his career is due to the mention made of him in official documents of various kinds and of different degrees of importance. In these it is taken for granted that whenever Geoffrey Chaucer is spoken of, it is the poet who is meant, and not another person of the same name. The assumption almost approaches absolute certainty; it does not quite attain to it. In those days it is clear that there were numerous Chaucers. Still, no one has yet risen to dispute his being the very person spoken of in these official papers. From these documents we discover that Chaucer, besides being a poet, was also a man of affairs. He was a soldier, a negotiator, a diplomatist. He was early employed in the personal service of the king. He held various positions in the civil service. It was a consequence that his name should appear frequently in the records. It is upon them, and the references to him in documents covering transactions in which he bore a part, that the story of his life, so far as it exists for us at all, has been mainly built. It was by them also that the series of fictitious events which for so long a time did duty as the biography of the poet had their impossibility as well as their absurdity exposed.

The exact date of Chaucer's birth we do not know. The most that can be said is that it must have been somewhere in the early years of the reign of Edward III. (1327–77). The place of his birth was in all probability London. His father, John Chaucer, was a vintner of that city, and there is evidence to indicate that he was to

[1] Poet.

some extent connected with the court. In a deed dated June 19th, 1380, the poet released his right to his father's former house, which is described as being in Thames Street. The spot, however unsuitable for a dwelling-place now, was then in the very heart of urban life, and in that very neighborhood it is reasonable to suppose that Chaucer's earliest years were spent.

The first positive information we have, however, about the poet himself belongs to 1356. In that year we find him attached to the household of Lionel, Duke of Clarence, the third son of Edward III. He is there in the service of the wife of that prince, but in what position we do not know. It may have been that of a page. He naturally was in attendance upon his mistress during her various journeyings; but most of her time was passed at her residence in Hatfield, Yorkshire. Chaucer next appears as having joined the army of Edward III. in his last invasion of France. This expedition was undertaken in the autumn of 1359, and continued until the peace of Bretigny, concluded in May, 1360. During this campaign he was captured somewhere and somehow — we have no knowledge of anything beyond the bare fact. It took place, however, before the first of March, 1360; for on that date the records show that the King personally contributed sixteen pounds towards his ransom.

From this last-mentioned date Chaucer drops entirely out of our knowledge till June, 1367, when he is mentioned as one of the valets of the King's chamber. In the document stating this fact he is granted a pension — the first of several he received — for services already rendered or to be rendered. It is a natural inference from the language employed, that during these years of which no record exists he was in some situation about the person of Edward III. After this time his name occurs with considerable frequency in the rolls, often in connection with duties to which he was assigned. His services were varied; in some instances certainly they were of importance. From 1370 to 1380 he was sent several times abroad to share in the conduct of negotiations. These missions led him to Flanders, to France, and to Italy. The subjects were very diverse. One of the negotiations in which he was concerned was in reference to the selection of an English port for a Genoese commercial establishment; another was concerning the marriage of the young monarch of England with the daughter of the king of France. It is on his first journey to Italy of which we have any record — the mission of 1372–73 to Genoa and Florence — that everybody hopes and some succeed in having an undoubting belief that Chaucer visited Petrarch at Padua, and there heard from him the story of Griselda, which the Clerk of Oxford in the 'Canterbury Tales' states that he learned from the Italian poet.

But Chaucer's activity was not confined to foreign missions or to diplomacy; he was as constantly employed in the civil service. In 1374 he was made controller of the great customs — that is, of wool, skins, and leather — of the port of London. In 1382 he received also the post in the same port of controller of the petty customs — that is, of wines, candles, and other articles. The regulations of the office required him to write the records with his own hand; and it is this to which Chaucer is supposed to refer in the statement he makes about his official duties in the 'House of Fame.' In that poem the messenger of Jupiter tells him that though he has done so much in the service of the God of Love, yet he has never received for it any compensation. He then goes on to add the following lines, which give a graphic picture of the poet and of his studious life: —

«Wherfore, as I said ywis,[1]
Jupiter considereth this,
And also, beau sir, other things;
That is, that thou hast no tidíngs
Of Lovès folk, if they be glad,
Ne of nought ellès, that God made;
And nought only from far countree
That there no tiding cometh to thee,
But of the very neighèboúrs,
That dwellen almost at thy doors,
Thou hearest neither that nor this;
But when thy labor all done is,
And hast made all thy reckonings,
Instead of rest and newè things,
Thou goest home to thine house anon,
And also[2] dumb as any stone,
Thou sittest at another book,
Till fully dazèd is thy look.
And livest thus as an eremite,
Although thine abstinence is lyte.[3]»

In 1386 Chaucer was elected to Parliament as knight of the shire for the county of Kent. In that same year he lost or gave up both his positions in the customs. The cause we do not know. It may have been due to mismanagement on his own part; it is far more likely that he fell a victim to one of the fierce factional disputes that were going on during the minority of Richard II. At any rate, from this time he again disappears for two years from our knowledge. But in 1389 he is mentioned as having been appointed clerk of the King's works at Westminster and various other places; in 1390 clerk of the works for St. George's chapel at Windsor. Both of these places he

[1] Certainly. [2] As. [3] Little.

held until the middle of 1391. In that last year he was made one of the commissioners to repair the roadway along the Thames, and at about the same time was appointed forester of North Petherton Park in Somerset, a post which he held till his death. After 1386 he seems at times to have been in pecuniary difficulties. To what cause they were owing, or how severe they were, it is the emptiest of speculations to form any conjectures in the obscurity that envelops this portion of his life. Whatever may have been his situation, on the accession of Henry IV. in September, 1399, his fortunes revived. The father of that monarch was John of Gaunt, the fourth son of Edward III. That nobleman had pretty certainly been from the outset the patron of Chaucer; it is possible — as the evidence fails on one side, it cannot be regarded as proved — that by his marriage with Katharine Swynford he became the poet's brother-in-law. Whatever may have been the relationship, if any at all, it is a fact that one of the very first things the new king did was to confer upon Chaucer an additional pension. But the poet did not live long to enjoy the favor of the monarch. On the 24th of December, 1399, he leased for fifty-three years or during the term of his life a tenement in the garden of St. Mary's Chapel, Westminster. But after the 5th of June, 1400, his name appears no longer on any rolls. There is accordingly no reason to question the accuracy of the inscription on his tombstone which represents him as having died October 25th, 1400. He was buried in Westminster Abbey. He was the first, and still remains perhaps the greatest, of the English poets whose bones have there found their last resting-place.

This comprises all the facts of importance we know of Chaucer's life. Before leaving this branch of the subject, however, it may be well to say that many fuller details about his career can be found in all older accounts of the poet, and in spite of the repeated exposure of their falsity still crop up occasionally in modern books of reference. Some are objectionable only upon the ground of being untrue. Of these are such statements as that he was born in 1328; that he was a student of Oxford, to which Cambridge is sometimes added; that he was created poet-laureate; and that he was knighted. But others are objectionable not only on the ground of being false, but of being slanderous besides. Of these the most offensive is the widely circulated and circumstantial story that he was concerned in the conflict that went on in 1382 between the city of London and the court in regard to the election of John of Northampton to the mayoralty; that in consequence of his participation in this contest he was compelled to seek refuge in the island of Zealand; that there he remained for some time, but on his return to England was arrested and thrown into the Tower; and that after having been imprisoned

for two or three years he was released at last on the condition of betraying his associates, which he accordingly did. All these details are fictitious. They were made up from inferences drawn from obscure passages in a prose work entitled 'The Testament of Love.' This was once attributed to the poet, but is now known not to have been written by him. Even had it been his, the statements derived from it and applied to the life of the poet would have been entirely unwarranted, as they come into constant conflict with the official records. Not being his, this piece of spurious biography has the additional discredit of constituting an unnecessary libel upon his character.

From Chaucer the man, and the man of affairs, we proceed now to the consideration of Chaucer the writer. He has left behind a body of verse consisting of more than thirty-two thousand lines, and a smaller but still far from inconsiderable quantity of prose. The latter consists mainly if not wholly of translations — one a version of that favorite work of the Middle Ages, the treatise of Boëtius on the 'Consolation of Philosophy'; another the tale of Melibeus in the 'Canterbury Tales,' which is taken directly from the French; thirdly, the Parson's Tale, derived probably from the same quarter, though its original has not as yet been discovered with certainty; and fourthly, an unfinished treatise on the Astrolabe, undertaken for the instruction of his son Lewis. The prose of any literature always lags behind, and sometimes centuries behind, its poetry. It is therefore not surprising to find Chaucer displaying in the former but little of the peculiar excellence which distinguishes his verse. In the latter but little room is found for hostile criticism. In the more than thirty thousand lines of which it is composed there occur of course inferior passages, and some positively weak; but taking it all in all, there is comparatively little in it, considered as a whole, which the lover of literature as literature finds it advisable or necessary to skip. In this respect the poet holds a peculiar position, which makes the task of representation difficult. As Southey remarked, Chaucer with the exception of Shakespeare is the most various of all English authors. He appeals to the most diversified tastes. He wrote love poems, religious poems, allegorical poems, occasional poems, tales of common life, tales of chivalry. His range is so wide that any limited selection from his works can at best give but an inadequate idea of the variety and extent of his powers.

The canon of Chaucer's writings has now been settled with a reasonable degree of certainty. For a long time the fashion existed of imputing to him the composition of any English poem of the century following his death which was floating about without having attached to it the name of any author. The consequence is that the older

editions contain a mass of matter which it would have been distinctly discreditable for any one to have produced, let alone a great poet. This has now been gradually dropped, much to the advantage of Chaucer's reputation; though modern scholarship also refuses to admit the production by him of two or three pieces, such as 'The Court of Love,' 'The Flower and the Leaf,' 'The Cuckoo and the Nightingale,' none of which was unworthy of his powers. It is possible indeed that the poet himself may have had some dread of being saddled with the responsibility of having produced pieces which he did not care to father. It is certainly suggestive that he himself took the pains on one occasion to furnish what it seems must have been at the time a fairly complete list of his writings. In the prologue to the 'Legend of Good Women' he gave an idea of the work which up to that period he had accomplished. The God of Love, in the interview which is there described as having taken place, inveighs against the poet for having driven men away from the service due to his deity, by the character of what he had written. He says:—

«Thou mayst it not deny:
For in plain text, withouten need of glose,[1]
Thou hast translated the Romance of the Rose;
That is an heresy agains my law,
And makest wisè folk fro me withdraw.
And of Cressid thou hast said as thee list;
That makest men to women lessè trist,[2]
That be as true as ever was any steel.»

Against this charge the queen Alcestis is represented as interposing to the god a defense of the poet, in which occurs the following account of Chaucer's writings:—

«Albeit that he cannot well endite,
Yet hath he makèd lewèd[3] folk delight
To servè you, in praising of your name.
He made the book that hight[4] the House of Fame,
And eke the Death of Blanche the Duchess,
And the Parliament of Fowlès, as I guess,
And all the love of Palamon and Arcite
Of Thebes, though the story is knowen lyte[5];
And many an hymnè for your holy days
That highten[6] ballades, roundels, virelays;
And for to speak of other holiness,
He hath in prosè translatéd Boece,
And made the Life also of Saint Cecile;
He made also, gone sithen a great while,[7]

[1] Commentary. [2] Trust. [3] Ignorant. [4] Is called.
[5] Little. [6] Are called. [7] A great while ago.

Origenes upon the Maudelain[1]:
Him oughtè now to have the lessè pain;
He hath made many a lay and many a thing.»

This prologue is generally conceded to have been written between 1382 and 1385. Though it does not profess to furnish a complete list of Chaucer's writings, it can fairly be assumed that it included all which he then regarded as of importance either on account of their merit or their length. If so, the titles given above would embrace the productions of what may be called the first half of his literary career. In fact, his disciple Lydgate leads us to believe that 'Troilus and Cressida' was a comparatively early production, though it may have undergone and probably did undergo revision before assuming its present form. The 'Legend of Good Women'—in distinction from its prologue—would naturally occupy the time of the poet during the opening period of what is here termed the second half of his literary career. The prologue is the only portion of it, however, that is of distinctly high merit. The work was never completed, and Chaucer pretty certainly came soon to the conclusion that it was not worth completing. It was in the taste of the times; but it did not take him long to perceive that an extended work dealing exclusively with the sorrows of particular individuals was as untrue to art as it was to life. It fell under the ban of that criticism which in the 'Canterbury Tales' he puts into the mouth of the Knight, who interrupts the doleful recital of the tragical tales told by the Monk with these words:—

«'Ho,' quoth the knight, 'good sir, no more of this:
That ye have said is right enow, ywis,[2]
And muchel[3] more; for little heaviness
Is right enow to muchel folk, I guess.
I say for me it is a great disease,[4]
Where-as men have been in great wealth and ease,
To hearen of hir sudden fall, alas!
And the contráry is joy and great solas,[5]
As when a man hath been in poor estate,
And climbeth up and waxeth fortunate,
And there abideth in prosperity.
Such thing is gladsome, as it thinketh[6] me,
And of such thing were goodly for to tell.'»

Accordingly, from the composition of pieces of the one-sided and unsatisfactory character of those contained in the 'Legend of Good

[1] Origen upon Mary Magdalen.
[2] Certainly.
[3] Much.
[4] Discomfort.
[5] Solace.
[6] Seems.

Women,' Chaucer turned to the preparation of his great work, the 'Canterbury Tales.' This gave him the fullest opportunity to display all his powers, and must have constituted the main literary occupation of his later life.

It will be noticed that two of the works mentioned in the prologue to the 'Legend of Good Women' are translations, and are so avowed. One is of the 'Roman de la Rose,' and the other of the philosophical treatise of Boëtius. In regard to the version of the former which has come down, it is sufficient to say that there was not long ago a disposition to deny the genuineness of all of it. This now contents itself with denying the genuineness of part of it. The question cannot be considered here: it is enough to say that in the opinion of the present writer, while the subject is attended with certain difficulties, the evidence is strongly in favor of Chaucer's composition of the whole. But setting aside any discussion of this point, there can scarcely be any doubt that Chaucer began his career as a translator. At the period he flourished he could hardly have done otherwise. It was an almost inevitable method of procedure on the part of a man who found neither writers nor writings in his own tongue worthy of imitation, and who could not fail to be struck not merely by the excellence of the Latin classic poets but also by the superior culture of the Continent. In the course of his literary development he would naturally pass from direct translation to adaptation. To the latter practice he assuredly resorted often. He took the work of the foreign author as a basis, discarded what he did not need or care for, and added as little or as much as suited his own convenience. In this way the 5704 lines of the 'Filostrato' of Boccaccio became 8246 in the 'Troilus and Cressida' of Chaucer; but even of the 5704 of the Italian poet, 2974 were not used by the English poet at all, and the 2730 that were used underwent considerable compression. In a similar way he composed the 'Knight's Tale,' probably the most perfect narrative poem in our tongue. It was based upon the 'Theseide' of Boccaccio. But the latter has 9896 lines, while the former comprises but 2250; and of these 2250 fully two-thirds are entirely independent of the Italian poem.

With such free treatment of his material, Chaucer's next step would be to direct composition, independent of any sources, save in that general way in which every author is under obligation to what has been previously produced. This finds its crowning achievement in the 'Canterbury Tales'; though several earlier pieces — such as the 'House of Fame,' the 'Parliament of Fowls,' and the prologue to the 'Legend of Good Women,' — attest that long before he had shown his ability to produce work essentially original. But though in his literary development Chaucer worked himself out of this exact

reproduction of his models, through a partial working over of them till he finally attained complete independence, the habits of a translator clung to him to the very end. Even after he had fully justified his claim to being a great original poet, passages occur in his writings which are nothing but the reproduction of passages found in some foreign poem in Latin, or French, or Italian, the three languages with which he was conversant. His translation of them was due to the fact that they had struck his fancy; his insertion of them into his own work was to please others with what had previously pleased himself. Numerous passages of this kind have been pointed out; and doubtless there are others which remain to be pointed out.

There is another important thing to be marked in the history of Chaucer's artistic development. Not only was poetic material lacking in the tongue at the time of his appearance, but also poetic form. The measures in use, while not inadequate for literary expression, were incapable of embodying it in its highest flights. Consequently what Chaucer did not find, he had either to borrow or to invent. He did both. In the lines which have been quoted he speaks of the "ballades, roundels, and virelayes" which he had composed. These were all favorite poetical forms in that Continental country with whose literature Chaucer was mainly conversant. There can be little question that he tried all manner of verse which the ingenuity of the poets of Northern France had devised. As many of his shorter pieces have very certainly disappeared, his success in these various attempts cannot be asserted with positiveness. Still, what have survived show that he was a great literary artist as well as a great poet. His feats of rhyming, in particular in a tongue so little fitted for it as is ours, can be seen in his unfinished poem of 'Queen Anelida and False Arcite,' in the 'Complaint to Venus,' and in the envoy which follows the Clerk's Tale. In this last piece, though there are thirty-six lines, the rhymes are only three; and two of these belong to fifteen lines respectively.

But far more important than such attempts, which prove interest in versification rather than great poetic achievement, are the two measures which he introduced into our tongue. The first was the seven-line stanza. The rhyming lines in it are respectively the first and third; the second, fourth, and fifth; and the sixth and seventh. At a later period this was frequently called "rhyme royal," because the 'Kingis Quair' was written in it. For fully two centuries it was one of the most popular measures in English poetry. Since the sixteenth century, however, it has been but little employed. Far different has been the fate of the line of ten syllables, or rather of five accents. On account of its frequent use in the 'Canterbury Tales' it

was called for a long period "riding rhyme"; but it now bears the title of "heroic verse." As employed by Chaucer it varies in slight particulars from the way it is now generally used. With him the couplet character was never made prominent. The sense was not apt to end at the second line, but constantly tended to run over into the line following. There was also frequently with him an unaccented eleventh syllable; and this, though not unknown to modern verse, is not common. Still, the difference between the early and the later form are mere differences of detail, and of comparatively unimportant detail. The introduction of this measure into English may be considered Chaucer's greatest achievement in the matter of versification. The heroic verse may have existed in the tongue before he himself used it. If so, it lurked unseen and uninfluential. He was the first to employ it on a grand scale, if not to employ it at all, and to develop its capabilities. Much the largest proportion of his greatest work is written in that measure. Yet in spite of his example, it found for two centuries comparatively few imitators. It was not till the end of the sixteenth century that the measure started on a new course of life, and entered upon the great part it has since played in English versification.

The most important of what are sometimes called the minor works of Chaucer are the 'Parliament of Fowls,' the 'House of Fame,' 'Troilus and Cressida,' and the 'Legend of Good Women.' These are all favorable examples of his genius. But however good they may be in particular portions and in particular respects, in general excellence they yield place unquestionably to the 'Canterbury Tales.' It seems to have been very clearly the intention of the poet to embody in this crowning achievement of his literary life everything in the shape of a story he had already composed or was purposing to compose. Two of the pieces, the love of Palamon and Arcite and the Life of St. Cecilia, as we know from the words of his already quoted, had appeared long before. The plan of the work itself was most happily conceived; and in spite of most painstaking efforts to find an original for it or suggestion of it somewhere else, there seems no sufficient reason for doubting that the poet himself was equal to the task of having devised it. No one certainly can question the felicity with which the framework for embodying the tales was constructed. All ranks and classes of society are brought together in the company of pilgrims who assemble at the Tabard Inn at Southwark to ride to the shrine of the saint at Canterbury. The military class is represented by the Knight, belonging to the highest order of the nobility, his son the Squire, and his retainer the Yeoman; the church by the Abbot, the Friar, the Parson, the Prioress with her attendant Nun, and the three accompanying Priests,

and less distinctly by the Scholar, the Clerk of Oxford, and by the Pardoner and the Summoner. For the other professions are the Doctor of Physic and the Serjeant of Law; for the middle-class landholders the Franklin; and for the various crafts and occupations the Haberdasher, the Carpenter, the Weaver, the Dyer, the Upholsterer, the Cook, the Ploughman, the Sailor, the Reeve, the Manciple, and (joining the party in the course of the pilgrimage) the assistant of the alchemist, who is called the Canon's Yeoman. Into the mouths of these various personages were to be put tales befitting their character and condition. Consequently there was ample space for stories of chivalry, of religion, of love, of magic, and in truth of every aspect of social life in all its highest and lowest manifestations. Between the tales themselves were connecting links, in which the poet had the opportunity to give an account of the incidents that took place on the pilgrimage, the critical opinions expressed by the hearers of what had been told, and the disputes and quarrels that went on between the various members of the party. So far as this portion of his plan was finished, these connecting links furnish some of the most striking passages in the work. In one of them — the prologue to the Wife of Bath's Tale — the genius of the poet reaches along certain lines its highest development; while the general prologue describing the various personages of the party, though not containing the highest poetry of the work as poetry, is the most acute, discriminating, and brilliant picture of men and manners that can be found in our literature.

Such was the plan of the work. It was laid out on an extensive scale, perhaps on too extensive a scale ever to have been completed. Certain it is that it was very far from ever reaching even remotely that result. According to the scheme set forth in the prologue, the work when finished should have included over one hundred and twenty tales. It actually comprises but twenty-four. Even of these, two are incomplete: the Cook's Tale, which is little more than begun, and the romantic Eastern tale of the Squire, which, in Milton's words, is «left half told.» To those that are finished, the connecting links have not been supplied in many cases. Accordingly the work exists not as a perfect whole, but in eight or nine fragmentary parts, each complete in itself, but lacking a close connection with the others, though all are bound together by the unity of a common central interest. The value of what has been done makes doubly keen the regret that so much has been left undone. Politics, religion, literature, manners, are all touched upon in this wide-embracing view, which still never misses what is really essential; and added to this is a skill of portrayal by which the actors, whether narrating the tales themselves, or themselves forming the heroes of the narration,

fairly live and breathe before our eyes. Had the work been completed on the scale upon which it was begun, we should have had a picture of life and opinion in the fourteenth century more vivid and exact than has been drawn of any century before or since.

The selections given are partly of extracts and partly of complete pieces. To the former class belong the lines taken from the opening of the 'Canterbury Tales,' with the description of a few of the characters; the description of the temples of Mars, of Venus, and of Diana in the Knight's Tale; and the account of the disappearance of the fairies at the opening of the Wife of Bath's Tale. The complete pieces are the tales of the Pardoner, and of the Nun's Priest. From the first, however, has been dropped the discourse on drunkenness, profanity, and gambling, which, though in keeping with the character of the narrator, has no connection with the development of the story. The second, the tale of the Nun's Priest, was modernized by Dryden under the title of the 'Cock and the Fox.' All of these are in heroic verse. The final selection is the ballade now usually entitled 'Truth.' In it the peculiar ballade construction can be studied — that is, the formation in three stanzas, either with or without an envoy; the same rhymes running through the three stanzas; and the final line of each stanza precisely the same. One of Chaucer's religious poems — the so-called 'A B C' — can be found under Deguileville, from whose 'Pèlerinage la de Vie Humaine' it is translated.

Chaucer's style, like that of all great early writers, is marked by perfect simplicity, and his language is therefore comparatively easy to understand. In the extracts here given the spelling has been modernized, save occasionally at the end of the line, when the rhyme has required the retention of an earlier form. The words themselves and grammatical forms have of course undergone no change. There are two marks used to indicate the pronunciation: first, the acute accent to indicate that a heavier stress than ordinary is to be placed on the syllable over which it stands; and secondly, the grave accent to indicate that the letter or syllable over which it appears, though silent in modern pronunciation, was then sounded. Thus *landès*, *grovès*, *friendès*, *knavès*, would have the final syllable sounded; and in a similar way *timè*, *Romè*, and others ending in *e*, when the next word begins with a vowel or *h* mute. The acute accent can be exemplified in words like *courage*, *reasón*, *honoúr*, *translatéd*, where the accent would show that the final syllable would either receive the main stress or a heavier stress than is now given it. Again, a word like *cre-a-ture* consists, in the pronunciation here given, of three syllables and not of two, and is accordingly represented by a grave accent over the *a* to signify that this vowel forms a separate syllable, and by the acute accent over the *ture* to indicate that this final syllable

should receive more weight of pronunciation than usual. It accordingly appears as *creàtúre*. In a similar way *con-dit-i-on* would be a word of four syllables, and its pronunciation would be indicated by this method *condiṫiṓn*. It is never to be forgotten that Chaucer had no superior in the English tongue as a master of melody; and if a verse of his sounds inharmonious, it is either because the line is corrupt or because the reader has not succeeded in pronouncing it correctly.

The explanation of obsolete words or meanings is given in the foot-notes. In addition to these the following variations from modern English that occur constantly, and are therefore not defined, should be noted. *Hir* and *hem* stand for 'their' and 'them.' The affix *y-* is frequently prefixed to the past participle, which itself sometimes omits the final *en* or *-n*, as 'ydrawe,' 'yshake.' The imperative plural ends in *-th*, as 'dreadeth.' The general negative *ne* is sometimes to be defined by 'not,' sometimes by 'nor'; and connected with forms of the verb 'be' gives us *nis*, 'is not'; *nas*, 'was not.' *As* is often an expletive, and cannot be rendered at all; *that* before 'one' and 'other' is usually the definite article; *there* is frequently to be rendered by 'where'; *mo* always means 'more'; *thilke* means 'that' or 'that same'; *del* is 'deal' in the sense of 'bit,' 'whit'; and the comparatives of 'long' and 'strong' are *lenger* and *strenger*. Finally it should be borne in mind that the double negative invariably strengthens the negation.

Thomas R. Lounsbury.

PROLOGUE TO THE 'CANTERBURY TALES'

WHEN that Aprílè with his showers swoot[1]
The drought of March hath piercèd to the root,
And bathèd every vein in such liqoúr
Of which virtue engendered is the flower;
When Zephyrús eke with his sweetè breath
Inspirèd hath in every holt and heath
The tender croppès, and the youngè sun
Hath in the Ram his halfè course yrun,
And smallè fowlès maken melody,
That sleepen all the night with open eye,—
So pricketh hem natúre in hir couráges[2]—
Then longen folk to go on pilgrimáges,

[1] Sweet. [2] Hearts.

CANTERBURY PILGRIMS

From Painting by Thomas Stothard

And palmers for to seeken strange strands,
To fernè hallows[1] couth[2] in sundry lands;
And specially, from every shirès end
Of Engèland, to Canterbury they wend,
The holy blissful martyr for to seek,
That hem hath holpen when that they were sick.

Befell that in that season on a day,
In Southwark at the Tabard[3] as I lay,
Ready to wenden on my pilgrimáge
To Canterbury with full devout coúrage,
At night were come into that hostelry
Well nine and twenty in a company
Of sundry folk, by áventúre[4] yfalle
In fellowship, and pilgrims were they all,
That toward Canterbury woulden ride.
The chambers and the stables weren wide,
And well we weren easèd[5] at the best.
And shortly, when the sunnè was to rest,
So had I spoken with hem evereach-one,[6]
That I was of hir fellowship anon,
And madè forward[7] early for to rise
To take our way there-as I you devise.[8]
But nathèless, while I have time and space,
Ere that I further in this talè pace,
Me thinketh it accordant to reasón,
To tellen you all the conditión
Of each of hem, so as it seemèd me,
And which they weren, and of what degree,
And eke in what array that they were in:
And at a knight then will I first begin.

The Knight

A Knight there was, and that a worthy[9] man,
That[10] from the timè that he first began
To riden out, he[10] lovèd chivalry,
Truth and honoúr, freedom[11] and courtesy.
Full worthy was he in his Lordès war,
And thereto had he ridden, no man farre,[12]

[1] Distant saints.
[2] Known.
[3] Tabard: sign of the inn at Southwark.
[4] Accident.
[5] Accommodated.
[6] Every one.
[7] Agreement.
[8] Tell.
[9] Of high rank.
[10] That — he = who.
[11] Liberality.
[12] Farther.

As well in Christendom as in Heatheness,
And ever honoured for his worthiness.
At Alexandr' he was when it was won;
Full oftè time he had the board begun[1]
Aboven allè natiòns in Prusse;
In Lettowe[2] had he reyséd[3] and in Russe,
No Christian man so oft of his degree;
In Gernade[4] at the siegè had he be
Of Algezir,[5] and ridden in Belmarié.[6]
At Lieys[7] was he, and at Satalié,[8]
When they were won; and in the Greatè Sea[9]
At many a noble army[10] had he be.
At mortal battles had he been fifteen,
And foughten for our faith at Tramassene[11]
In listès thriès, and aye slain his foe.
This ilkè[12] worthy knight had been also
Sometimè with the lord of Palatié,[13]
Again another heathen in Turkéy:
And evermore he had a sovereign pris.[14]
And though that he were worthy[15] he was wise,
And of his port as meek as is a maid.
He never yet no villainy[16] ne said
In all his life unto no manner wight.[17]
He was a very perfect gentle knight.
But for to tellen you of his array,
His horsè were good, but he ne was not gay[18];
Of fustìán he wearèd a gipon,[19]
All besmuterèd[20] with his habergeón,
For he was late ycome from his viáge,[21]
And wentè for to do his pilgrimáge.

[1] Sat at the head of the table.
[2] Lithuania.
[3] Traveled.
[4] Grenada.
[5] Algeciras.
[6] Moorish Kingdom of Africa.
[7] Lieys: in Armenia.
[8] Satalie: ancient Attalia.
[9] Mediterranean.
[10] Armed expedition.
[11] Tramassene: a kingdom in Africa.
[12] Same.
[13] Palatie: Palatine in Anatolia.
[14] Estimation.
[15] Of high rank.
[16] Anything discourteous.
[17] No sort of person.
[18] Richly dressed.
[19] Cassock.
[20] Soiled.
[21] Journey.

The Prioress

There was also a Nun, a Prioress,
That of her smiling was full simple and coy;
Her greatest oath was but by Sáint Loy;
And she was clepèd[1] Madame Eglentine.
Full well she sang the servicè divine,
Entunéd[2] in her nose full seemèly;
And French she spake full fair and fetisly[3]
After the school of Stratford-at-the-Bow,
For French of Paris was to her unknowe.
At meatè well ytaught was she withal;
She let no morsel from her lippès fall,
Ne wet her fingers in her saucè deep.
Well could she carry a morsel, and well keep,
That no dropè ne fell upon her breast.
In courtesy was set full much her lest.[4]
Her over-lippè wipèd she so clean,
That in her cup there was no farthing[5] seen
Of greasè, when she drunken had her draught;
Full seemèly after her meat she raught[6];
And sickerly[7] she was of great disport,
And full pleasánt and amiable of port,
And painèd[8] her to counterfeiten[9] cheer
Of court, and to be stately of manére,
And to be holden digne[10] of reverénce.
But for to speaken of her conscièncе,[11]
She was so charitable and so pitoús,
She wouldè weep if that she saw a mouse
Caught in a trap, if it were dead or bled;
Of smallè houndès had she, that she fed
With roasted flesh, or milk and wastel-bread[12];
But sorè wept sh' if one of hem were dead,[13]
Or if men[14] smote it with a yardè[15] smarte[16]:
And all was conscièncе and tender heart.
Full seemèly her wimple[17] pinchèd[18] was;
Her nosè tretys, her eyen gray as glass,
Her mouth full small and thereto soft and red;
But sickerly[19] she had a fair forehéad;

[1] Called.
[2] Intoned.
[3] Properly.
[4] Pleasure.
[5] Bit.
[6] Reached.
[7] Certainly.
[8] Took pains.
[9] Imitate.
[10] Worthy.
[11] Tender-heartedness.
[12] Bread of the finest flour.
[13] Died.
[14] One.
[15] Staff.
[16] Smartly.
[17] Covering for the neck.
[18] Plaited.
[19] Certainly.

It was almost a spannè broad, I trow;
For hardily[1] she was not undergrowe.[2]
Full fetis[3] was her cloak, as I was ware.
Of small corál about her arm she bare
A pair[4] of beadès gauded all with green[5];
And thereon hung a brooch of gold full sheen,
On which ther was first writ a crownèd A,
And after, *Amor vincit omnia.*
Another Nunnè with her haddè she,
That was her chapèlain,[6] and Priestès three.

The Friar

A Frere there was, a wanton and a merry,
A limitoúr,[7] a full solemnè[8] man.
In all the orders four is none that can[9]
So much of dalliance and fair languáge.
He haddè made full many a marriáge
Of youngè women at his owen cost.
Unto his order he was a noble post;
Full well beloved and fámiliár was he
With franklins over-all[10] in his country,
And eke with worthy[11] women of the town:
For he had powèr of confessión,
As saidè himself, more than a curáte,
For of his order he was licentiáte.
Full sweetèly heard he confessión,
And pleasant was his absolutión.
He was an easy man to give penánce,
There-as he wist to have[12] a good pittánce;
For unto a poor order for to give
Is signè that a man is well yshrive;
For if he gave, he durstè make avaunt,[13]
He wistè that a man was répentánt.
For many a man so hard is of his heart,
He may not weep although him sorè smart;
Therefore instead of weeping and prayérs,
Men mote give silver to the poorè freres.

[1] Certainly.
[2] Undergrown.
[3] Neat.
[4] String.
[5] Having the gaudies, or large beads, green.
[6] Private secretary.
[7] Licensed to beg within certain limits.
[8] Festive.
[9] Knows.
[10] Everywhere.
[11] Of high position.
[12] Where he knew he should have.
[13] Boast.

His tippet was aye farsèd[1] full of knives
And pinnès, for to given fairè wives;
And certainly he had a merry note:
Well could he sing and playen on a rote[2];
Of yeddings[3] he bare utterly the pris.[4]
His neckè white was as the fleur-de-lis.
Thereto he strong was as a champión.
He knew the taverns well in every town,
And every hostèlér[5] and tapèstér,
Bet than a lazár[6] or a beggestér[7];
For unto such a worthy man as he
Accorded nought, as by his faculty,
To have with sickè lazárs ácquaintánce;
It is not honest, it may not advance
For to dealen with no such poraille,[8]
But all with rich and sellers[9] of vitaille.[10]
And o'er-all,[11] there-as profit should arise,
Courteous he was and lowly of servíce.
There nas no man nowhere so virtuous[12];
He was the bestè beggar in his house:
[And gave a certain farmè[13] for the grant,
None of his brethren came there in his haunt.]
For though a widow haddè not a shoe,
So pleasant was his *In principio*,[14]
Yet would he have a farthing ere he went;
His purchase[15] was well better than his rent.[16]
And rage[17] he could as it were right a whelp:
In lovèdays[18] there could he muchel help;
For there he was not like a cloisterér
With a threadbare cope, as is a poor scholér;
But he was like a master or a pope.
Of double worsted was his semicope,[19]
That rounded as a bell out of the press.
Somewhat he lispèd for his wantonness,

[1] Stuffed.
[2] A stringed instrument.
[3] Songs.
[4] Estimation.
[5] Innkeeper.
[6] Leper.
[7] Beggar.
[8] Poor people.
[9] Givers.
[10] Victuals.
[11] Everywhere.
[12] Efficient.
[13] Rent.
[14] *In principio:* In the beginning—the friar's salutation.
[15] Proceeds from begging.
[16] Income.
[17] Toy wantonly.
[18] Days for settling differences,
[19] Short cape

To make his English sweet upon his tongue;
And in his harping, when that he had sung,
His eyen twinkled in his head aright,
As do the starrès in the frosty night.
This worthy limitour was cleped[1] Hubérd.

The Clerk of Oxford

A Clerk there was of Oxenford[2] also,
That unto logic haddè long ygo.[3]
As leanè was his horse as is a rake,
And he was not right fat, I undertake,[4]
But lookèd hollow, and thereto soberly.
Full threadbare was his overest[5] courtepy,[6]
For he had geten[7] him yet no benefice,
Ne was so worldly for to have office.
For him was liefer[8] have at his bed's head
Twenty bookès clad in black or red,
Of Aristotle, and his philosophy,
Than robes rich, or fiddle, or gay psaltery.
But albe that he was a philosópher,
Yet haddè he but little gold in coffer,
But all that he might of his friendès hent,[9]
On bookès and his learning he it spent,
And busily[10] gan for the soulès pray
Of hem, that gavè him wherewith to scolay[11];
Of study took he most cure and most heed.
Not one word spake he morè than was need;
And that was said in form and reverence,
And short and quick, and full of high senténce.[12]
Sounding in moral virtue was his speech,
And gladly would he learn and gladly teach.

[1] Called.
[2] Oxford.
[3] Gone.
[4] Venture to say.
[5] Uppermost.
[6] Short cloak.
[7] Gotten.
[8] Rather.
[9] Get.
[10] Earnestly.
[11] To attend school.
[12] Matter.

The Lawyer

A Sergeant of the Lawè, ware and wise,
That often had ybeen at the Parvys,[1]
There was also, full rich of excellence.
Discreet he was and of great reverence;
He seemèd such, his wordès were so wise;
Justice he was full often in assize,
By patent and by plein[2] commissìon.
For his sciénce, and for his high renown,
Of fees and robès had he many one;
So great a purchaser[3] was nowhere none;
All was fee simple to him in effect,
His purchasíng mightè not be infect.[4]
Nowhere so busy a man as he there nas,
And yet he seemèd busier than he was.
In termès had he case and doomès[5] all,
That from the time of King Williám were fall.
Thereto he could indite, and make a thing,
There couldè no wight pinch[6] at his writíng;
And every statute could[7] he plein[8] by rote.
He rode but homely in a medley[9] coat,
Girt with a ceint[10] of silk, with barrès smale[11];
Of his array tell I no lenger tale.

The Shipman

A Shipman was there, woning[12] far by West:
For aught I wot, he was of Dartèmouth.
He rode upon a rouncy,[13] as he couth,[14]
In a gown of falding[15] to the knee.
A dagger hanging on a lace had he
About his neck under his arm adown;
The hotè summer had made his hue all brown;
And certainly he was a good felláw.
Full many a draught of wine had he ydrawe

[1] Parvys: the portico of St. Paul's, frequented by lawyers for consultation.
[2] Full.
[3] Acquirer of property.
[4] Tainted by illegality.
[5] Cases and decisions.
[6] Find a flaw.
[7] Knew.
[8] Fully.
[9] Mixed in color.
[10] Girdle.
[11] Small.
[12] Dwelling.
[13] Hack.
[14] Could.
[15] Coarse cloth.

From Bourdeaux-ward, while that the chapman[1] sleep[2];
Of nicè conscièncе took he no keep.[3]
If that he fought, and had the higher hand,
By water he sent hem home to every land.
But of his craft to reckon well his tides,
His streamès and his dangers him besides,
His harbour and his moon, his lodemanáge,[4]
There was none such from Hullè to Carthágе.
Hardy he was, and wise to undertake;
With many a tempest had his beard been shake.
He knew well all the havens, as they were,
From Gothland to the Cape of Finisterre,
And every creek in Bretagne and in Spain:
His barge yclepèd was the Maudelaine.

THE TEMPLES OF VENUS, MARS, AND DIANA

From the Knight's Tale

First in the temple of Venus mayst thou see
Wrought on the wall, full piteous to behold,
The broken sleepès, and the sighès cold,
The sacred tearès, and the waimentíng,[5]
The fiery strokès of the désiríng
That lovès servants in this life enduren;
The oathès, that hir covenánts assuren.
Pleasance and hope, desire, foolhardiness,
Beauty and youthè, bawdry and richesse,
Charmès and force, leasíngs[6] and flattery,
Dispencè,[7] business,[8] and jealousy
That weared of yellow goldès[9] a garlánd,
And a cuckoo sitting on her hand;
Feastès, instruments, carólès, dances,
Lust and array, and all the circumstances
Of love, which that I reckoned have and reckon shall,
By order weren painted on the wall,
And mo than I can make of mentión.
For soothly all the mount of Citheron,
There Venus hath her principal dwellíng,
Was showèd on the wall in portrayíng,
With all the garden and the lustiness.
Nought was forgot the porter Idleness,

[1] Supercargo. [2] Slept. [3] Heed. [4] Pilotage. [5] Lamentation.
[6] Lies. [7] Expense. [8] Anxiety. [9] The flower turnsol.

Ne Narcissus the fair of yore agone,
Ne yet the folly of King Solomon,
Ne yet the greatè strength of Hercules,
The enchantèments of Medea and Circes,
N'of Turnús with the hardy fierce courage,
The richè Crœsus caitiff[1] in servâge.[2]
Thus may ye see, that wisdom ne richesse,
Beauty ne sleightè, strengthè, hardiness,
Ne may with Venus holden champarty,[3]
For as her list the world then may she gye.[4]
Lo, all these folk so caught were in her las[5]
Till they for woe full often said, «Alas!»
Sufficeth here ensamples one or two,
And though I couldè reckon a thousand mo.
The statue of Venus, glorious for to see,
Was naked fleting[6] in the largè sea,
And from the navel down all covered was
With wavès green, and bright as any glass,
A citole[7] in her right hand haddé she,
And on her head, full seemly for to see,
A rosé garland fresh and well smelling,
Above her head her dovès flickering.[8]
Before her stood her sonè Cupido,
Upon his shoulders wingès had he two;
And blind he was, as it is often seen;
A bow he bare and arrows bright and keen.
Why should I not as well eke tell you all
The portraiture, that was upon the wall
Within the temple of mighty Mars the red?
All painted was the wall in length and brede[9]
Like to the estres[10] of the grisly place,
That hight the greatè temple of Mars in Thrace,
In thilkè coldè frosty region,
There-as Mars hath his sovereign mansion.
First on the wall was painted a forest,
In which there dwelleth neither man ne beast,
With knotty gnarry barren treès old
Of stubbès[11] sharp and hideous to behold,
In which there ran a rumble and a sough,
As though a storm should bresten[12] every bough:

[1] Wretched.
[2] Slavery.
[3] Partnership in power.
[4] Guide.
[5] Snare.
[6] Floating.
[7] Musical instrument.
[8] Fluttering.
[9] Breadth.
[10] Interiors.
[11] Projecting old roots.
[12] Burst.

And downward from an hill, under a bent,[1]
There stood the temple of Mars armipotent,
Wrought all of burnèd[2] steel, of which th' entry
Was long and strait[3] and ghastly for to see.
And thereout came a rage and such a vese,[4]
That it made all the gatès for to rese.[5]
The northern light in at the doorès shone,
For window on the wall ne was there none
Through which men mighten any light discern;
The doors were all of adamant eterne,
Yclenchèd overthwart and endèlong[6]
With iron tough, and for to make it strong,
Every pillár the temple to sustene
Was tunnè-great,[7] of iron bright and sheen.
There saw I first the dark imagining
Of felony, and all the compassing;
The cruel irè, red as any gleed,[8]
The pickèpurse, and eke the palè drede[9];
The smiler with the knife under the cloak;
The shepen[10] brenning[11] with the blackè smoke;
The treason of the murdering in the bed,
The open war, with woundès all bebled;
Contek[12] with bloody knife and sharp menáce.
All full of chirking[13] was that sorry place.
The slayer of himself yet saw I there,
His heartè-blood hath bathèd all his hair:
The nail ydriven in the shode[14] anight;
The coldè death, with mouth gaping upright.[15]
Amiddès of the temple sat mischance,
With díscomfórt and sorry countenance,
Yet saw I woodness[16] laughing in his rage,
Armèd complaint, outhees,[17] and fierce outrage;
The carrion[18] in the bush, with throat ycorven,[19]
A thousand slain, and not of qualm[20] ystorven[21];
The tyrant with the prey by force yreft;
The town destroyèd, there was nothing left.

[1] Slope.
[2] Burnished.
[3] Narrow.
[4] Furious rush of wind.
[5] Shake.
[6] Across and lengthways.
[7] Of the circumference of a tun.
[8] Burning coal.
[9] Coward.
[10] Stables.
[11] Burning.
[12] Contention.
[13] Shrieking.
[14] Forehead.
[15] Prone on the back.
[16] Madness.
[17] Outcry.
[18] Corpse.
[19] Cut.
[20] Disease.
[21] Having died.

Yet saw I brent[1] the shippès hoppèsteres,[2]
The huntè[3] strangled with the wildè bears:
The sowè freten[4] the child right in the cradle;
The cook yscalded, for all his longè ladle.
Nought was forgotten by th' infortúne of Marte;
The carter overridden with his cart;
Under the wheel full low he lay adown.
There were also of Mars' división,
The barber, and the butcher, and the smith
That forgeth sharpè swordès on his stith.[5]
And all above depainted in a tower
Saw I Conquést, sitting in great honóur,
With the sharpè sword over his head
Hanging by a subtle[6] twinès thread.
Depainted was the slaughter of Juliús,
Of great Neró, and of Antoniús:
Albe that thilkè time they were unborn,
Yet was hir death depainted therebeforn,
By ménacíng of Mars, right by figúre,
So was it showèd in that portraitúre,
As is depainted in the stars above,
Who shall be slain or ellès dead for love.
Sufficeth one ensample in stories old,
I may not reckon them allè though I wold.
The statue of Mars upon a cartè stood
Armèd, and lookèd grim as he were wood,[7]
And over his head there shinen two figúres
Of starrès, that be clepèd in scriptúres,[8]
That one Puella, that other Rubeus.[9]
This god of armès was arrayèd thus:
A wolf there stood before him at his feet
With eyen red, and of a man he eat:
With subtle pencil depainted was this story,
In redoubting[10] of Mars and of his glory.
Now to the temple of Dián the chaste
As shortly as I can I will me haste,
To tellen you all the descriptión:
Depainted be the wallès up and down

[1] Burnt.
[2] The dancing ships.
[3] Hunter.
[4] Devour.
[5] Anvil.
[6] Fine.
[7] Mad.
[8] Called in writings.
[9] ‹Puella› and ‹Rubeus›: two figures in Geomancy, representing two constellations,—the one signifying Mars retrograde, the other Mars direct.
[10] Reverence.

Of hunting and of shamefast chastity.
There saw I how wofúl Calistope,[1]
When that Dian aggrievèd was with her,
Was turnèd from a woman to a bear,
And after was she made the lodèstar[2]:
Thus was it painted, I can say no farre[3];
Her son is eke a star as men may see.
There saw I Danè yturnèd till[4] a tree,
I meanè not the goddesse Diánè,
But Peneus' daughter, which that hightè Danè.
There saw I Acteon an hart ymakèd,[5]
For vengeance that he saw Dian all naked:
I saw how that his houndès have him caught,
And freten[6] him for that they knew him naught.
Yet painted was a little furthermore,
How Atalanta hunted the wild boar,
And Meleager, and many another mo,
For which Diana wrought him care and woe.
There saw I many another wonder story,
The which me list not drawen to memóry.
This goddess on an hart full highè seet,[7]
With smallè houndès all about her feet,
And underneath her feet she had a moon,
Waxing it was, and shouldè wanen soon.
In gaudy-green[8] her statue clothèd was,
With bow in hand and arrows in a case.
Her eyen castè she full low adown
There Pluto hath his darkè regìón.
A woman travailing was her beforn,
But for her child so longè was unborn
Full piteously Lucina[9] gan she call,
And saidè, «Help, for thou mayst best of all.»
Well could he painten lifely[10] that it[11] wrought,
With many a florin he the huès bought.

[1] ‹Calistope,› or Callisto: daughter of Lycaon — seduced by Jupiter — turned into a bear by Juno (or Diana) — and placed afterwards, with her son, as the Great Bear among the stars.

[2] Pole-star.

[3] Farther.

[4] To.

[5] Made.

[6] Devour.

[7] Sat.

[8] Light-green.

[9] ‹Lucina›: another name for Diana — as the goddess of child-bearing.

[10] Lifelike.

[11] What.

THE PASSING OF THE FAIRIES

From the Wife of Bath's Tale

In th' oldè dayès of the king Arthúr
Of which that Britons speaken great honóur,
All was this land fulfilled of faèrié;
The Elf-queen, with her jolly company,
Dancèd full oft in many a greenè mead;
This was the old opinion as I read:
I speak of many hundred years ago;
But now can no man see none elvès mo,
For now the greatè charity and prayérs
Of limitours[1] and other holy freres,
That searchen every land and every stream,
As thick as motès in the sunnè-beam,
Blessing halles, chambers, kitchenès, bowers,
Cities, boroughs, castles, highè towers,
Thorpès, barnès, shepens,[2] dairiés,
This maketh that there be no faèriés:
For there as wont to walken was an elf,
There walketh now the limitour himself,
In undermelès[3] and in morwènings,
And saith his matins and his holy things,
As he goeth in his limitatìón,[4]
Women may go now safely up and down,
In every bush, and under every tree;
There is none other incubus but he.

THE PARDONER'S TALE

In Flanders whilom was a company
Of youngè folk, that haunteden folly,
As riot, hazard, stewès, and tavérns;
Whereas with harpès, lutès, and gittérns,[5]
They dance and play at dice both day and night,
And eat also, and drinken o'er hir might;
Through which they do the devil sacrifice
Within the devil's temple, in cursed wise,
By superfluity abominable.
Hir oathès be so great and so damnáble,

[1] Begging friars. [2] Stables. [3] Afternoons.
[4] Begging district. [5] Guitars.

That it is grisly[1] for to hear hem swear.
Our blessèd Lordès body they to-tear[2];
Hem thoughte[3] Jewès rent him not enough;
And each of hem at otherès sinnè lough.[4]
And right anon then comen tombesteres[5]
Fetis[6] and small, and youngè fruitesteres,[7]
Singers with harpès, bawdès, waferérs,[8]
Which be the very devil's officérs,
To kindle and blow the fire of lechery,
That is annexèd unto gluttony.

. . . .

These riotourès three, of which I tell,
Long erst ere[9] primè rung of any bell,
Were set hem in a tavern for to drink:
And as they sat, they heard a bellè clink
Before a corpse, was carried to his grave:
That one of hem gan callen to his knave,[10]
"Go bet,"[11] quoth he, "and askè readily,
What corpse is this, that passeth here forby:
And look that thou report his namè well."
"Sir," quoth this boy, "it needeth never a del;
It was me told erè ye came here two hours;
He was pardie an old fellów of yours,
And suddenly he was yslain to-night,
Fordrunk[12] as he sat on his bench upright;
There came a privy thief, men clepeth[13] Death,
That in this country all the people slayéth,
And with his spear he smote his heart atwo,
And went his way withouten wordès mo.
He hath a thousand slain this pestilénce:
And, master, ere ye come in his presénce,
Methinketh that it werè necessary,
For to be ware of such an adversary;
Be ready for to meet him evermore:
Thus taughtè me my dame; I say no more."
"By Saintè Mary," said this tavernér,[14]
"The child saith sooth, for he hath slain this year
Hence over a mile, within a great villáge,
Both man and woman, child, and hine,[15] and page;

I trow his habitatiòn be there:
To be avisèd[1] great wisdóm it were,
Ere that he did a man a dishonóur."
"Yea, Godès armès," quoth this riotóur,
"Is it such peril with him for to meet?
I shall him seek by way and eke by street,
I make avow to Godès digne[2] bonès.
Hearkeneth, fellówès, we three be all onès[3]:
Let each of us hold up his hand till other,
And each of us becomen otherès brother,
And we will slay this falsè traitor Death:
He shall be slain, which that so many slayeth,
By Godès dignity, ere it be night."
Together have these three hir truthès plight
To live and dien each of hem for other,
As though he were his own yborèn[4] brother.
And up they start all drunken, in this rage,
And forth they go towárdès that villáge,
Of which the taverner had spoke beforn,
And many a grisly[5] oath then have they sworn,
And Christès blessed body they to-rent;[6]
Death shall be dead,[7] if that they may him hent.[8]
When they have gone not fully half a mile,
Right as they would have trodden o'er a stile,
An old man and a poorè with hem met.
This oldè man full meekèly hem gret,[9]
And saidè thus: "Now, lordès, God you see."[10]
The proudest of these riotourès three
Answéred again: "What, carl,[11] with sorry grace,
Why art thou all forwrappèd[12] save thy face?
Why livest thou so long in so great age?"
This oldè man gan look on his viságe,
And saidè thus: "For I ne cannot find
A man, though that I walkèd into Ind,
Neither in city, nor in no villáge,
That wouldè change his youthè for mine age;
And therefore mote I have mine agè still
As longè time as it is Godès will.
Ne death, alas! ne will not have my life;
Thus walk I like a restèless caîtiff,

[1] Watchful.
[2] Worthy.
[3] At one.
[4] Born.
[5] Dreadful.
[6] Tear in pieces.
[7] Die.
[8] Seize.
[9] Greeted.
[10] Keep in sight, protect.
[11] Churl.
[12] Completely wrapped up.

And on the ground, which is my mother's gate,
I knockè with my staff, both early and late,
And sayen, 'Liefè[1] mother, let me in.
Lo, how I vanish, flesh, and blood, and skin;
Alas! when shall my bonès be at rest?
Mother, with you would I changen my chest,
That in my chamber longè time hath be,
Yea, for an hairè clout to wrappè me.'
But yet to me she will not do that grace,
For which full pale and welkèd[2] is my face.

"But, sirs, to you it is no courtesy
To speaken to an old man villainy,
But[3] he trespass in word or else in deed.
In holy writ ye may yourself well read;
'Against[4] an old man, hoar upon his head,
Ye should arise:' wherefore I give you rede,[5]
Ne do unto an old man none harm now,
No morè than ye would men did to you
In agè, if that ye so long abide.
And God be with you, where ye go or ride;
I mote go thither as I have to go."

"Nay, oldè churl, by God, thou shalt not so,"
Saidè this other hazardour anon;
"Thou partest not so lightly, by Saint John.
Thou spake right now of thilkè traitor Death,
That in this country all our friendès slayeth;
Have here my truth, as thou art his espy;
Tell where he is, or thou shalt it aby,[6]
By God and by the holy sacrament;
For soothly thou art one of his assent
To slay us youngè folk, thou falsè thief."

"Now, sirs," quoth he, "if that you be so lief[7]
To finden Death, turn up this crooked way,
For in that grove I left him, by my fay,
Under a tree, and there he will abide;
Not for your boast he will him nothing hide.
See ye that oak? right there ye shall him find.
God savè you, that bought again mankind,
And you amend!" thus said this oldè man.

And evereach[8] of these riotourès ran,
Till he came to that tree, and there they found
Of florins fine of gold ycoinèd round,

[1] Dear. [2] Withered. [3] Unless. [4] To meet.
[5] Advice. [6] Suffer for. [7] Desirous. [8] Each one.

Well nigh an eightè bushels, as hem thought.
No lenger then after Death they sought,
But each of hem so glad was of that sight,
For that the florins be so fair and bright,
That down they set hem by this precious hoard.
The worst of hem he spake the firstè word.
"Brethren," quoth he, "take keepè[1] what I say;
My wit is great, though that I bourd[2] and play.
This treasure hath fortúne unto us given
In mirth and jollity our life to liven,
And lightly as it cometh, so will we spend.
Hey! Godès precious dignity! who wend[3]
To-day, that we should have so fair a grace?
But might this gold be carried from this place
Home to mine house, or ellès unto yours,
For well ye wot that all this gold is ours,
Then werè we in high felicity.
But trúèly by day it may not be;
Men woulden say that we were thievès strong,
And for our owen treasure do us hong.[4]
This treasure must ycarried be by night
As wisely and as slily as it might.
Wherefore I rede,[5] that cut[6] among us all
Be draw, and let see where the cut will fall:
And he that hath the cut, with heartè blithe
Shall rennè[7] to the town, and that full swith,[8]
And bring us bread and wine full privily;
And two of us shall keepen subtlely
This treasure well; and if he will not tarry,
When it is night, we will this treasure carry
By one assent, where as us thinketh best."
That one of hem the cut brought in his fist,
And bade hem draw and look where it will fall,
And it fell on the youngest of hem all:
And forth towárd the town he went anon.
And also[9] soon as that he was agone,
That one of hem spake thus unto that other;
"Thou knowest well thou art my sworen brother;
Thy profit will I tellen thee anon.
Thou wost[10] well that our fellow is agone,

[1] Heed.
[2] Joke.
[3] Thought.
[4] Cause us to be hanged.
[5] Advise.
[6] Lot.
[7] Run.
[8] Quickly.
[9] As.
[10] Knowest.

And here is gold, and that full great plenty,
That shall departed be among us three.
But nathèless, if I can shape it so,
That it departed were among us two,
Had I not done a friendès turn to thee?"
That other answered, "I not[1] how that may be:
He wot how that the gold is with us tway.[2]
What shall we do? what shall we to him say?"
"Shall it be counsel?" said the firstè shrew;
"And I shall tellen thee in wordès few
What we shall do, and bring it well about."
"I grantè," quoth that other, "out of doubt,
That by my truth I shall thee not bewray."
"Now," quoth the first, "thou wost well we be tway,
And two of us shall strenger be than one.
Look, when that he is set, thou right anon
Arise, as though thou wouldest with him play;
And I shall rive him through the sidès tway,
While that thou strugglest with him as in game,
And with thy dagger look thou do the same;
And then shall all this gold departed be,
My dearè friend, betwixen me and thee:
Then may we both our lustès all fulfill,
And play at dice right at our owen will."
And thus accorded be these shrewès tway
To slay the third, as ye have heard me say.
This youngest, which that went unto the town,
Full oft in heart he rolleth up and down
The beauty of these florins new and bright.
"O Lord!" quoth he, "if so were that I might
Have all this treasure to myself alone,
There is no man that liveth under the throne
Of God, that shouldè live so merry as I."
And the last the fiend, our enemy,
Put in his thought that he should poison bey,[3]
With which he mightè slay his fellows twaye.
Forwhy[4] the fiend found him in such living,
That he had leavè him to sorrow bring.
For this was utterly his full intent
To slay hem both, and never to repent.
And forth he goeth, no lenger would he tarry,
Into the town unto a 'pothecary,

[1] Know not.
[2] Two.
[3] Buy.
[4] Because.

And prayèd him that he him wouldè sell
Some poison, that he might his rattès quell,
And eke there was a polecat in his haw[1]
That, as he said, his capons had yslawe[2];
And fain he wouldè wreak[3] him if he might,
On vermin, that destroyèd him by night.
The 'pothecary answéred, "And thou shalt have
A thing that, also[4] God my soulè save,
In all this world there nis no créàtúre,
That eaten or drunk hath of this cónfectúre,
Naught but the mountance[5] of a corn of wheat,
That he ne shall his life anon forlete[6];
Yea, sterve[7] he shall, and that in lessè while,
Than thou wilt go a pace[8] not but a mile:
This poison is so strong and violent."
This cursèd man hath in his hand yhent[9]
This poison in a box, and sith he ran
Into the nextè street unto a man,
And borrowed of him largè bottles three;
And in the two his poison pourèd he;
The third he kept clean for his owen drink,
For all the night he shope[10] him for to swink[11]
In carrying the gold out of that place.
And when this riotour, with sorry grace,
Had filled with wine his greatè bottles three,
To his fellóws again repaireth he.
What needeth it to sermon of it more?
For right as they had cast his death before,
Right so they have him slain, and that anon.
And when that this was done, thus spake that one;
"Now let us sit and drink, and make us merry,
And afterward we will his body bury."
And with that word it happèd him *par cas*,[12]
To take the bottle there the poison was,
And drank, and gave his fellow drink also,
For which anon they storven[13] bothè two.
But certes I suppose that Avicen
Wrote never in no canon, n' in no fen,[14]
Mo wonder signès of empoisoning,
Than had these wretches two ere hir ending.
Thus ended be these homicidès two,
And eke the false empoisoner also.

[1] Farm-yard. [2] Slain. [3] Revenge. [4] As. [5] Amount. [6] Give up. [7] Die. [8] At a footpace. [9] Seized. [10] Purposed. [11] Labor. [12] By chance. [13] Died. [14] 'Fen'; the name of the sections of Avicenna's great work entitled 'Canon.'

THE NUN'S PRIEST'S TALE

A poorè widow somedeal stope[1] in age,
Was whilom dwelling in a narrow cottàge,
Beside a grovè, standing in a dale.
This widow, of which I tellè you my tale,
Since thilkè day that she was last a wife,
In patiénce led a full simple life.
For little was her cattel[2] and her rent[3]:
By husbandry[4] of such as God her sent
She found[5] herself, and eke her daughtren two.
Three largè sowès had she, and no mo;
Three kine, and eke a sheep that hightè[6] Mall.
Full sooty was her bower, and eke her hall,
In which she ate full many a slender meal.
Of poignant sauce her needed never a deal.[7]
No dainty morsel passèd through her throat;
Her diet was accordant to her cote.[8]
Repletìón ne made her never sick;
Attemper[9] diet was all her physíc,
And exercise, and heartès súffisánce.[10]
The goutè let[11] her nothing for to dance,
N' apoplexy ne shentè[12] not her head.
No wine ne drank she, neither white ne red:
Her board was servèd most with white and black,
Milk and brown bread, in which she found no lack,
Seind[13] bacon, and sometime an egg or twey;
For she was as it were a manner dey.[14]
A yard she had, enclosèd all about
With stickès, and a dryè ditch without,
In which she had a cock hight Chanticleer,
In all the land of crowing was none his peer.
His voice was merrier than the merry orgón,
On massè days that in the churchè gon.
Well sikerer[15] was his crowing in his lodge,
Than is a clock, or an abbéy horloge.[16]
By nature he knew each ascensìón
Of the equinoctiál in thilkè town;

[1] Advanced.
[2] Capital.
[3] Income.
[4] Economical management.
[5] Supported.
[6] Was called.
[7] Whit.
[8] Cottage.
[9] Temperate.
[10] Content.
[11] Prevented.
[12] Injured.
[13] Singed, broiled.
[14] A sort of dairy-woman
[15] Surer.
[16] Clock, horologe.

For when degrees fifteenè were ascended,
Then crew he, that it might not be amended.
His comb was redder than the fine corál,
And battled,[1] as it were a castle wall.
His bill was black, and as the jet it shone;
Like azure were his leggès and his ton[2];
His nailès whiter than the lily flower,
And like the burnèd[3] gold was his colóur.
This gentle cock had in his governánce
Seven hennès, for to do all his pleasánce,
Which were his sisters and his paramours,
And wonder like to him, as of coloúrs;
Of which the fairest huèd on her throat
Was clepèd fairè Damosel Partelote.
Courteous she was, discreet, and debonair,
And cómpanáble,[4] and bare herself so fair,
Sin[5] thilkè day that she was sevennight old,
That truèly she hath the heart in hold[6]
Of Chanticleer, locken[7] in every lith[8];
He loved her so, that well was him therewith.
But such a joy was it to hear hem sing,
When that the brightè sunnè gan to spring,
In sweet accord, 'My lief is faren on land.'[9]
For thilkè time, as I have understande,
Beastès and birdès couldè speak and sing.
And so befell, that in a dawèning,
As Chanticleer among his wivès all
Sat on his perchè, that was in the hall,
And next him sat this fairè Partèlote,
This Chanticleer gan groanen in his throat,
As man that in his dream is drecchèd[10] sore.
And when that Partèlote thus heard him roar,
She was aghast, and said, "O heartè dear,
What aileth you to groan in this mannére?
Ye be a very sleeper, fie, for shame!"
And he answéred and saidè thus: "Madáme,
I pray you that ye take it not agrief[11];
By God, me met[12] I was in such mischiéf[13]

[1] Battlemented.
[2] Toes.
[3] Burnished.
[4] Companionable.
[5] Since.
[6] Possession.
[7] Locked, inclosed.
[8] Limb.
[9] "My love is gone to the country."
[10] Oppressed.
[11] In offence.
[12] I dreamed.
[13] Misfortune.

Right now, that yet mine heart is sore affright.
Now God," quoth he, "my sweven[1] read[2] aright,
And keep my body out of foul prisón.
Me met how that I roamèd up and down
Within our yard, where-as I saw a beast
Was like an hound, and would have made arrest
Upon my body, and have had me dead.
His colour was betwixè yellow and red;
And tippèd was his tail, and both his ears
With black, unlike the remnant of his hairs.
His snoutè small, with glowing eyen twey;
Yet of his look for fear almost I dey[3]:
This causèd me my groaning doubtèless."
"Avoy!" quoth she, "fie on you heartèless!
Alas!" quoth she, "for by that God above
Now have ye lost mine heart and all my love;
I cannot love a coward, by my faith.
For certes, what so any woman saith,
We all desiren, if it mightè be,
To have husbándès, hardy, wise, and free,
And secre,[4] and no niggard ne no fool,
Ne him that is aghast of every tool,
Ne none avantour[5] by that God above.
How durst ye say for shame unto your love,
That anything might maken you afeard?
Have ye no mannès heart, and have a beard?
Alas! and can ye be aghast of swevenès[6]?
Nothing but vanity, God wot, in sweven is.
Swevens engender of repletións,
And oft of fume, and of complexións,[7]
When humours be too abundant in a wight.
Certes this dream, which ye have met[8] to-night,
Cometh of the greatè superfluity
Of yourè redè colera,[9] pardié,
Which causeth folk to dreamen in hir dreams
Of arrows, and of fire with redè leames,[10]
Of greatè beastès, that they will hem bite,
Of contek[11] and of whelpès great and lite[12];
Right as the humour of melancholy
Causeth full many a man in sleep to cry,

[1] Dream.
[2] Interpret.
[3] Die.
[4] Secret.
[5] Boaster of female favor.
[6] Dreams.
[7] Temperaments.
[8] Dreamed.
[9] Bile.
[10] Flames.
[11] Contention.
[12] Little.

For fear of blackè beares or bullès blake,
Or ellès blackè devils will hem take.
Of other humours could I tell also,
That worken many a man in sleep full woe:
But I will pass as lightly[1] as I can.
Lo Cato, which that was so wise a man,
Said he not thus? 'Ne do no force[2] of dreams.'»

«Now, Sir,» quoth she, «when ye fly from the beams,
For Godès love, as take some laxative:
Up[3] peril of my soul, and of my live,
I counsel you the best, I will not lie,
That both of choler, and of melancholy
Ye purgè you; and for ye shall not tarry,
Though in this town is none apothecary,
I shall myself to herbès teachen you,
That shall be for your heal[4] and for your prow[5];
And in our yard tho[6] herbès shall I find,
The which have of hir property by kind[7]
To purgen you beneath, and eke above.
Forget not this for Godès owen love;
Ye be full choleric of complexiòn;
Ware the sun in his ascensiòn
Ne find you not replete of humours hot:
And if it do, I dare well lay a groat,
That ye shall have a fever tertián,
Or an agúe, that may be yourè bane.
A day or two ye shall have dígestíves
Of wormès, ere ye take your laxatíves,
Of lauriol, centaury, and fumetere,[8]
Or else of hellebore, that groweth there,
Of catapucè,[9] or of gaitres-berríès,[10]
Of herb ivy growing in our yard, that merry is:
Pick hem up right as they grow, and eat hem in.
Be merry, husband, for your father kin
Dreadeth no dream; I can say you no more.»

«Madame,» quoth he, «*grand mercy* of[11] your lore.
But nathèless, as touching Dan Caton,
That hath of wisdom such a great renown,
Though that he bade no dreamès for to drede,
By God, men may in oldè bookès read,

[1] Quickly. [2] Make no account. [3] Upon. [4] Health. [5] Profit. [6] Those. [7] Nature. [8] Fumitory. [9] Spurge. [10] Dogwood berries. [11] Much obliged for.

Of many a man, more of authority
Than ever Cato was, so mote I the,[1]
That all the réverse say of this senténce,
And have well founden by experiénce,
That dreamès be significatiónsAs well of joy, as of tribulatiónsThat folk enduren in this life presént.
There needeth make of this none argument;
The very prevè[2] sheweth it indeed.
"One of the greatest authors that men read,
Saith thus, that whilom two fellówès went
On pilgrimage in a full good intent;
And happèd so, they came into a town,
Where-as there was such congregatión
Of people, and eke so strait of herbergage,[3]
That they ne found as much as one cottáge,
In which they bothè might ylodgèd be:
Wherefore they musten of necessity,
As for that night, departen[4] company;
And each of hem goeth to his hostelry,
And took his lodging as it wouldè fall.
That one of hem was lodgèd in a stall,
Far in a yard, with oxen of the plow;
That other man was lodgèd well enow,
As was his áventúre, or his fortúne,
That us govérneth all, as in commúne.
And so befell, that, long ere it were day,
This man met[5] in his bed, there-as he lay,
How that his fellow gan upon him call,
And said, 'Alas! for in an oxès stall
This night I shall be murdered, there I lie.
Now help me, dearè brother, or I die;
In allè hastè come to me,' he said.
This man out of his sleep for fear abraid[6];
But when that he was wakened of his sleep,
He turnèd him, and took of this no keep[7];
Him thought his dream nas but a vanity.
Thus twiès in his sleeping dreamèd he.
And at the thirdè time yet his felláw
Came, as him thought, and said, 'I am now slawe.[8]

[1] Thrive.
[2] Trial, experience.
[3] Limited in accommodation.
[4] Part.
[5] Dreamed.
[6] Awoke.
[7] Heed.
[8] Slain.

Behold my bloody woundès, deep and wide.
Arise up early, in the morrow tide,
And at the west gate of the town,' quoth he,
'A cartè full of dung there shalt thou see,
In which my body is hid full privily.
Do thilkè cart arresten boldèly.
My gold causèd my murder, sooth to sayn.'
And told him every point how he was slain
With a full piteous facè, pale of hue.
And trusteth well, his dream he found full true;
For on the morrow, as soon as it was day,
To his fellówès inn he took his way:
And when that he came to this oxès stall,
After his fellow he began to call.
The hostèler answérèd him anon,
And saidè, 'Sir, your fellow is agone,
As soon as day he went out of the town.'
"This man gan fallen in suspicìón
Remembering on his dreamès that he met,[1]
And forth he goeth, no lenger would he let,[2]
Unto the west gate of the town, and found
A dung cart, as it were to dungè lond,
That was arrayèd in that samè wise
As ye have heard the deadè man devise:
And with an hardy heart he gan to cry,
'Vengeance and justice of this felony:
My fellow murdered is this samè night,
And in this cart he lieth, gaping upright.[3]
I cry out on the ministers,' quoth he,
'That shouldè keep and rulen this city:
Harow! alas! here lieth my fellow slain.'
What should I more unto this talè sayn?
The people out start,[4] and cast the cart to ground,
And in the middle of the dung they found
The deadè man, that murdered was all new.
O blissful God! that art so just and true,
Lo, how that thou bewrayest[5] murder alway.
Murder will out, that see we day by day.
Murder is so wlatsom[6] and abominàble
To God, that is so just and reasonàble,

[1] Dreamed.
[2] Stay.
[3] Prone on his back.
[4] Started.
[5] Revealest.
[6] Loathsome.

That he ne will not suffer it helèd[1] be,
Though it abide a year, or two, or three;
Murder will out, this is my conclusión.

"And right anon, minísters of that town
Have hent[2] the carter, and so sore him pined,[3]
And eke the hostèler so sore engíned,[4]
That they beknew[5] hir wickedness anon,
And were anhangèd by the neckè bone.

"Here may men see that dreamès be to dread.
And certes in the samè book I read,
Right in the nextè chapter after this,
(I gabbè[6] not, so have I joy and bliss,)
Two men that would have passèd over sea
For certain cause into a far country,
If that the wind ne haddè been contráry,
That made hem in a city for to tarry,
That stood full merry upon an haven side.
But on a day, again[7] the even tide,
The wind gan change, and blew right as hem lest.[8]
Jolly and glad they went unto hir rest,
And casten hem full early for to sail;
But to that one man fell a great marvail.
That one of them in sleeping as he lay,
He met[9] a wonder dream, again the day:
Him thought a man stood by his beddès side,
And him commanded that he should abide,
And said him thus: 'If thou to-morrow wend,
Thou shalt be dreynt[10]; my tale is at an end.'
He woke, and told his fellow what he met,[9]
And prayèd him his voyagè to let[11];
As for that day, he prayed him for to abide.
His fellow, that lay by his beddès side,
Gan for to laugh, and scornèd him full fast.
'No dream,' quoth he, 'may so my heart aghast,
That I will letten for to do my things.
I settè not a straw by thy dreamíngs,
For swevens[12] be but vanities and japes.[13]
Men dream all day of owlès or of apes,

[1] Hidden.
[2] Seized.
[3] Tortured.
[4] Racked.
[5] Confessed.
[6] Talk idly.
[7] Toward.
[8] Pleased.
[9] Dreamed.
[10] Drowned.
[11] Stay.
[12] Dreams.
[13] Tricks.

And eke of many a masè[1] therewithal;
Men dream of thing that never was, ne shall.
But sith I see that thou wilt here abide,
And thus forslothen[2] wilfully thy tide,
God wot it rueth[3] me, and have good day.'
And thus he took his leave, and went his way.
But ere that he had half his course ysailed,
Nought I not[4] why, ne what mischance it ailed,
But casually the shippès bottom rent,
And ship and man under the water went
In sight of other shippès there beside,
That with hem sailèd at the samè tide.
"And therefore, fairè Partèlote so dear,
By such ensamples old yet mayst thou lere,[5]
That no man shouldè be too reckèless
Of dreamès, for I say thee doubtèless,
That many a dream full sore is for to dread.
"Lo, in the life of Saint Kenelm I read,
That was Kenulphus son, the noble king
Of Mercenrike,[6] how Kenelm met[7] a thing.
A little ere he was murdered, on a day,
His murder in his ávisión[8] he say.[9]
His norice[10] him expounded every del
His sweven, and bade him for to keep him well
For[11] treason; but he nas but seven year old,
And therefore little talè hath he told[12]
Of any dream, so holy was his heart.
By God, I haddè liefer than my shirt,
That ye had read his legend, as have I.
"Dame Partèlote, I say you truèly,
Macrobius, that writ the ávisión[13]
In Afric of the worthy Scipion,
Affirmeth dreamès, and saith that they be
Warning of thingès that men after see.
And furthermore, I pray you looketh well
In the Oldè Testament, of Danièl,
If he held dreamès any vanity.
Read eke of Joseph, and there shall ye see

[1] Wild fancy.
[2] Lose by sloth.
[3] Moves my pity.
[4] Know not.
[5] Learn.
[6] Mercia.
[7] Dreamed.
[8] Vision.
[9] Saw.
[10] Nurse.
[11] For fear of.
[12] Account hath he made.
[13] Vision.

Where[1] dreamès be sometime (I say not all)
Warning of thingès that shall after fall.
Look of Egypt the king, Dan Pharao,
His baker and his butèler also,
Whether they ne felten none effect in dreams.
Whoso will seeken acts of sundry remes,[2]
May read of dreamès many a wonder thing.
Lo Crœsus, which that was of Lydia king,
Met[3] he not that he sat upon a tree,
Which signified he should anhangèd be?
"Lo here, Andromache, Hectórès wife,
That day that Hector shouldè lese[4] his life,
She dreamèd on the samè night beforn,
How that the life of Hector should be lorn,[5]
If thilkè day he went into battáil:
She warnèd him, but it might not avail;
He wentè for to fighten nathèless,
And he was slain anon of Achillés.
But thilkè tale is all too long to tell,
And eke it is nigh day, I may not dwell.
"Shortly I say, as for conclusión,
That I shall have of this avisión
Adversity: and I say furthermore,
That I ne tell[6] of laxatives no store,
For they be venomous, I wot it well:
I hem defy, I love hem never a del.
"Now let us speak of mirth, and stint all this:
Madamè Partèlote, so have I bliss,
Of one thing God hath sent me largè grace:
For when I see the beauty of your face,
Ye be so scarlet red about your eyen,
It maketh all my dreadè for to dien,
For, also[7] sicker[8] as *In principio,*
Mulier est hominis confusio, —
Madam, the sentence[9] of this Latin is,
Woman is mannès joy and all his bliss —
For when I feel a-night your softè side,

. . . . . .

I am so full of joy and of soláce,
That I defyè bothè sweven[10] and dream."

[1] Whether. [2] Realms. [3] Dreamed. [4] Lose. [5] Lost. [6] Set no store. [7] As. [8] Certain. [9] Meaning. [10] Dream.

And with that word he flew down from the beam,
For it was day, and eke his hennès all;
And with a chuck he gan hem for to call,
For he had found a corn, lay in the yard.
Royal he was, he was no more afeard;

. . . . . .

He looketh as it were a grim lión;
And on his toes he roameth up and down,
Him deignèd not to set his feet to ground:
He chucketh, when he hath a corn yfound,
And to him rennen then his wivès all.
Thus royal, as a prince is in his hall,
Leave I this Chanticleer in his pastúre;
And after will I tell his áventúre.

When that the month in which the world began,
That hightè March, when God first makèd man,
Was cómplete, and ypassèd were also,
Sithen[1] March began, thirty dayès and two,
Befell that Chanticleer in all his pride,
His seven wivès walking by his side,
Cast up his eyen to the brightè sun,
That in the sign of Taurus had yrun
Twenty degrees and one, and somewhat more:
He knew by kind,[2] and by none other lore,
That it was prime, and crew with blissful steven,[3]
"The sun," he said, "is clomben up on heaven
Forty degrees and one, and more ywis.[4]
Madamè Partèlote, my worldès bliss,
Hearkeneth these blissful birdès how they sing,
And see the freshè flowers how they spring;
Full is mine heart of revel and soláce."

But suddenly him fell a sorrowful case;
For ever the latter end of joy is woe:
God wot that worldly joy is soon ago;
And if a rethor[5] couldè fair indite,
He in a chronique safely might it write,
As for a sovereign notability.

Now every wise man, let him hearken me:
This story is also[6] true, I undertake,
As is the book of Launcelot de Lake,

[1] Since.
[2] Instinct.
[3] Voice.
[4] Certainly.
[5] Rhetorician.
[6] As.

That women hold in full great reverénce.
Now will I turn again to my senténce.
A col fox,[1] full of sly iniquity,
That in the grove had wonèd[2] yearès three,
By high imaginatìón forncast,[3]
The samè night throughout the hedges brast[4]
Into the yard, there Chanticleer the fair
Was wont, and eke his wivès, to repair:
And in a bed of wortès[5] still he lay,
Till it was passèd undern[6] of the day,
Waiting his time on Chanticleer to fall:
As gladly do these homicidès all,
That in awaitè lie to murder men.
O falsè murderer! lurking in thy den!
O newè 'Scariot, newè Genelon!
Falsè dissimulour, O Greek Sinon,
That broughtest Troy all utterly to sorrow!
O Chanticleer! accursèd be that morrow,
That thou into that yard flew from the beams,
Thou were full well ywarnèd by thy dreams,
That thilkè day was perilous to thee.
But what that God forewot[7] mote needès be,
After the opinìón of certain clerkès.
Witness on him that any perfect clerk is,
That in school is great altercatìón
In this mattér, and great disputison,
And hath been of an hundred thousand men.
But I ne cannot bolt[8] it to the bren,[9]
As can the holy doctor Augustin,
Or Boece, or the bishop Bradwardin,
Whether that Godès worthy forewìtíng[10]
Straineth me needly for to do a thing, —
Needly clepe I simple necessity —
Or ellès if free choice be granted me
To do that samè thing, or do it nought,
Though God forewot it ere that it was wrought;
Or if his witing[11] straineth never a del,
But by necessity conditionèl.
I will not have to do of such mattère;
My tale is of a cock, as ye may hear,

[1] Crafty fox.
[2] Dwelt.
[3] Predestined.
[4] Burst.
[5] Herbs.
[6] Mid-day meal time.
[7] Foreknows.
[8] Sift.
[9] Bran.
[10] Foreknowledge.
[11] Knowledge.

That took his counsel of his wife with sorrow
To walken in the yard upon that morrow
That he had mèt[1] the dream, that I of told.
Womenès counsels be full often cold;
Womanès counsel brought us first to woe,
And made Adám from Paradise to go,
There as he was full merry, and well at ease.
But for I not,[2] to whom it might displease,
If I counsél of women wouldè blame,
Pass over, for I said it in my game.
Read authors, where they treat of such mattére,
And what they say of women ye may hear.
These be the cockès wordès, and not mine;
I can none harm of no woman divine.[3]
Fair in the sand, to bathe her merrily,
Lieth Partelote, and all her sisters by,
Again the sun; and Chanticleer so free
Sang merrier than the mermaid in the sea;
For Physiologus saith sikerly,[4]
How that they singen well and merrily.
And so befell that as he cast his eye
Among the wortès on a butterfly,
He was ware of this fox that lay full low.
Nothing ne list him thennè for to crow,
But cried anon "Cock! cock!" and up he start,[5]
As man that was affrayèd in his heart.
For naturally a beast desireth flee
From his contráry, if he may it see,
Though he ne'er erst[6] had seen it with his eye.
This Chanticleer, when he gan him espy,
He would have fled, but that the fox anon
Said, "Gentle Sir, alas! why will ye gon?
Be ye afraid of me that am your friend?
Now certes, I were worsè than a fiend,
If I to you would harm or villainy.
I am not come your counsel for to espy,
But truèly the cause of my coming
Was only for to hearken how that ye sing:
For truèly ye have as merry a steven,[7]
As any angel hath that is in heaven;

[1] Dreamed.
[2] Know not.
[3] Conjecture.
[4] Certainly.
[5] Started.
[6] Before.
[7] Voice.

Therewith ye have in music more feelíng,
Than had Boece, or any that can sing.
My lord your father! God his soulè bless
And eke your mother of her gentillesse,
Have in mine house ybeen, to my great ease:
And certes, sir, full fain would I you please.
But for men speak of singing, I will say,
So mote I brooken[1] well my eyen tway,
Save you, I heardè never man so sing,
As did your father in the morwening.
Certes it was of heart all that he sung.
And for to make his voice the morè strong,
He would so pain him, that with both his eyen
He mustè wink, so loud he wouldè crien,
And standen on his tipton therewithal,
And stretchen forth his neckè long and small.
And eke he was of such discretìón,
That there nas no man in no regìón,
That him in song or wisdom mightè pass.
I have well read in Dan Burnel the ass
Among his verse, how that there was a cock,
For that a priestès son gave him a knock
Upon his leg, while he was young and nice,[2]
He made him for to lese his benefice.
But certain there nis no comparisón
Betwix the wisdom and discretìón
Of your fathér, and of his subtilty.
Now singeth, sir, for saintè Charity,
Let see, can ye your father counterfeit?»
This Chanticleer his wingès gan to beat,
As man that could his treason not espy,
So was he ravished with his flattery.
Alas! ye lordès, many a false flatour[3]
Is in your courts, and many a losengeour,[3]
That pleasen you well morè, by my faith,
Than he that soothfastness[4] unto you saith.
Readeth Ecclesiast of flattèry,
Beware, ye lordès, of hir treachery.
This Chanticleer stood high upon his toes
Stretching his neck, and held his eyen close,
And gan to crowen loudè for the nonce:
And Dan Russèl the fox start up at once,

[1] Enjoy.
[2] Foolish.
[3] Flatterer.
[4] Truth.

And by the garget[1] hentè[2] Chanticleer,
And on his back toward the wood him bare.
For yet ne was there no man that him sued.[3]
O destiny, that mayst not be eschewed!
Alas, that Chanticleer flew from the beams!
Alas, his wife ne raughtè[4] not of dreams!
And on a Friday fell all this mischance.
O Venus, that art goddess of pleasánce,
Sin that thy servant was this Chanticleer,
And in thy service did all his powér,
More for delight, than world to multiply,
Why wouldst thou suffer him on thy day to die?
O Gaufrid, dearè master sovèreign,
That, when thy worthy king Richárd was slain
With shot, complainedest his death so sore,
Why nad[5] I now thy sentence and thy lore,
The Friday for to chide, as diden ye?—
For on a Friday soothly slain was he,—
Then would I shew you how that I could plain
For Chanticleerès dread, and for his pain.
Certes such cry, ne lamentatiòn
Was ne'er of ladies made, when Ilión
Was won, and Pyrrhus with his streitè[6] swerd,
When he had hent king Priam by the beard,
And slain him, as saith us *Ænéidós*,
As maden all the hennès in the close,
When they had seen of Chanticleer the sight.
But sovereignly Dame Partèlotè shright,[7]
Full louder than did Hasdrubalès wife,
When that her husband haddè lost his life,
And that the Romans haddè burnt Carthage.
She was so full of torment and of rage,
That willfully into the fire she start,
And brent[8] herselven with a steadfast heart.
O woful hennès! right so crieden ye,
As when that Nero brentè[8] the city
Of Romè, crieden senatorès wives
For that their husbands losten all hir lives;
Withouten guilt this Nero hath hem slain.
Now will I turnè to my tale again;
This sely[9] widow, and eke her daughters two,
Hearden these hennès cry and maken woe,

[1] Throat. [2] Seized. [3] Followed. [4] Cared. [5] Had not.
[6] Drawn. [7] Shrieked. [8] Burnt. [9] Simple.

And out at doorès starten they anon,
And saw the fox toward the grovè gon,
And bare upon his back the cock away:
They crieden, "Out! harow and welawa!
Ha, ha! the fox!" and after him they ran,
And eke with stavès many another man;
Ran Coll our dog, and Talbot, and Garland,
And Malkin with a distaff in her hand;
Ran cow and calf, and eke the very hoggès,
So were they feared for barking of the doggès,
And shouting of the men and women eke,
They rannen so, hem thought hir heartè breke.[1]
They yellèden as fiendès do in hell:
The duckès crieden as men would hem quell:
The geese for fearè flewen o'er the trees,
Out of the hivè came the swarm of bees,
So hideous was the noise, a! *ben'cite!*
Certes he Jackè Straw, and his meyné,[2]
Ne maden never shoutès half so shrill,
When that they woulden any Fleming kill,
As thilkè day was made upon the fox.
Of brass they broughten beamès[3] and of box,
Of horn and bone, in which they blew and poopèd,[4]
And therewithal they shriekèd and they hoopèd[5];
It seemèd as that heaven shouldè fall.

Now, goodè men, I pray you hearkeneth all;
Lo, how Fortunè turneth suddenly
The hope and pride eke of her enemy.
This cock that lay upon the fox's back,
In all his dread, unto the fox he spake,
And saidè, "Sir, if that I were as ye,
Yet would I say, as wis[6] God helpè me,
'Turneth again, ye proudè churlès all;
A very pestilence upon you fall!
Now am I come unto the woodès side,
Maugre your head, the cock shall here abide:
I will him eat in faith, and that anon.'"

The fox answéred, "In faith, it shall be done:"
And as he spake that word, all suddenly
This cock brake from his mouth deliverly,[7]
And high upon a tree he flew anon.

[1] Would break.
[2] Followers.
[3] Trumpets.
[4] Trumpeted.
[5] Whooped.
[6] Surely.
[7] Actively.

And when the fox saw that he was ygone,
"Alas!" quoth he, "O Chanticleer, alas!
I have to you," quoth he, "ydone trespáss,
Inasmuch as I makèd you afeard,
When I you hent,[1] and brought out of the yard;
But, sir, I did it of no wicke[2] intent:
Come down, and I shall tell you what I meant.
I shall say sooth to you, God help me so."
"Nay then," quoth he, "I shrew[3] us bothè two.
And first I shrew myself, both blood and bonès,
If thou beguile me any ofter than onès.
Thou shalt no morè through thy flattery
Do[4] me to sing and winken with mine eye.
For he that winketh when he shouldè see,
All willfully, God let him never the[5]!"
"Nay," quoth the fox, "but God give him mischance,
That is so indiscreet of governánce,
That jangleth[6] when he shouldè hold his peace."
Lo, such it is for to be reckèless
And negligent, and trust on flattery.
But ye that holden this tale a folly,
As of a fox, or of a cock and hen,
Take the morality thereof, good men.
For Saint Paul saith, That all that written is,
To our doctríne it is ywrit ywis,[7]
Taketh the fruit, and let the chaff be still.
Now goodè God, if that it be thy will,
As saith my lord, so make us all good men;
And bring us to his highè bliss.—*Amen.*

[1] Seized.
[2] Wicked.
[3] Curse.
[4] Cause.
[5] Thrive.
[6] Prateth.
[7] Certainly.

TRUTH

BALLADE OF GOOD COUNSEL

FLEE from the press, and dwell with soothfastness[1];
Suffice thine owen thing, though it be small;
For hoard hath hate, and climbing tickleness,[2]
Press hath envy, and weal blent[3] overall[4];
Savour no more than thee behove shall;
Rule well thyself, that other folk canst rede[5];
And truthè shall deliver, it is no drede.[6]

Tempest thee not all crooked to redress,
In trust of her that turneth as a ball:
For great rest stands in little businéss;
Beware also to spurn against an awl;
Strive not as doth the crockè with the wall;
Dauntè thyself that dauntest otherès deed,
And truthè shall deliver, it is no drede.[6]

That[7] thee is sent receive in buxomness,[8]
The wrestling for this world asketh a fall:
Here is none home, here nis[9] but wilderness:
Forth, pilgrim, forth! Forth, beast, out of thy stall!
Know thy country, look up, thank God of all;
Hold the high way, and let thy ghost[10] thee lead,
And truthè shall deliver, it is no drede.[6]

ENVOY

Therfore, thou vache,[11] leave thine old wretchedness
Unto the worldè; leave now to be thrall;
Cry him mercy, that of his high goodnéss
Made thee of nought, and in especiál
Draw unto him, and pray in generál
For thee, and eke for other, heavenly meed,
And truthè shall deliver, it is no drede.[6]

[1] Truth.
[2] Unsteadiness, unstability.
[3] Blinds.
[4] Everywhere.
[5] Advise.
[6] Doubt.
[7] What.
[8] Submissiveness.
[9] Is not.
[10] Spirit.
[11] Beast.

ANDRÉ CHÉNIER

(1762–1794)

BY KATHARINE HILLARD

THERE are some reputations which seem to depend upon their environment. Certain names are surrounded by a halo of romance, through which all outlines are enlarged and heightened in effect until it becomes difficult to discern their true proportions through the golden mist. When we think of André Chénier we see a youthful figure among a crowd of fellow-prisoners, the light of genius in his eyes, the dark shadow of impending death already enveloping him and climbing slowly upwards, as the mist of the Highland second-sight rises higher as death draws near. The pathetic character of his fate touches the heart, and disposes us to judge the poems he wrote with that bias of personal interest which is so apt to warp the verdict of the critical mind. Had André Chénier died comfortably in his bed at a good old age, would Sainte-Beuve have been so apt to call him "our greatest classic poet since Racine and Boileau"? unless indeed he had vainly racked his memory to think of any other.

ANDRÉ CHÉNIER

André-Marie de Chénier — as he was called until 1790 swept away all ornamental particles — was born amid picturesque surroundings at Constantinople, October 30th, 1762, where his father then held the office of Consul-General. He had married a young Greek girl, a Mademoiselle Santi-l'Homaka, whose family came originally from the island of Cyprus. A Languedocian father, a Cyprian mother, an Oriental birthplace, — it was no wonder that the passionate fire of his blood flamed somewhat too hotly through his verse. André was the third of four sons, and four daughters were also born to M. de Chénier. In 1765, when he was but three years old, his father returned to France; but two years afterwards left his native country again to fill a diplomatic position in Morocco, while his wife remained in Paris with their children.

André seems to have always looked back with pleasure to his Eastern birthplace, and long cherished the hope of revisiting it, but

he never got farther on the way than Italy. Madame de Chénier, who was a refined and cultivated woman with much taste for art and literature, gave him his first lessons; but he was soon sent with his brothers to the College of Navarre. There he made many friendships that lasted to the end of his short life, and his schoolfellows, some of whom belonged to noble and wealthy families, often took him to spend his holidays at their country-houses.

At the age of sixteen he carried off a first prize in rhetoric; and from that time began his apprenticeship to the trade of the Muses, as Ronsard would say, by writing translations of Greek and Latin verse. He does not seem to have been particularly precocious as a poet, and his imitations of Sappho were even then considered rather feeble. His mother's salon was thronged with artists, poets, writers, and men of the world, among whom André might have found many indulgent listeners, were it not that his reserve and fastidious taste made him rather chary of exhibiting his youthful efforts. His mind was already full of ambitious projects for future epics, and his leisure was spent very much as his classic models had spent theirs, in light and facile pleasures and loves.

M. de Chénier, who watched over his family from afar, was ambitious for the future of his sons; Constantine, the eldest, was already in the diplomatic service; the other three were destined for the army. André joined his regiment when he was twenty, and went to Strasbourg to learn his new duties; but the life of a soldier was not congenial to him, and although he made one or two dear friends in the garrison, the six months that he spent there seemed interminable, and he returned to Paris to resume his life of elegant dissipation among his rich and titled acquaintances. But his health began to give way, and the hope of relief from a change of climate induced him to join his old friends, the brothers Louis and Charles Trudaine, in a journey they projected through Switzerland and Italy to Constantinople. The three friends started together in the summer of 1784, passed through Switzerland, and spent the autumn and winter in Italy; but although they remained away a year, they never got any further.

This journey and its experiences did much to educate and enrich the mind of André, and he continued to devote much time to study and poetic composition to the elaboration of vast schemes for dramas and epics, and to the imitation of the Greek and Latin poets he loved and copied so well. He wished to enlarge the province of the idyl, and to give to it more variety than even Theocritus had succeeded in doing; to make it more dramatic, less rustic, and in short, if we may judge from the assertions of his countrymen, a more perfect picture of that elegant and aristocratic world in which he moved.

The idyls of André Chénier are to poetry very much what the pictures of Watteau and Boucher are to painting. The variety he wished so much to impart to them is after all confined to the grouping of the figures, and their greatest beauty is the classic elegance of their style; as one of his French biographers says, "The style of these poems makes up for what the sentiment lacks of ideality, and lends a sort of purity to details which from any other pen would have run great risk of coarseness." Sainte-Beuve speaks of "his boxwood flute, his ivory lute"; but all this beauty of diction, this smoothness and grace of verse, can hardly blind the unprejudiced critic to the fact that "a sort of purity" will hardly make up for his too frequent choice of subjects that appeal only to the grossest tastes. His highest ideals, like those of most poets, were never reached. He had lofty visions of writing a poem called 'Hermes,' which should be an exposition of natural and social laws, principles, and progress; a system of philosophy in heroic couplets, beginning with the birth of humanity and its first questioning of natural phenomena, its first efforts to solve the problems of the universe, and coming down to the latest discoveries of physical and political science. He never succeeded in completing the preliminary studies necessary to the carrying out of this vast conception, and the 'Hermes' remains a mass of incoherent fragments.

André de Chénier had not the robust common-sense that underlay all the poetic eccentricities of the poet whom in many ways he so much resembled,—Alfred de Musset. The latter knew and recognized his limitations. "My glass is not large, but I drink from my own glass," he said, and what he did attempt was well within his possibilities and was exquisitely done. Not so with Chénier. With a genius like that of De Musset, pre-eminently lyrical, but with infinitely less variety and richness, he laboriously accumulated vast piles of materials for dramas and for epics that if ever completed must have but added another page to the list of literary soporifics. He made a colossal sketch of another poem, to be called 'America,'—a sort of geographical and historical encyclopedia, M. Joubert calls it, whose enormous mass of detail could scarcely be floated by any one current of interest, but whose principal motive seemed meant to be the conquest of Peru.

In the midst of these enterprises he suddenly conceived what one of his biographers calls "the amiable intention" of writing a poem on the story of 'Susannah and the Elders,' but only completed a prose sketch with two or three short passages in verse. He also began one or two tragedies which were to be after Æschylus, a comedy called 'The Charlatans,' poems on the literary life, and many other subjects; and at the same time he was keeping up his relations with

many of his distinguished contemporaries; — the Polish poet Niemcewicz; Mrs. Cosway, the charming young wife of the well-known English painter, and an artist herself; the Italian poet Alfieri; and the Countess of Albany.

In 1787 his father, who had returned to Paris, was anxious that André should begin his diplomatic career; and he was appointed attaché to M. de la Luzerne, just sent as ambassador to England. The poet went to London in December, — a most unpropitious season, — and naturally nothing pleased him there; he found the climate detestable, the manners of the English rude and cold, their literature of a barbaric richness, and in fact he approved of nothing in England but its Constitution, which he thought not only good but worthy of imitation.

He had been in London about sixteen months when the first rumors of the French Revolution reached him and turned all his thoughts towards the great political questions of the moment. The project of a rule of liberty and justice for France appealed to the noblest side of his nature; and while passionately opposed to all excess and violence, he was eager to assist any movement that promised to help the people.

With his friends the brothers Trudaine, he joined the Society of '89, when it was a centre for varying shades of opinion, reconciled by a common love of liberty and hatred of anarchy. He returned to Paris definitely in the summer of 1790, and wrote independent and impassioned articles in the Journal of the Society of 1789, warning the people against their real enemies, the fomenters of anarchy, while he expressed much the same ideas in one of the most celebrated of his poems, the ode to David's picture called 'Le Jeu de Paume,' representing the deputies taking their famous oath in the Hall of the Jeu de Paume at Versailles. Lacretelle, in his reminiscences published half a century later, spoke of André Chénier as a fellow-member of the club called Friends of the Constitution, as a man of great talent and great force of character: — "The most decided and the most eloquently expressed opinions always came from him. His strongly marked features, his athletic though not lofty stature, his dark complexion, his glowing eyes, enforced and illuminated his words. Demosthenes as well as Pindar had been the object of his study."

But moderate opinions and a horror of the excesses of the Revolution were very unsafe things to hold. Although André took refuge in 1793 in a quiet little house at Versailles, he could not stay there altogether, but made frequent visits to Paris; and an unfortunate chance caused his arrest at the house of M. Pastoret at Passy, where he was accused of having gone to warn his friend of his own danger.

Chénier was first taken to the prison of the Luxembourg, which was too full to receive him, and then to St. Lazare, where he was registered on the 8th of March, 1794.

Apart from the suspicion which caused his arrest, he could hardly have escaped much longer; his fellow editor of the Journal de Paris had already been in St. Lazare for several months, and his friends the Trudaines joined him there before long. M. de Chénier exerted all his influence to procure his son's liberation, but was put off with promises and polite evasions; and not long after, his second son, Sauveur, was imprisoned in the Conciergerie.

By this time there were nearly eight thousand persons in the prisons of Paris; about eight hundred in St. Lazare, where Chénier found many of his friends, and among the ladies there the beautiful and charming young Duchess of Fleury. It was she who inspired the poet with the idea of his poem called 'The Young Captive,' perhaps the most beautiful, as it is the most touching, of all his poems.

Shortly before Chénier was arrested he had formed a close friendship with Madame Pourrat of Luciennes and her two daughters, the Countess Hocquart and Madame Laurent Lecoulteux. To the latter, under the name of Fanny, he addressed many charming verses; one ode in particular, that seems to have been intended to accompany the gift of a necklace, is almost worthy of Ronsard, although like many of Chénier's poems it was never finished.

His last poems were written in a very fine hand on some narrow strips of paper that had escaped the vigilance of his jailers, and were smuggled out of prison with the linen that went to the wash.

On the flimsy pretext of a conspiracy among the prisoners, André Chénier, then only thirty-one, was condemned with twenty-five others as "an enemy of the people, and for having shared in all the crimes perpetrated by the tyrant, his wife, and his family; of writing against liberty and in favor of tyranny; of corresponding with enemies of the republic abroad and at home; and finally of conspiring, in the prison of St. Lazare, to murder the members of the committees of general safety, etc., and to re-establish royalty in France."

The twenty-five victims went through the mockery of their trial in the morning of the 25th of July, 1794, and at six the same evening were executed at the Barrière de Vincennes. Three days afterward, Robespierre and many of his accomplices perished upon the scaffold, and the Reign of Terror was at an end.

Very little of André Chénier's poetry was left in a state fit for publication; he began so many vast enterprises of which he left but the merest fragments, and he wrote so much that his literary executors feared would shock the public taste. His brother published 'The Young Captive' and one or two other poems some seven years

after his death, which were quoted by Châteaubriand in 1802 and warmly admired by him. The first complete edition of his poems did not appear till 1819, a year before Lamartine's 'Meditations' came out, and three years before Victor Hugo's first collection was printed. He was not considered a great poet by his first readers, and he would be almost a forgotten one now, were it not for the romance of his short life and his early death. He was the precursor of Byron and De Musset, having the ardent love of liberty of the former and the sensuous grace of the latter; but he lacked the strength for a sustained flight, and he did not know the measure of his powers. He had saturated himself too completely with the honey of Greek verse, and was prisoned in its cloying sweetness. When he would soar into the empyrean, his wings were clogged, and he soon fell back again among the flowers. But he will always be a notable figure in French literature, although we may not consider him, with his French admirers, as one of the masters among the poets of our own time.

Katharine Hillard

THE YOUNG CAPTIVE

"The corn in peace fills out its golden ear;
Through the long summer days, the flowers without a fear
Drink in the strength of noon.
And I, a flower like them, as young, as fair, as pure,
Though at the present hour some trouble I endure,
I would not die so soon!

"No, let the stoic heart call upon Death as kind!
For me, I weep and hope; before the bitter wind
I bend like some lithe palm.
If there be long, sad days, others are bright and fleet;
Alas! what honeyed draught holds nothing but the sweet?
What sea is ever calm?

"And still within my breast nestles illusion bright;
In vain these prison walls shut out the noonday light;
Fair Hope has lent me wings.
So from the fowler's net, again set free to fly,
More swift, more joyous, through the summer sky,
Philomel soars and sings.

"Is it my lot to die? In peace I lay me down,
In peace awake again, a peace nor care doth drown,
Nor fell remorse destroy.
My welcome shines from every morning face,
And to these downcast souls my presence in this place
Almost restores their joy.

"The voyage of life is but begun for me,
And of the landmarks I must pass, I see
So few behind me stand.
At life's long banquet, now before me set,
My lips have hardly touched the cup as yet
Still brimming in my hand.

"I only know the spring; I would see autumn brown;
Like the bright sun, that all the seasons crown,
I would round out my year.
A tender flower, the sunny garden's boast,
I have but seen the fires of morning's host;
Would eve might find me here!

"O Death, canst thou not wait? Depart from me, and go
To comfort those sad hearts whom pale despair, and woe,
And shame, perchance have wrung.
For me the woods still offer verdant ways,
The Loves their kisses, and the Muses praise:
I would not die so young!"

Thus, captive too, and sad, my lyre none the less
Woke at the plaint of one who breathed its own distress,
Youth in a prison cell;
And throwing off the yoke that weighed upon me too,
I strove in all the sweet and tender words I knew
Her gentle grief to tell.

Melodious witness of my captive days,
These rhymes shall make some lover of my lays
Seek the maid I have sung.
Grace sits upon her brow, and all shall share,
Who see her charms, her grief and her despair:
They too "must die so young"!

ODE

May fewer roses calls her own,
And fewer vines wreathe Autumn's throne,
Fewer the wheat-ears of the field,—
Than all the songs that Fanny's smiles
And Fanny's eyes and witching wiles
Inspire my lips and lyre to yield.

The secret longings of my heart
In words of fire to being start,
Moved by the magic of her name:
As when from ocean's depths the shell
Yields up the pearl it wrought so well,
Worthy the Sultan's diadem.

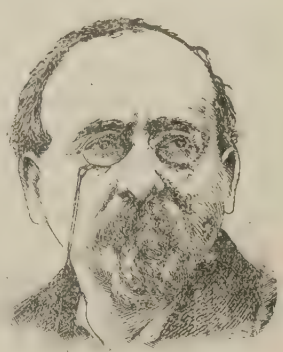
And thus from out the mulberry leaves
The Cathay silkworm twines and weaves
Her sparkling web of palest gold.
Come, dear, my Muse has silk more pure
And bright than hers, that shall endure,
And all your loveliness enfold.

And pearls of poetry divine
With rosy fingers she shall twine.
To make a necklace rich and rare;
Come, Fanny, and that snowy neck
Let me with radiant jewels deck,
Although no pearl is half so fair.

VICTOR CHERBULIEZ

(1829–1899)

IN 1863 the Revue des Deux Mondes offered its readers a novel by a young author very slightly known to Parisian *littérateurs*. But everybody read him with interest, whether cordially approving or not. The story was not evolutionary, had no definite moral purpose. Perhaps the public were glad to temporarily lay aside their instruments for scientific dissection of literary art; for 'Le Comte Kostia,' a lively tale of romantic adventure, was the most popular story that had been published by the Revue des Deux Mondes. Naturally the gratified editors accepted the author as a regular contributor, which he has been ever since. He had been introduced to them by George Sand, who, pleased with an earlier work of his, wrote him appreciatively and did him this kind turn. This earlier work, 'Un Cheval de Phidias' (A Horse by Phidias), cordially praised by Sainte-Beuve, was a capable dissertation upon archæology and art, strung on a thread of narrative.



VICTOR CHERBULIEZ

The young author, Victor Cherbuliez,—Genevese, of French descent,—was about thirty-four when 'Le Comte Kostia' appeared. A critic in discussing him speaks almost enviously of the liberalizing influences experienced in cosmopolitan little Switzerland. Cherbuliez's advantages were very great. His father was a professor in the university, and of his parents it has been pleasantly said that from his father he learned all he ought to know, from his mother all he ought to be. He was graduated from the University of Geneva, and later studied history and philosophy at Paris, Bonn, and Berlin. For a time he taught at Geneva; then he married, and with his wife traveled extensively in the East, where he collected abundant material for his trained powers of observation and his love of social and artistic questions. He became a member of the Academy in 1881, and made his home in Paris,—a perennial novel-writer, distinguished also for the clever sketches on modern French politics which appeared regularly in the Revue des Deux Mondes signed "George Valbert."

But his best and most abundant work was in fiction, where his talent lay in the union of romantic imagination with a practical view of life. There is sometimes falsetto in the imagination, but it gratifies a liking for falsetto in many readers. Translated, his novels have been read almost as much in English as in French; and among the best liked are 'L'Idée de Jean Tétérol' (Jean Tétérol's Idea); 'La Revanche de Joseph Noircel' (Joseph Noircel's Revenge); 'Le Docteur Rameau.'

If they refuse Cherbuliez a place among great writers, at least the critics always respect his cleverness, and recognize the range of his information regarding the art, literature, politics, and history of different lands. The prime quality of his work is *interest.* His remarkable inventiveness shows in one unusual situation after another, without repetition and with always fresh stimulus. His kinship with George Sand's romantic spirit was felt at once, and his style has always remained essentially unchanged. But that his earlier emotional spontaneity developed with maturity to a more conventional spirit, may be seen by comparing the two ends of his work. In 'Le Comte Kostia' we have the persecution of a beautiful young daughter by a Russian nobleman. He forces her to hide her sex and personate the son he has lost, and subjects her to many terrors until she is rescued by his chivalrous young secretary, who in time discovers her secret and marries her,—but first, numberless adventures and scenes of passion. In 'Le Roi Epèpi' (King Epèpi: 1895) there is no profound emotion. It is the cleverly cynical account of the rescue by a worldly old uncle of a romantic and short-sighted nephew. The young man, infatuated by an adventuress, insists upon marrying her. The uncle ingeniously, without compromising himself, leads the lady to believe that he himself is in love with her. Naturally she prefers proprietor to heir, and throws over the latter only to find herself deceived.

Perhaps the best way to indicate Cherbuliez's place in French literature is by comparison with the English Trollope. Both create interest. Both have a swift firm style, with sometimes almost too facile a rush. But while Trollope draws ordinary men and women who talk in ordinary fashion, Cherbuliez invents brilliant-minded people who shower us with epigram. They shoulder too much of their creator's erudition, and are too clever to be quite natural.

Cherbuliez died in Paris July 1, 1899. As an essayist and critic he exerted considerable influence on French thought and opened an outlook on the activities of foreign countries that was free from the prejudice and distortion common to French writers.

THE SILENT DUEL

From 'Samuel Brohl and Company'

MADAME DE LORCY ushered Samuel into the salon, where he had scarcely set foot when he descried an old woman lounging on a *causeuse*, fanning herself as she chatted with Abbé Miollens. He remained motionless, his eyes fixed, scarcely breathing, cold as marble; it seemed to him that the four walls of the salon swayed from right to left and left to right, and that the floor was sliding from under his feet like the deck of a pitching vessel.

The previous day, Antoinette once departed, Madame de Lorcy had resumed her attack on Princess Gulof, and the princess had ended by consenting to delay her departure, to dine with the adventurer of the green eyes, and to subject him to a close scrutiny. There she was; yes, it was indeed she! The first impulse of Samuel Brohl was to regain the door as speedily as possible; but he did nothing of the kind. He looked at Madame de Lorcy: she herself was regarding him with astonishment; she wondered what could suddenly have overcome him; she could find no explanation for the bewilderment apparent in his countenance.

"It is a mere chance," he thought at last; "she has not intentionally drawn me into a snare." This thought was productive of a sort of half-relief.

"*Eh bien!* what is it?" she asked. "Has my poor salon still the misfortune to be hurtful to you?"

He pointed to a jardinière, saying: "You are fond of hyacinths and tuberoses; their perfume overpowered me for a moment. I fear you think me very effeminate."

She replied in a caressing voice: "I take you for a most worthy man who has terrible nerves; but you know by experience that if you have weaknesses I have salts. Will you have my smelling-bottle?"

"You are a thousand times too good," he rejoined, and bravely marched forward to face the danger. It is a well-known fact that dangers in a silken robe are the most formidable of all.

Madame de Lorcy presented him to the princess, who raised her chin to examine him with her little glittering eyes. It seemed to him that those gray orbs directed at him were two

balls, which struck him in the heart; he quivered from head to foot and asked himself confusedly whether he were dead or living. He soon perceived that he was still living; the princess had remained impassible — not a muscle of her face had moved. She ended by bestowing upon Samuel a smile which was almost gracious, and addressing to him some insignificant words which he only half understood, but which seemed to him exquisite — delicious. He fancied that she was saying to him: « You have a chance — you were born lucky; my sight has been impaired for some years, and I do not recognize you. Bless your star, you are saved! » He experienced such a transport of joy that he could have flung his arms about the neck of Abbé Miollens, who came up to him with extended hand, saying: —

« What have you been thinking about, my dear count? Since we last met a very great event has been accomplished. What woman wishes, God wishes; but after all, my own humble efforts were not without avail, and I am proud of it. »

Madame de Lorcy requested Count Larinski to offer his arm to Princess Gulof and lead her out to dinner. He mechanically complied; but he had not the strength to utter a syllable as he conducted the princess to table. She herself said nothing; she seemed wholly busied in arranging with her unoccupied hand a lock of her gray hair, which had strayed too far over her forehead. He looked fixedly at this short plump hand, which one day in a fit of jealous fury had administered to him two smart blows; his cheeks recognized it.

During dinner the princess was very gay: she paid more attention to Abbé Miollens than to Count Larinski; she took pleasure in teasing the good priest — in endeavoring to shock him a little. It was not easy to shock him; to his natural easy good-nature he united an innate respect for grandeurs and for princesses. She did not neglect so good an opportunity to air her monkey-development theories. He merrily flung back the ball; he declared that he should prefer to be a fallen angel rather than a perfected monkey; that in his estimation a parvenu made a much sorrier figure in the world than the descendant of an old family of ruined nobility. She replied that she was more democratic than he. « It is pleasant to me, » said she, « to think that I am a progressive ape, who has a wide future before him, and who by taking proper pains may hope to attain new advancement. »

While they were thus chatting, Samuel Brohl was striving with all his might to recover from the terrible blow he had received. He noted with keen satisfaction that the eyesight of the princess was considerably impaired; that the microscopic studies for which she had always had a taste had resulted in rendering her somewhat near-sighted; that she was obliged to look out carefully to find her way among her wine-glasses. "She has not seen me for six years," thought he, "and I have become a different man; I have undergone a complete metamorphosis; I have difficulty sometimes in recognizing myself. Formerly my face was close-shaven; now I have let my entire beard grow. My voice, my accent, the poise of my head, my manners, the expression of my countenance, all are changed; Poland has entered into my blood—I am Samuel no longer, I am Larinski." He blessed the microscope, which enfeebled the sight of old women; he blessed Count Abel Larinski, who had made of him his twin brother. Before the end of the repast he had recovered all his assurance, all his aplomb. He began to take part in the conversation: he recounted in a sorrowful tone a sorrowful little story; he retailed sundry playful anecdotes with a melancholy grace and sprightliness; he expressed the most chivalrous sentiments; shaking his lion's mane, he spoke of the prisoner at the Vatican with tears in his voice. It were impossible to be a more thorough Larinski.

The princess manifested, in listening to him, an astonished curiosity; she concluded by saying to him, "Count, I admire you; but I believe only in physiology, and you are a little too much of a Pole for me."

After they had left the table and repaired to the salon, several callers dropped in. It was like a deliverance to Samuel. If the society was not numerous enough for him to lose himself in it, at least it served him as a shield. He held it for a certainty that the princess had not recognized him; yet he did not cease feeling in her presence unutterably ill at ease. This Calmuck visage of hers recalled to him all the miseries, the shame, the hard grinding slavery of his youth; he could not look at her without feeling his brow burn as though it were being seared with a hot iron.

He entered into conversation with a supercilious, haughty, and pedantic counselor-at-law, whose interminable monologues distilled ennui. This fine speaker seemed charming to Samuel, who

found in him wit, knowledge, scholarship, and taste; he possessed the (in his eyes) meritorious quality of not knowing Samuel Brohl. For Samuel had come to divide the human race into two categories: the first comprehended those well-to-do, thriving people who did not know a certain Brohl; he placed in the second, old women who did know him. He interrogated the counselor with deference, he hung upon his words, he smiled with an air of approbation at all the absurdities which escaped him; he would have been willing to have his discourse last three hours by the watch; if this charming bore had shown symptoms of escaping him, he would have held him back by the button.

Suddenly he heard a harsh voice saying to Madame de Lorcy, "Where is Count Larinski? Bring him to me; I want to have a discussion with him."

He could not do otherwise than comply; he quitted his counselor with regret, went over and took a seat in the arm-chair that Madame de Lorcy drew up for him at the side of the princess, and which had for him the effect of a stool of repentance. Madame de Lorcy moved away, and he was left *tête-à-tête* with Princess Gulof, who said to him, "I have been told that congratulations are due you, and I must make them at once — although we are enemies."

"By what right are we enemies, princess?" he asked, with a slightly troubled feeling, which quickly passed away as she answered, "I am a Russian and you are a Pole; but we shall have no time for fighting: I leave for London to-morrow morning at seven o'clock."

He was on the point of casting himself at her feet and tenderly kissing her two hands in testimony of his gratitude. "To-morrow at seven o'clock," he mentally ejaculated. "I have slandered her: she has some good in her."

"When I say that I am a Russian," resumed the princess, "it is merely a formal speech. Love of country is a prejudice, an idea which has had its day, which had sense in the times of Epaminondas or of Theseus, but which has it no longer. We live in the age of the telegraph, the locomotive; and I know of nothing more absurd now than a frontier, or more ridiculous than a patriot. Rumor says that you fought like a hero in the insurrection of 1863; that you gave proof of incomparable prowess, and that you killed with your own hand ten Cossacks. What harm had they done you, those poor Cossacks? Do they

not sometimes haunt your dreams? Can you think of your victims without disquietude and without remorse?"

He replied in a dry, haughty tone: "I really do not know, princess, how many Cossacks I have killed; but I do know that there are some subjects on which I do not love to expatiate."

"You are right—I should not comprehend you. Don Quixote did not do Sancho the honor to explain himself to him every day."

"Ah, I beg of you, let us talk a little of the man-monkey," he observed, in a rather more pliant tone than he had at first assumed. "That is a question which has the advantage of being neither Russian nor Polish."

"You will not succeed that way in throwing me off the track. I mean to tell you all the evil I think of you, no matter how it may incense you. You uttered, at table, theories which displeased me. You are not only a Polish patriot,—you are an idealist, a true disciple of Plato, and you do not know how I have always detested this man. In all these sixty years that I have been in this world, I have seen nothing but selfishness and grasping after self-gratification. Twice during dinner you spoke of an ideal world. What is an ideal world? Where is it situated? You speak of it as of a house whose inhabitants you are well acquainted with, whose key is in your pocket. Can you show me the key? I promise not to steal it from you. O Poet!—for you are quite as much of a poet as of a Pole, which is not saying much—"

"Nothing remains but to hang me," he interposed, smilingly.

"No, I shall not hang you. Opinions are free, and there is room enough in the world for all, even idealists. Besides, if you were to be hanged, it would bring to the verge of despair a charming girl who adores you, who was created expressly for you, and whom you will shortly marry. When will the ceremony take place?"

"If I dared hope that you would do me the honor of being present, princess, I should postpone it until your return from England."

"You are too amiable; but I could not on any consideration retard the happiness of Mademoiselle Moriaz. There, my dear count, I congratulate you sincerely. I had the pleasure to meet here the future Countess Larinski. She is adorable! It is an exquisite nature, hers—a true poet's wife. She must have

brains, discernment; she has chosen you—that says everything. As to her fortune, I dare not ask you if she has any; you would turn away from me in disgust. Do idealists trouble their heads with such vile questions?"

She leaned toward him, and fanning herself excitedly, added, "These poor idealists! they have one misfortune."

"And what is that, princess?"

"They dream with open eyes, and the awakening is sometimes disagreeable. Ah, my dear Count Larinski, this, that, and the other, *et cætera*. Thus endeth the adventure."

Then stretching out her neck until her face was close to his, she darted at him a venomous viper-like look, and in a voice that seemed to cut into his tympanum like a sharp-toothed saw, she hissed, "Samuel Brohl, the man with the green eyes, sooner or later the mountains must meet!"

It seemed to him that the candelabra on the mantel-piece darted out jets of flame, whose green, blue, and rose-colored tongues ascended to the ceiling; and it appeared to him as though his heart was beating as noisily as a clock pendulum, and that every one would turn to inquire whence came the noise. But every one was occupied; no one turned round; no one suspected that there was a man present on whom a thunderbolt had just fallen.

The man passed his hand over his brow, which was covered with a cold sweat; then dispelling by an effort of will the cloud that veiled his eyes, he in turn leaned toward the princess and with quivering lip and evil sardonic glance, said to her in a low voice:—

"Princess, I have a slight acquaintance with this Samuel Brohl of whom you speak. He is not a man who will allow himself to be strangled without a great deal of outcry. You are not much in the habit of writing; nevertheless he received from you two letters, which he copied, placing the originals in safety. If ever he sees the necessity of appearing in a court of justice, these two letters can be made to create quite a sensation, and unquestionably they will be the delight of all the petty journals of Paris."

Thereupon he made a profound bow, respectfully took leave of Madame de Lorcy, and retired, followed by Abbé Miollens, who inflicted a real torture by insisting on accompanying him to the station.

SAMUEL BROHL GIVES UP THE PLAY

From 'Samuel Brohl and Company'

THE gate opened and admitted Samuel Brohl, who had a smile on his lips. His first words were — "And your umbrella! You have forgotten it?"

Mademoiselle de Moriaz replied, "Do you not see that there is no sunshine?" And she remained leaning against the apple-tree.

He uplifted his hand to show her the blue sky; he let it fall again. He looked at Antoinette, and he was afraid. He guessed immediately that she knew all. At once he grew audacious.

"I spent a dull day yesterday," said he. "Madame de Lorcy invited me to dine with a crazy woman; but the night made up for it. I saw Engadine in my dreams — the firs, the Alpine pines, the emerald lakes, and a red hood."

"I too dreamed last night. I dreamed that the bracelet you gave me belonged to the crazy woman of whom you speak, and that she had her name engraved on it."

She threw him the bracelet; he picked it up, examined it, turned and re-turned it in his trembling fingers. She grew impatient. "Look at the place that has been forced open. Don't you know how to read?"

He read, and became stupefied. Who would have believed that this trinket that he had found among his father's old traps had come to him from Princess Gulof; that it was the price she had paid for Samuel Brohl's ignominy and shame? Samuel was a fatalist; he felt that his star had set, that Fate had conspired to ruin his hopes, that he was found guilty and condemned. His heart grew heavy within him.

"Can you tell me what I ought to think of a certain Samuel Brohl?" she asked.

That name, pronounced by her, fell on him like a mass of lead; he never would have believed that there could be so much weight in a human word. He trembled under the blow; then he struck his brow with his clinched hand and replied: —

"Samuel Brohl is a man as worthy of your pity as he is of mine. If you knew all that he has suffered, all that he has dared, you could not help deeply pitying and admiring him. Listen to me: Samuel Brohl is an unfortunate man —"

"Or a wretch!" she interrupted in a terrible voice. She was seized by a fit of nervous laughter; she cried out, "Madame Brohl! I will not be called Madame Brohl. Ah! that poor Countess Larinski!"

He had a spasm of rage that would have terrified her had she conjectured what agitated him. He raised his head, crossed his arms on his breast, and said with a bitter smile, "It was not the man that you loved, it was the count."

She replied, "The man whom I loved never lied."

"Yes, I lied," he cried, gasping for breath. "I drank that cup of shame without remorse or disgust. I lied because I loved you madly. I lied because you were dearer to me than my honor. I lied because I despaired of touching your heart, and any road seemed good that led to you. Why did I meet you? why could I not see you without recognizing in you the dream of my whole life? Happiness had passed me by, it was about to take flight; I caught it in a trap — I lied. Who would not lie, to be loved by you?"

Samuel Brohl had never looked so handsome. Despair and passion kindled a sombre flame in his eyes; he had the sinister charm of a fiery Satan. He fixed on Antoinette a fascinating glance which said, "What matter my name, my lies, and the rest? My face is not a mask, and I am the man who pleased you." He had not the least suspicion of the astonishing facility with which Antoinette had taken back the heart that she had given away so easily; he did not suspect what miracles can be wrought by contempt. In the Middle Ages people believed in *golems*, figures in clay of an entrancing beauty, which had all the appearance of life. Under a lock of hair was written, in Hebrew characters, on their brow, the word "Truth." If they chanced to lie, the word was obliterated; they lost all their charm; the clay was no longer anything but clay.

Mademoiselle Moriaz divined Samuel Brohl's thought; she exclaimed, "The man I loved was he whose history you related to me."

He would have liked to kill her, so that she should never belong to another. Behind Antoinette, not twenty steps distant, he descried the curb of a well, and grew dizzy at the sight. He discovered with despair that he was not made of the stuff for crime. He dropped down on his knees in the grass and cried, "If you will not pardon me, nothing remains for me but to

die!» She stood motionless and impassive. She repeated between her teeth Camille Langis's phrase: «I am waiting until this great comedian has finished playing his piece.»

He rose and started to run toward the well. She was in front of him and barred the passage, but at the same moment she felt two hands clasp her waist, and the breath of two lips which sought her lips and which murmured, «You love me still, since you do not want me to die.»

She struggled with violence and horror; she succeeded by a frantic effort in disengaging herself from his grasp. She fled toward the house. Samuel Brohl rushed after her in mad pursuit; he was just reaching her, when he suddenly stopped. He had caught sight of M. Langis, hurrying from out a thicket, where he had been hidden. Growing uneasy, he had approached the orchard through a path concealed by the heavy foliage. Antoinette, out of breath, ran to him, gasping, «Camille, save me from this man!» and she threw herself into his arms, which closed about her with delight. He felt her sink; she would have fallen had he not supported her.

At the same instant a menacing voice saluted him with the words, «Monsieur, we will meet again!»

«To-day, if you will,» he replied.

Antoinette's wild excitement had given place to insensibility; she neither saw nor heard; her limbs no longer sustained her. Camille had great difficulty in bringing her to the house; she could not ascend the steps of the terrace; he was obliged to carry her. Mademoiselle Moiseney saw him, and filled the air with her cries. She ran forward, she lavished her best care on her queen. All the time she was busy in bringing her to her senses she was asking Camille for explanations, to which she did not pay the least attention; she interrupted him at every word to exclaim:—«This has been designed, and you are at the bottom of the plot. I have suspected you—you owe Antoinette a grudge. Your wounded vanity has never recovered from her refusal, and you are determined to be revenged. Perhaps you flatter yourself that she will end by loving you. She does not love you, and she never will love you. Who are you, to dare compare yourself with Count Larinski? . . . Be silent! . . . Do I believe in Samuel Brohl? I do not know Samuel Brohl. I venture my head that there is no such person as Samuel Brohl.»

« Not much of a venture, mademoiselle," replied M. Moriaz, who had arrived in the mean time.

Antoinette remained during an hour in a state of mute languor; then a violent fever took possession of her. When the physician who had been sent for arrived, M. Langis accompanied him into the chamber of the sick girl. She was delirious: seated upright, she kept continually passing her hand over her brow; she sought to efface the taint of a kiss she had received one moonlight night, and the impression in her hair of the flapping of a bat's wings that had caught in her hood. These two things were confounded in her memory. From time to time she said, « Where is my portrait? Give me my portrait."

It was about ten o'clock when M. Langis called on Samuel Brohl, who was not astonished to see him appear; he had hoped he would come. Samuel had regained self-possession. He was calm and dignified. However, the tempest through which he had gone had left on his features some vestige of its passage. His lips quivered, and his beautiful chestnut locks curled like serpents about his temples and gave his head a Medusa-like appearance.

He said to Camille, « Where and when? Our seconds will undertake the arrangement of the rest."

« You mistake, monsieur, the motive of my visit," replied M. Langis. « I am grieved to destroy your illusions, but I did not come to arrange a meeting with you."

« Do you refuse to give me satisfaction?"

« What satisfaction do I owe you?"

« You insulted me."

« When?"

« And you said, 'The day, the place, the weapons. I leave all to your choice.'"

M. Langis could not refrain from smiling. « Ah! you at last acknowledge that your fainting fit was comedy?" he rejoined.

« Acknowledge on your part," replied Samuel, « that you insult persons when you believe that they are not in a state to hear you. Your courage likes to take the safe side."

« Be reasonable," replied Camille. « I placed myself at Count Larinski's disposal: you cannot require me to fight with a Samuel Brohl!"

Samuel sprang to his feet; with fierce bearing and head erect he advanced to the young man, who awaited him unflinchingly,

and whose resolute manner awed him. He cast upon him a sinister look, turned and reseated himself, bit his lips until the blood came; then said in a placid voice:—

"Will you do me the favor of telling me, monsieur, to what I owe the honor of this visit?"

"I came to demand of you a portrait that Mademoiselle Moriaz is desirous of having returned."

"If I refuse to give it up, you will doubtless appeal to my delicacy?"

"Do you doubt it?" ironically replied Camille.

"That proves, monsieur, that you still believe in Count Larinski; that it is to him you speak at this moment."

"You deceive yourself. I came to see Samuel Brohl, who is a business man, and it is a commercial transaction that I intend to hold with him." And drawing from his pocket a portemonnaie, he added, "You see I do not come empty-handed."

Samuel settled himself in his arm-chair. Half closing his eyes, he watched M. Langis through his eye-lashes. A change passed over his features: his nose became more crooked, and his chin more pointed; he no longer resembled a lion,—he was a fox. His lips wore the sugared smile of a usurer, one who lays snares for the sons of wealthy families, and who scents out every favorable case. If at this moment Jeremiah Brohl had seen him from the other world, he would have recognized his own flesh and blood.

He said at last to Camille, "You are a man of understanding, monsieur; I am ready to listen to you."

"I am very glad of it, and to speak frankly, I had no doubts about it. I knew you to be very intelligent, very much disposed to make the best of an unpleasant conjuncture."

"Ah! spare my modesty. I thank you for your excellent opinion of me; I should warn you that I am accused of being greedy after gain. You will leave some of the feathers from your wings between my fingers."

For a reply M. Langis significantly patted the portemonnaie which he held in his hand, and which was literally stuffed with bank-notes. Immediately Samuel took from a locked drawer a casket, and proceeded to open it.

"This is a very precious gem," he said. "The medallion is gold, and the work on the miniature is exquisite. It is a masterpiece — the color equals the design. The mouth is marvelously

rendered. Mengs or Liotard could not have done better. At what do you value this work of art?"

"You are more of a connoisseur than I. I will leave it to your own valuation."

"I will let you have the trinket for five thousand francs; it is almost nothing."

Camille began to draw out the five thousand francs from his portemonnaie. "How prompt you are!" remarked Samuel. "The portrait has not only a value as a work of art; I am sure you attach a sentimental value to it, for I suspect you of being over head and ears in love with the original."

"I find you too greedy," replied Camille, casting on him a crushing glance.

"Do not be angry. I am accustomed to exercise methodical precision in business affairs. My father always sold at a fixed price, and I too never lower my charges. You will readily understand that what is worth five thousand francs to a friend is worth double to a lover. The gem is worth ten thousand francs. You can take it or leave it."

"I will take it," replied M. Langis.

"Since we agree," continued Samuel, "I possess still other articles which might suit you."

"Why, do you think of selling me your clothing?"

"Let us come to an understanding. I have other articles of the same lot."

And he brought from a closet the red hood, which he spread out on the table.

"Here is an article of clothing—to use your own words—that may be of interest to you. Its color is beautiful; if you saw it in the sunshine, it would dazzle you. I grant that the stuff is common—it is very ordinary cashmere—but if you deign to examine it closely, you will be struck by the peculiar perfume that it exhales. The Italians call it '*l'odor femminino.*'"

"And what is your rate of charge for the '*odor femminino*'?"

"I will be moderate. I will let you have this article and its perfume for five thousand francs. It is actually giving it away."

"Assuredly. We will say ten and five—that makes fifteen thousand."

"One moment. You can pay for all together. I have other things to offer you.—One would say that the floor burned your feet, and that you could not endure being in this room."

"I allow that I long to leave this — what shall I say? — this shop, lair, or den."

"You are young, monsieur: it never does to hurry; haste causes us acts of forgetfulness which we afterward regret. You would be very sorry not to take away with you these two scraps of paper."

At these words he drew from his note-book two letters, which he unfolded.

"Is there much more?" demanded Camille. "I fear that I shall become short of funds, and be obliged to go back for more."

"Ah, these two letters! I will not part with them for a trifle; the second especially. It is only twelve lines in length; but what pretty English handwriting! Only see! and the style is loving and tender. I will add that it is signed. Ah, monsieur, Mademoiselle Moriaz will be charmed to see these scrawls again. Under what obligations will she be to you! You will make the most of it; you will tell her that you wrested them from me, your dagger at my throat — that you terrified me. With what a gracious smile she will reward your heroism! According to my opinion that smile is as well worth ten thousand francs as the medallion — the two gems are of equal value."

"If you want more, it makes no difference."

"No, monsieur; I have told you I have only one price."

"At this rate, it is twenty-five thousand francs that I owe you. You have nothing more to sell me?"

"Alas! that is all."

"Will you swear it?"

"What, monsieur! you admit then that Samuel Brohl has a word of honor — that when he has sworn he can be believed?"

"You are right; I am still very young."

"That is all, then, I swear to you," affirmed Samuel, sighing. "My shop is poorly stocked; I had commenced laying in a supply, but an unfortunate accident deranged my little business."

"Bah! be consoled," replied M. Langis; "you will find another opportunity: a genius of such lofty flights as yours is never at a loss. You have been unfortunate; some day Fortune will compensate you for the wrongs she has done you, and the world will accord justice to your fine talents."

Speaking thus, he laid on the table twenty-five notes of a thousand francs each. He counted them; Samuel counted them

after him, and at once delivered to him the medallion, the hood, and the two letters.

Camille rose to leave. «Monsieur Brohl,» he said, «from the first day I saw you, I formed the highest opinion of your character. The reality surpasses my expectations. I am charmed to have made your acquaintance, and I venture to hope that you are not sorry to have made mine. However, I shall not say *au revoir*.»

«Who knows?» replied Samuel, suddenly changing his countenance and attitude. And he added, «If you are fond of being astonished, monsieur, will you remain still another instant in this den?»

He rolled and twisted the twenty-five one-thousand-franc notes into lamp-lighters; then with a grand gesture, *à la* Poniatowski, he approached the candle, held them in the flame until they blazed, and then threw them on the hearth, where they were soon consumed.

Turning toward M. Langis, he cried, «Will you now do me the honor of fighting with me?»

«After such a noble act as that, I can refuse you nothing,» returned Camille. «I will do you that signal honor.»

«Just what I desire,» replied Samuel. «I am the offended; I have the choice of arms.» And in showing M. Langis out, he said, «I will not conceal from you that I have frequented the shooting galleries, and that I am a first-class pistol-shot.»

Camille bowed and went out.

The next day, in a lucid interval, Mademoiselle Moriaz saw at the foot of her bed a medallion laid on a red hood. From that moment the physician announced an improvement in her symptoms.

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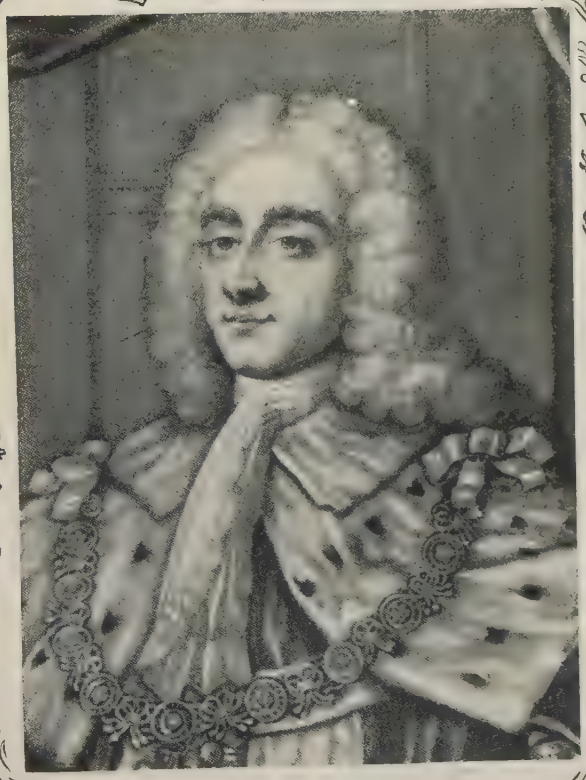


CHESTERFIELD.

LORD CHESTERFIELD

(1694–1773)

AS THE best representative of a creditable type among English noblemen in the reign of George II.,—an accomplished courtier, a diplomatic statesman worthy of reliance on occasions of emergency, a scholar, and a patron of literature,—Philip Dormer Stanhope, fourth earl of Chesterfield, occupied a prominent place in the history of his country for more than forty years. He was the eldest son of Philip, third earl, and was born at London in 1694. Most of his boyhood was spent under the care of his grandmother, the Marchioness of Halifax. When eighteen, he was entered at Trinity College, Cambridge, and became "an excellent classical scholar." The principal events in his public career were his election to Parliament in his twenty-first year; his appointment as Captain of the Yeomen of the Guard in return for a political vote; his selection for special service as Ambassador to The Hague after his succession to the family title; his appointment as Lord High Steward, with the Garter, as a reward for his success in Holland; his expulsion from that position by Horace Walpole for political disobedience in opposing an excise bill; his second successful mission to The Hague; his selection, as a reward, for the responsible post of Viceroy in Ireland, and subsequently his resignation and acceptance of office as Secretary of State, this latter appointment being taken when the Earl had reached his fiftieth year. Chesterfield was first a warm friend, then a bitter enemy of Horace Walpole. He also antagonized George II., but that monarch finally succumbed to diplomatic treatment at his hands and offered his former antagonist a dukedom, which was courteously declined. In his fifty-eighth year, partial deafness caused him to withdraw almost wholly from public affairs. In diplomacy, his successful missions to The Hague made him strong with officials in power. His ability as a statesman was shown to great advantage in a firm yet popular administration of Irish affairs during a critical period in Irish history. As a patron of literature, Dr. Samuel Johnson deemed him a distinct failure, and expressed this opinion forcibly to that effect in his celebrated letter. His literary reputation rests chiefly on letters addressed to his natural son Philip, who died in his thirty-sixth year, greatly to his father's disappointment, he having looked forward to a great career for the young man. His letters of counsel and advice were to that end; oddly, they left the recipient

still shy, awkward, tactless, and immature. These epistles, not intended for public perusal, were subsequently printed in book form.

The Earl of Chesterfield died in 1773. Four years after his death, 'Miscellaneous Works' were published in two volumes, also 'Characters.' 'The Art of Pleasing' and 'Letters to His Heir' appeared ten years from the date of his decease, and this was followed, a few months later, by 'Memoirs of Asiaticus.'

FROM 'LETTERS TO HIS SON'

Concerning Manners

There is a *bienséance* with regard to people of the lowest degree; a gentleman observes it with his footman, even with the beggar in the street. He considers them as objects of compassion, not of insult; he speaks to neither *d'un ton brusque*, but corrects the one coolly, and refuses the other with humanity. There is no one occasion in the world, in which *le ton brusque* is becoming a gentleman. In short, *les bienséances* are another word for *manners*, and extend to every part of life. They are propriety; the Graces should attend in order to complete them: the Graces enable us to do genteelly and pleasingly what *les bienséances* require to be done at all. The latter are an obligation upon every man; the former are an infinite advantage and ornament to any man.

The Control of One's Countenance

People unused to the world have babbling countenances, and are unskillful enough to show what they have sense enough not to tell. In the course of the world, a man must very often put on an easy, frank countenance, upon very disagreeable occasions; he must seem pleased, when he is very much otherwise; he must be able to accost and receive with smiles those whom he would much rather meet with swords. In Courts he must not turn himself inside out. All this may, nay, must be done, without falsehood and treachery: for it must go no further than politeness and manners, and must stop short of assurances and professions of simulated friendship. Good manners to those one does not love are no more a breach of truth than "your humble servant," at the bottom of a challenge, is; they are universally agreed upon and understood to be things of course. They are necessary

guards of the decency and peace of society: they must only act defensively; and then not with arms poisoned with perfidy. Truth, but not the whole truth, must be the invariable principle of every man who hath either religion, honor, or prudence.

Dress as an Index to Character

I CANNOT help forming some opinion of a man's sense and character from his dress; and I believe most people do as well as myself. Any affectation whatsoever in dress implies in my mind a flaw in the understanding . . . A man of sense carefully avoids any particular character in his dress; he is accurately clean for his own sake; but all the rest is for other people's. He dresses as well, and in the same manner, as the people of sense and fashion of the place where he is. If he dresses better, as he thinks,—that is, more than they,—he is a fop; if he dresses worse, he is unpardonably negligent: but of the two, I would rather have a young fellow too much than too little dressed: the excess on that side will wear off with a little age and reflection; but if he is negligent at twenty, he will be a sloven at forty and stink at fifty years old. Dress yourself fine where others are fine, and plain where others are plain; but take care always that your clothes are well made and fit you, for otherwise they will give you a very awkward air. When you are once well dressed for the day, think no more of it afterwards; and without any stiffness or fear of discomposing that dress, let all your motions be as easy and natural as if you had no clothes on at all.

Some Remarks on Good Breeding

A FRIEND of yours and mine has justly defined good breeding to be "the result of much good sense, some good nature, and a little self-denial for the sake of others, and with a view to obtain the same indulgence from them." Taking this for granted (as I think it cannot be disputed), it is astonishing to me that anybody who had good sense and good nature (and I believe you have both) can essentially fail in good breeding. As to the modes of it, indeed, they vary according to persons, places, and circumstances, and are only to be acquired by observation and

experience; but the substance of it is everywhere and eternally the same. Good manners are to particular societies what good morals are to society in general — their cement and their security. And as laws are enacted to enforce good morals, or at least to prevent the ill effects of bad ones, so there are certain rules of civility, universally implied and received, to enforce good manners and punish bad ones. And indeed there seems to me to be less difference, both between the crimes and punishments, than at first one would imagine. . . . Mutual complaisances, attentions, and sacrifices of little conveniences, are as natural an implied compact between civilized people as protection and obedience are between kings and subjects: whoever in either case violates that compact, justly forfeits all advantages arising from it. For my own part, I really think that next to the consciousness of doing a good action, that of doing a civil one is the most pleasing: and the epithet which I should covet the most, next to that of Aristides, would be that of "well-bred."

THE CHOICE OF A VOCATION

From 'Miscellaneous Works'

It is very certain that no man is fit for everything; but it is almost as certain too that there is scarce any one man who is not fit for something, which something nature plainly points out to him by giving him a tendency and propensity to it. I look upon common-sense to be to the mind what conscience is to the heart,— the faithful and constant monitor of what is right or wrong. And I am convinced that no man commits either a crime or a folly but against the manifest and sensible representations of the one or the other. Every man finds in himself, either from nature or education,— for they are hard to distinguish,— a peculiar bent and disposition to some particular character; and his struggling against it is the fruitless and endless labor of Sisyphus. Let him follow and cultivate that vocation, he will succeed in it, and be considerable in one way at least; whereas if he departs from it he will at best be inconsiderable, probably ridiculous.

THE LITERATURE OF CHINA

BY ROBERT K. DOUGLAS

THE distinguishing feature and the crowning glory of the Chinese nation is its literature. It is true that the Chinese can boast of an ancient empire, of a time-honored civilization, of conquests in the fields of science, and, in spite of recent events, in the field of battle; but in the mind of every true Son of Han these titles to fame sink into insignificance before that of the possession of a literature which dates back to a time when the Western world was yet in a state of barbarism, and which as centuries have rolled by has been worthily supplemented in every branch of knowledge.

It may now be accepted as beyond dispute that the Chinese migrated into China from southwestern Asia about B. C. 2300, bringing with them a knowledge of writing, and in all probability the beginnings of a literature. In the records of that distant past, history and fable are so closely intermingled that it is difficult to pronounce definitely upon any subject treated in them, and we are compelled to seek in comparative philology for reasonable explanations of many points which Chinese chroniclers are content to leave, not from want of assertion, in the mists of uncertainty.

CONFUCIUS

By common consent it is acknowledged that the 'Yi King,' or Book of Changes, is the oldest work extant in Chinese literature; though other works, the names of which only have come down to us, were contemporaneously current in the country. A peculiar veneration is naturally felt by the Chinese for this sole surviving waif from a past literature; and from the time of Confucius downward, scholars of every age have attempted to explain its mystic pages. The basis of the work is popularly believed to be eight diagrams, which are said to have been designed by Fuh-hi (B. C. 2852), and which by subdivision have become multiplied into sixty-four. One of these stands at the head of each of the sixty-four chapters into which the work is now divided. Following these diagrams is in each case an initial character, with short phrases which have been held by Confucius and every subsequent native commentator to explain the meaning of the

diagrams. But the key to the puzzle was denied to these scholars, who made confusion worse confounded by their attempts to make sense of that which was unintelligible to them. So mysterious a text was naturally believed to be a work on divination; and accepting this cue, the commentators devoted their energies to forcing into the Procrustean bed of divination the disjointed phrases which follow the diagrams. The solution of the mystery, which had escaped the keen study of five-and-twenty centuries of native scholars, was discovered by the late Professor Terrieu de la Couperie, who by many irrefragable proofs demonstrated that the 'Yi King' consists «of old fragments of early times in China, mostly of a lexical character.» With this explanation the futility of the attempts of the native scholars to translate it as a connected text at once becomes apparent. A large proportion of the chapters are merely syllabaries, similar to those of Chaldea. The initial character represents the word to be explained, and the phrases following express its various meanings.

An excellent translation of the 'Yi King' as it is understood by native scholars was published by Professor Legge in 'The Sacred Books of the East' (1882); and a comparison of his translation of the seventh chapter with Professor T. de la Couperie's rendering of the same passage must be enough to convince the most skeptical that even if he is not absolutely correct, the native scholars must undoubtedly be wrong. The chapter is headed by a diagram consisting of five divided lines and one undivided; and the initial character is Sze, which is described in modern dictionaries as meaning «a teacher,» «instructor,» «model,» «an army,» «a poet,» «a multitude,» «the people,» «all,» «laws,» «an elder.» Of the phrases which follow, Professor Legge gives the following rendering:—

«Sze indicates how, in the case which it supposes, with firmness and correctness, and [a leader of] age and experience, there will be good fortune and no error.

«The first line, divided, shows the host going forward according to the rules [for such a movement]. If these be not good, there will be evil.

«The second line, undivided, shows [the leader] in the midst of his host. There will be good fortune and no error. The king has thrice conveyed to him the orders [of his favor].

«The third line, divided, shows how the host may possibly have many inefficient leaders. There will be evil.

«The fourth line, divided, shows the host in retreat. There is no error.

«The fifth line, divided, shows birds in the fields, which it will be advantageous to seize and destroy. In that case there will be no error. If the oldest son leads the host, and younger men [idly occupy offices assigned to them], however firm and correct he may be, there will be evil.

«The topmost line, divided, shows the great ruler delivering his charges [appointing some], to be rulers of States, and others to undertake the headship of clans; but small men should not be employed [in such positions].»

It is impossible to read such an extract as the above without being convinced that the explanation was not that which was intended by the author or authors; and on the doctrine of probabilities, a perusal of the following version by Professor T. de la Couperie would incline us to accept his conclusions. But his theory does not rest on probabilities alone; he is able to support it with many substantial proofs: and though exception may possibly be taken to some of his renderings of individual phrases, his general views may be held to be firmly established. This is his version of the chapter quoted above, with the exception of the words of good or ill omen:—

«Sze [is] a righteous great man. The Sze defines laws not biased. The centre of the army. The three conveying orders [officers] of the Sovereign. Sze [is] also corpse-like. Sze [is] an assistant officer. In the fields are birds [so called]; many take the name [?] The elder sons [are] the leaders of the army. The younger [are] the passive multitude [?] Great Princes instructing. The group of men who have helped in the organization of the kingdom. People gathered by the Wu flag [?].»

From what has been said, as well as from the above extracts, it will be observed that to all except the native scholars who imagine that they see in its pages deep divinatory lore, the chief interest of the 'Yi King' lies in the linguistic and ethnographical indications which it contains, and which at present we can but dimly discern. It is difficult to assign a date to it, but it is certain that it existed before the time of King Wên (B. C. 1143), who with his son the Duke of Chow edited the text and added a commentary to it. That parts of it are very much earlier than this period there can be no doubt; and it is safe to assume that in the oldest portion of the work we have one of the first literary efforts of the Chinese. It was not, however, until the time of Confucius that the foundations of the national literature may be said to have been laid.

From constant references in the early histories it is obvious that before that period a literature of a certain kind existed. The Chinese have an instinctive love of letters, and we know from the records that to the courts of the various princes were attached historians whose duty it was to collect the folk-lore songs of the people of the various States. «If a man were permitted to make all the ballads of a nation, he need not care who should make its laws,» said Sir Andrew Fletcher of Saltoun. So thought the Chinese legislators, who designed their enactments with direct regard to the dispositions of the people as displayed in their songs. At the time of Confucius (B. C. 551–479) a large collection of these ballads existed in the archives of the sovereign State of Chow; and as is generally believed, the sage revised the collection, and omitting those he considered

unworthy of preservation, formed an edition containing three hundred and five pieces. This work has come down to us under the title of the 'Shih King' or Book of Odes. The ballads are just such as we should expect to find under the circumstances. They are plainly the utterances of the people in a primitive state of civilization, who nevertheless enjoyed considerable freedom; and though they occasionally had to lament the tyranny of individual princes, they cannot be described as having been among the down-trodden nations of the earth. The domesticity which is still a distinctive feature of Chinese life figures largely in them, and the filial piety which to the present day is so highly esteemed finds constant expression. The measure in which the odes have been handed down to us makes it difficult to understand how any rhythm could be found in them. With few exceptions they are all written in lines of four characters each, and as read at the present day, consist therefore of only four syllables. This seems to be so stunted and unnatural a metre that one is inclined to accept Professor T. de la Couperie's suggestion, for which he had much to say,—that at the time at which they were sung, the characters which now represent a syllable each were polysyllabic. It would seem probable that certainly in some cases compound characters were pronounced as compounded of syllables in accordance with their component parts, as certain of them are read by the Japanese at the present time. Numerous translations of the odes into European languages have been made, and the following extracts from Professor Legge's rendering of the second ode, celebrating the industry and filial piety of the reigning queen, give a good idea of the general tone of the pieces.

«Sweet was the scene. The spreading dolichos
Extended far, down to the valley's depths,
With leaves luxuriant. The orioles
Fluttered around, and on the bushy trees
In throngs collected,—whence their pleasant notes
Resounded far in richest melody. . . .

Now back to my old home, my parents dear
To see, I go. The matron I have told,
Who will announcement make. Meanwhile my clothes,
My private clothes, I wash, and rinse my robes.
Which of them need be rinsed? and which need not?
My parents dear to visit back I go.»

Such were the odes which Confucius found collected ready to his hand; and faithful to his character of transmitter of the wisdom of the ancients, he made them the common property of his countrymen. But these were not the only records at the court of Chow which attracted his attention. He found there historical documents,

containing the leading events in the history of the Chinese States from the middle of the twenty-third century B. C. to 721. These curious records of a past time possessed an irresistible attraction for him. By constant study he made them his own, and with loving care collated and edited the texts. These fragments are, from a historical point of view, of great value; and they incidentally furnish evidence of the fact that China was not always the stage on which the Chinese people have played their parts. There is no sign in these records of the first steps in ethics and science which one would expect to find in the primitive history of a race. The utterances of the sovereigns and sages, with which they abound, are marked by a comparatively matured knowledge and an advanced ethical condition. The knowledge of astronomy displayed, though not profound, is considerable, and the directions given by the Emperor Yao to his astronomers royal are quite such as may have been given by any Emperor of China until the advent of the Jesuit missionaries in the seventeenth century; and the moral utterances of the sovereigns and their ministers are on a par with the sentiments expressed in the Peking Gazette at the present time. "Virtue," said the minister Yi addressing his Emperor Yü, "is the basis of good government; and this consists first in procuring for the people the things necessary for their sustenance, such as water, fire, metals, wood, and grain. The ruler must also think of rendering them virtuous, and of preserving them from whatever can injure life and health. When you would caution them, use gentle words; when you would correct, employ authority." "Do not be ashamed of mistakes, and thus make them crimes," was another piece of advice uttered forty centuries ago, which has a peculiarly modern ring about it.

According to the system in vogue at the Chinese courts, the duty of recording historical events was confided to historians of the right hand and of the left. To the latter was given the duty of recording the speeches and edicts of the sovereigns and their ministers, and to the first that of compiling chronicles of events. The historians who had placed on record the documents which Confucius edited in the 'Shu King' or Book of History were historians of the left hand, and in the only original work which we have by the Sage—'The Spring and Autumn Annals'—he constituted himself a historian of the right. In this work he traces the history of his native State of Lu from the year B. C. 722 to B. C. 484, and in the baldest and most calendar-like style enumerates, without any comment or expression of opinion, the facts which he considers of sufficient importance to report. However faulty we may consider his manner of treatment, any criticism should be leveled against the system rather than against the author. But in other respects Confucius cannot shelter himself under the plea of

usage. As a historian, it was his bounden duty above all things to tell the truth, and to distribute praise and blame without fear or favor. In this elementary duty Confucius failed, and has left us a record in which he has obviously made events to chime in with his preconceived ideas and opinions. Considering the assumption of virtue with which Confucius always clothed himself, this is the more noticeable; and still more is it remarkable that his disciples should be so overcome by the glamour which attached to his name, that his obvious lapses from the truth are not only left unnoted, but the general tone and influence of the work are described in the most eulogistic terms. "The world," said Mencius, "had fallen into decay and right principles had dwindled away. Perverse discourses and oppressive deeds had again waxen rife. Cases had occurred of ministers who had murdered their rulers, and of sons who had murdered their fathers. Confucius was afraid and made the 'Ch'un ch'iu.'" So great, we are told, was the effect of the appearance of this work that "rebellious ministers quaked with fear, and undutiful sons were overcome with terror." Love of truth is not a characteristic of the Chinese people; and unhappily their greatest men, Confucius among them, have shown their countrymen a lamentable example in this respect.

So great is the admiration of the people for this work of Confucius that by universal consent the 'Ch'un ch'iu' has through all ages been included among the Five Classics of the country. Three others have already been spoken of, and there remains only one more, the Book of Rites, to mention. This work is the embodiment of, and authority for, the ceremonial which influences the national policy of the country, and directs the individual destinies of the people. We are informed on the highest authority that there are three hundred rules of ceremony and three thousand rules of behavior. Under a code so overwhelmingly oppressive, it is difficult to imagine how the race can continue to exist; but five-and-twenty centuries of close attention to the Book of Rites have so molded the nation within the lines of the ceremonial which it prescribes, that acquiescence with its rules has become a second nature with the people, and requires no more guiding effort on their part than does the automatic action of the nerves and limbs at the bidding of the brain. Within its voluminous pages every act which one man should perform to another is carefully and fully provided for; and this applies not only to the daily life of the people, but also to the official acts of the whole hierarchy of power from the Emperor downward. No court ceremony is undertaken without its guidance, and no official deed is done throughout the length and breadth of the eighteen Provinces of the Empire without its sanction. Its spirit penetrates every Yamên

and permeates every household. It regulates the sacrifices which should be offered to the gods, it prescribes the forms to be observed by the Son of Heaven in his intercourse with his ministers, it lays down the behavior proper to officials of all ranks, and it directs the conduct of the people in every relation of life. It supplements in a practical form the teachings of Confucius and others, and forms the most important link in the chain which binds the people to the chariot wheels of the «Sages.»

Of canonical authority equal to the Five Classics if not greater, are the 'Four Books' in which are recorded the *ipsissima verba* of Confucius. These are the 'Lunyü' or Sayings of Confucius, twenty books, which contains a detailed description of the Sage's system of philosophy; the 'Ta Hsio,' the Great Learning, ten chapters; the 'Chung yung,' or the Doctrine of the Mean, thirty-three chapters; and the development of Confucianism as enunciated by his great follower Mencius in the 'Mêng tzŭ,' seven books. These works cover the whole field of Confucianism; and as such, their contents claim the allegiance and demand the obedience of ninety-nine out of every hundred Chinamen. To the European student their contents are somewhat disappointing. The system they enunciate wants completeness and life, although the sentiments they express are unexceptionable; as for example when Confucius said: «Hold faithfulness and sincerity as first principles. Have no friends not equal to yourself. When you have faults, do not fear to abandon them.» Admirable maxims such as these flowed from his lips in abundance, but he could offer no reason why a man should rather obey the advice thus presented than his own inclination. He had no reward to offer for virtue, and no terrors with which to threaten the doers of evil. In no sense do his teachings as they came from his lips constitute a religion. He inculcated no worship of the Deity, and he refrained altogether from declaring his belief or disbelief in a future existence.

The author of the 'Great Learning,' commonly said to be the disciple Tsêng, describes the object of his work to be «to illustrate illustrious virtue; to renovate the people; and to rest in the highest excellence.» And following on the lines indicated by his great master, he lays down the ethical means by which these admirable ends may in his opinion be attained. The 'Doctrine of the Mean' takes for its text the injunction, «Let the states of equilibrium and harmony exist in perfection, and a happy order will prevail throughout heaven and earth, and all things will be nourished and flourish.» The author of this work, Tzŭssŭ, goes deeper into the motives of human conduct than Confucius himself. «First he shows clearly how the path of duty is to be traced to its origin in Heaven, and is unchangeable, while the substance of it is provided in ourselves, and

may not be departed from. Next he speaks of the importance of preserving and nourishing this, and of exercising a watchful self-scrutiny with reference to it. Finally he speaks of the meritorious achievements and transforming influence of sage and spiritual men in their highest extent.»

In the teachings of Mencius (B. C. 372–289) we see a distinct advance on the doctrines of Confucius. He was a man of a far more practical frame of mind than his great predecessor, and possessed the courage necessary to speak plainly in the presence of kings and rulers. His knowledge of political economy was considerable, and he brought to the test of experience many of the opinions and doctrines which Confucius was willing to express only in the abstract. Filial piety was his constant theme. «The richest fruit of benevolence is this,» he said,—«the service of one's parents. The richest fruit of righteousness is this,—the obeying of one's elder brothers. The richest fruit of wisdom is this,—the knowing of these two things, and not departing from them.»

These Five Classics and Four Books may be said to be the foundations on which all Chinese literature has been based. The period when Confucius and Mencius taught and wrote was one of great mental activity all over the world. While the wise men of China were proclaiming their system of philosophy, the Seven Sages of Greece were pouring out words of wisdom in the schools at Athens, and the sound of the voice of Buddha (died 480 B. C.) had hardly ceased to be heard under the bôdhi tree in Central India. From such beginnings arose the literatures which have since added fame and splendor to the three countries in Asia and Europe. In China the impetus given by these pioneers of learning was at once felt, and called into existence a succession of brilliant writers who were as distinguished for the boldness of their views as for the freedom with which they gave them utterance.

The main subject discussed by these men was the principle underlying the Confucian system; namely, that man's nature is in its origin perfectly good, and that so long as each one remains uncontaminated by the world and the things of the world, the path of virtue is to him the path of least resistance. While therefore a man is able to remain unenticed by the temptations which necessarily surround him, he advances in spotless purity towards perfection, until virtue becomes in him so confirmed a habit that neither the stings of conscience nor the exertion of intellectual effort is required to maintain him in his position of perfect goodness and of perfect peace.

These are still the opinions of orthodox Confucianists, but at different times scholars have arisen, who from their own experiences in

the world, have come to conclusions diametrically opposed to those taught by the Sage. In their opinion the Psalmist was right when he said, «The heart of man is deceitful above all things and desperately wicked.» Scarcely had Confucius been gathered to his fathers when the Philosopher Hsün enunciated this view, and since then the doctrine has formed the chief ground of contention among all schools of philosophy down to the present day. By certain writers it has been held that in man's nature there is a mixture of good and evil, and by no one was this view more ably expounded than by the philosopher Chu Hi (A. D. 1130–1200). In season and out of season this great writer, who has done more than any one else to elucidate the dark pages of the classics, «taught that good and evil were present in the heart of every man, and that just as in nature a duality of powers is necessary to the existence of nature itself, so good and evil are inseparably present in the heart of every human being.»

But there were others who felt that the bald and conventional system proclaimed by Confucius was insufficient to satisfy the desire for the supernatural which is implanted in men of every race and of every clime, and then at once a school arose, headed by Laotzŭ (sixth century B. C.), the Old Philosopher; which, adopting the spirit of Brahminism, taught its sectaries to seek by self-abnegation freedom from the entanglements of the world, and a final absorption into the Deity. The minds of most Chinamen are not attuned to the apprehension of philosophical subtleties, and the wisdom imparted by Laotzŭ to his countrymen in the pages of his 'Taotê King' (The Book of Reason and Virtue), soon became debased into a superstitious system by a succession of charlatans, who, adopting Laotzŭ's doctrine that death was only another form of life, taught their followers to seek to prolong the pleasures of the present state of existence by searching in the mazes of alchemy for the elixir of life and the philosopher's stone. Before the faith reached this degraded position, however, several writers supplemented and enlarged on the doctrines advanced by Laotzŭ. Foremost among these were Litzŭ and Chwangtzŭ, who were both men of great metaphysical ability, and whose speculations, though not always in harmony with those of their great master, help to some extent to elucidate his system and certainly add considerable interest to it.

Around the systems of Confucius and Laotzŭ a considerable literature grew up, which was cherished, copied, and discussed by all those scholars who had time to spare from the contemplation of the records of the various States into which the country was divided. These records had assumed a permanent place in the literature of the land, and were bound up with the feudal system which then existed. The time came, however, when this feudal system was

destined to come to an end. In the third century before Christ a leader arose who proclaimed the States an Empire and himself as Emperor. To so conservatively minded a people as the Chinese the revolution was difficult of acceptance, and Shi Hwangti, seeking to facilitate the transfer of their allegiance, ordered the destruction of all books which might preserve the memory of a bygone constitution. With ruthless severity the ukase was put into force, and all works, with the exception of those on medicine and alchemy, were thrown to the flames. Happily no tyrant, however powerful, can enforce the complete fulfillment of such an edict; and in spite of threats and persecutions, events showed that through all that fiery time manuscripts had been carefully preserved, and that men had been found ready to risk their lives in the sacred cause of learning.

Fortunately the Dynasty founded by Shi Hwangti was short-lived, and in 202 B. C. a revolution placed Kao ti, the founder of the Han Dynasty, on the throne. With commendable wisdom Kao ti placed himself at once in complete harmony with the national mind, and had no sooner assumed the imperial yellow than he notified his desire to restore the national literature to its former status. Under his fostering care, manuscripts which had lain hidden were brought out from their places of concealment; and to these works were added others, which were dictated by scholars who had treasured them in their memories. That the works thus again brought out were numerous, is proved by the fact that in the catalogue of the Imperial Library of the Han Dynasty (B. C. 202 to A. D. 25), mention is made of 11,312 works, consisting of volumes on the classics, philosophy, poetry, military tactics, mathematics and medicine.

It was during this dynasty that the national history and poetry took their rise in the shapes with which we are now familiar. After the night of turmoil and darkness which had just passed away, men, as though invigorated by the time of sterility, devoted themselves to the production of cultured prose and original though pedantic poetry. It was then that Ssŭma Ch'ien, who has been called the Herodotus of China, wrote his 'Shichi' (Historical Records), which embraces a period of between two and three thousand years; namely, from the reign of Hwang ti (B. C. 2697) to the reign of Wu ti of the Han Dynasty (B. C. 140–86). Following the example of this great chronicler, Pan ku compiled the records of the Han Dynasty in a hundred and twenty books, and it is on the model thus laid down that all succeeding dynastic histories of China have been written. Almost without variation the materials of these vast depositories of information are arranged in the following order:—1. Imperial records, consisting of the purely political events which occurred in each reign. 2. Memoirs, including treatises on mathematical chro-

nology, rites, music, jurisprudence, political economy, State sacrifices, astronomy, elemental influences, geography, literature, biographies, and records of the neighboring countries.

Tempora non animi mutant, and in the poetry of this period we see a close resemblance to the spirit which breathes in the odes collected by Confucius. The measure shows signs of some elasticity, five characters to a line taking the place of the older four-syllabled metre; but the ideas which permeate it are the same. Like all Chinese poetry, it is rather quaint than powerful, and is rather noticeable for romantic sweetness than for the expression of strong passions. There is for the most part a somewhat melancholy ring about it. The authors love to lament their absence from home or the oppressed condition of the people, or to enlarge on the depressing effect of rain or snow, and find sadness in the strange beauty of the surrounding scenery or the loveliness of a flower. The diction is smooth and the fancy wandering, but its lines do not much stir the imagination or arouse the passions. These are criticisms which apply to Chinese poetry of all ages. During the T'ang and Sung Dynasties (A. D. 618–1127), periods which have been described as forming the Augustan ages of Chinese literature, poets flourished abundantly, and for the better expression of their ideas they adopted a metre of seven characters or syllables, instead of the earlier and more restricted measures. Tu Fu, Li T'aipai, and a host of others, enriched the national poetry at the time, and varied the subjects which had been the common themes of earlier poets by singing the praises of wine. To be a poet it was considered necessary by them that a man should be a wine-bibber, and their verses describe with enthusiasm the pleasures of the cup and the joys of intoxication. The following is a specimen of such an ode, taken from the works of Li T'aipai:—

If life be nothing but an empty dream,
Why vex one's self about the things of time?
My part shall be to drain the flowing cup
And sleep away the fumes of drowsy wine.

When roused to life again, I straightway ask
The Bird which sings in yonder leafy trees,
What season of the year had come its round.
«The Spring,» he says,
«When every breath of air suggests a song.»

Sad and disturbed, I heave a gentle sigh,
And turn again to brightening, cheering wine,
And sing until the moon shines, and until
Sleep and oblivion close my eyes again.

But before the time of the T'ang Dynasty a new element had been introduced into the national literature. With the introduction of Buddhism the Chinese became acquainted with religious doctrines and philosophical ideas, of which until then they had only been faintly conscious from their contact with the debased form of Brahminical teaching which under the name of Taoism had long existed in the land. A complete knowledge of the teachings of Sakyamuni was however imparted to them by the arrival, at the beginning of the first century of our era, of two Shamans from India who settled at Lòyang in the province of Honan, and who translated the Sanskrit Sutra in forty-two sections into Chinese. From this time onward a constant succession of Buddhist missionaries visited China and labored with indefatigable industry, both by oral teaching and by the translation of Sanskrit works into Chinese, to convert the people to their faith.

The knowledge thus acquired was of great advantage to the literature of the country. It enriched it with new ideas, and added wider knowledge to its pages. The history and geography of India, with which scholars had previously been scarcely acquainted, became, though indistinctly, matters of knowledge to them. Already Fahsien, the great forerunner of Chinese Buddhist pilgrims (B. C. 399), had visited India and had described in his 'Fuh kwo chi' (The Records of Buddhist Countries) the wonders which he had seen in Hindustan. With the spread of Buddhism in China, a desire to follow in his footsteps prompted others to undertake the long and arduous journey across the Mongolian steppes and over the passes of the Himalayas into the plains of India. Sung yun in the sixth century and Hüan Ts'ang in the seventh are conspicuous among those who undertook this toilsome pilgrimage in the interest of the faith.

Notwithstanding the occasional influx of new sentiments, however, the circumscribed circle of knowledge which was within the reach of Chinese scholars, and the poverty of their vocabulary, have always necessarily limited the wealth of their ideas; and at an early period of the history of the country we see symptoms of sterility creeping over the national mind. It is always easier to remember than to think; and it cannot but be looked upon as a sign of decadence in a literature when collections of ready-made knowledge take the place of original compositions, and when scholars devote themselves to the production of anthologies and encyclopædias instead of seeking out new thoughts and fresh branches of learning. In the sixth century, a period which coincides with the invention of printing, there was first shown that disposition to collect extracts from works of merit into anthologies, which have ever since been such a marked peculiarity of Chinese literature.

That the effect of these works, and of the encyclopædias which are in a sense allied to them, has been detrimental to the national mind, there cannot be a doubt. Scholars are no longer required to search for themselves for the golden nuggets of knowledge in the mines of learning. They have but to turn to the great depositories of carefully extracted information, and they find ready to their hand the opinions and thoughts of all those who are considered to be authorities on the subject with which they desire to acquaint themselves. For the purposes of cram for students at the competitive examinations, these treasuries of knowledge are of inestimable value: and by their help, «scholars» who have neither depth of knowledge nor power of thought are able to make a show of erudition which is as hollow as it is valueless.

During the Ming Dynasty (1368–1644) this class of literature may be said to have reached its highest development. In the reign of the Emperor Yunglo (1403–1425) was compiled the largest encyclopædia which has ever seen the light. This gigantic work, which was entitled 'Yunglo ta tien,' consisted of no fewer than 22,877 books, and covered every branch of knowledge possessed by the Chinese. Possibly owing to its immense extent, it was never published; and such volumes as still survive the destroying influences of neglect and decay are yet to be found in manuscript on the shelves of the Imperial Library. Inspired perhaps by the example thus set, the Emperor K'anghi of the present dynasty appointed a commission of scholars to compile a similar work; and after forty years had been consumed in extracting from the past literatures every passage bearing on the 6109 headings which it was the will of K'anghi should be illustrated, the compilers were able to lay before their sovereign a work consisting of 5020 volumes, which they entitled 'Kin L'ing ku kin t'u shu chi ch'êng.' Unlike Yunglo's great work, this one was printed; and though only, as it is said, a hundred copies were issued, some still remain of the original edition. One such copy, complete in every particular, is to be seen at the British Museum. For completeness from a Chinese point of view this work stands out pre-eminently above all others; but owing to the very limited number of copies, it has never superseded the 'Wên hsien t'ung k'ao' by Ma Twanlin, which, though published four hundred years earlier, still holds its own in popular estimation.

Much has been written by Chinese authors on scientific subjects, but the substance is remarkable for its extent rather than for its value. In each branch of knowledge they have advanced under foreign influence up to a certain point, and beyond that they have been unable to go. Their knowledge of astronomy, which is of Chaldean origin, is sufficient to enable them to calculate eclipses and to

recognize the precession of the equinoxes, but it has left them with confused notions on subjects which are matters of common knowledge among Western people. It is the same in the case of medicine. They understand certain general principles of therapeutics and the use of certain herbs; but their knowledge is purely empirical, and their acquaintance with surgery is of the most elementary kind.

It is perhaps in their novels and plays, however, that the most marked defects in the national mind become apparent. The systems of education and the consequent mental habit in vogue are the outcomes of that lack of imagination which distinguishes the people, and which finds its reflection in all those branches of literature which are more directly dependent on the flow of new and striking ideas. There is little delineation of character either in their novels or their plays. The personages portrayed are all either models of virtue and learning, or shocking examples of ignorance and turpitude. Their actions are mechanical, and the incidents described have little or no connection with one another. The stories are in fact arranged much as a clever child might be expected to arrange them, and they are by no means free from the weary iterations in which untutored minds are apt to indulge. Chinese scholars are conscious of these defects, and attempt to explain them by describing novel-writing as being beneath the serious attention of all those who are interested in learning. This view is commonly accepted by their learned world, who divide literature into four classes, viz.: Classics, History, Philosophy, and Belles-lettres. The last of these does not include either romances or plays; and with the exception of two or three standard works of fiction and the 'Hundred Plays of the Yüan Dynasty' (A.D. 1280–1368), no specimens of either of these two classes of literature would ever be found in a library of standing. But this contempt for works of imagination is probably less the cause of their inferiority than the result of it. The Providence which has given Chinamen untiring diligence, inexhaustible memories, and a love of learning, has not vouchsafed to touch their tongues with the live coal of imagination. They are plodding students, and though quite capable of narrating events and of producing endless dissertations on the interpretation of the classics and the true meaning of the philosophy on which they are based, are entirely unprovided with that power of fancy which is able to bring before the eye, as in a living picture, the phantoms of the brain.

Robert K. Douglas

SELECTED MAXIMS

On Morals, Philosophy of Life, Character, Circumstances, etc.

From the Chinese Moralists

Filial piety and fraternal submission, are they not the root of all benevolent actions?—Confucian An., Heo Urh (ch. ii.).

The path of duty lies in what is near, and men seek for it in what is remote. The work of duty lies in what is easy, and men seek for it in what is difficult. If each man would love his parents and show due respect to his elders, the whole empire would enjoy tranquillity.—Mencius, Le Low (pt. i., ch. xi.).

Hold faithfulness and sincerity as first principles.—Confucian An., Heo Urh (ch. viii.).

If what we see is doubtful, how can we believe what is spoken behind the back?—Inscription in "Celestial Influence Temple."

Words which are simple, while their meaning is far-reaching, are good words. Principles which are held as compendious, while their application is extensive, are good principles. The words of the superior man are not necessarily high-sounding, but great principles are contained in them.—Mencius, Tsin Sin (ch. xxxii.).

The superior man is correctly firm, and not firm merely.—Confucian An., Wei Ling Kung (ch. xxxvi.).

For one word a man is often deemed to be wise; and for one word he is often deemed to be foolish. We ought to be careful indeed in what we say.—Confucian An., Observations of Tsze Kung.

In archery we have something like the way of the superior man. When the archer misses the centre of the target, he turns round and seeks for the cause of his failure in himself.—Doctrine of the Mean (ch. xiv.).

God leads men to tranquil security.—Shoo King, ii., Numerous Officers (ch. ii.).

The glory and tranquillity of a State may arise from the excellence of one man.—Shoo King, ii., Speech of the Duke of Tsin (ch. viii.).

Mencius said, The superior man has two things in which he delights, and to be ruler over the empire is not one of them.

That his father and mother are both alive, and that the condition of his brothers affords no cause for anxiety; this is one delight.

Then when looking up he has no occasion for shame before heaven, and below he has no occasion to blush before men; this is a second delight.—Mencius, Tsin Sin (pt. i., ch. xx.).

Fine words and an insinuating appearance are seldom associated with virtue.—Confucian An., Yang Ho (ch. xvii.).

I am pleased with your intelligent virtue, not loudly proclaimed nor portrayed, without extravagance or changeableness, without consciousness of effort on your part, in accordance with the pattern of God.—She King, ii., Major Odes, Hwang I.

Learning without thought is labor lost; thought without learning is perilous.—Confucian An., Wei Ching (ch. xv.).

Without recognizing the ordinances of Heaven it is impossible to be a superior man.—Confucian An., Yaou Yue (ch. iii.).

Be tremblingly fearful,
Be careful night and day;
Men trip not on mountains,
They trip on ant-hills.
Yaou's Warning, Poem from Hwae Nan.

The ways of God are not invariable; on the good doer he sends down all blessings, and on the evil doer he sends down all miseries.—Shoo King, Instructions of E (ch. iv.).

In the way of superior man there are four things, not one of which have I as yet attained:—To serve my father as I would require my son to serve me; to serve my Prince as I would require my minister to serve me; to serve my elder brother as I would require my younger brother to serve me; to set the example in behaving to a friend as I would require him to behave to me.—Doctrine of the Mean (ch. xiii.).

Virtue has no invariable model. A supreme regard to what is good gives the model of it. What is good has no invariable

characteristic to be supremely regarded; it is found where there is conformity to the uniform decision of the mind.— Shoo King, Both Possessed Pure Virtue, (ch. iii.).

> This King Wan
> Watchfully and reverently
> With entire intelligence served God,
> And so secured the great blessing.—
> She King, Decade of King Wan II.

Man's nature to good is like the tendency of water to flow downwards. There are none but have this tendency to good, just as all water flows downwards. — Mencius, Kaou Tsze (pt. i., ch. ii.).

Virtue is the root; wealth the result.— The Great Learning (ch. x.).

Its sovereigns on their part were humbly careful not to lose the favor of God.— Shoo King, ii., Numerous Officers (ch. viii.).

He who loves his parents will not dare to incur the risk of being hated by any man, and he who reveres his parents will not dare to incur the risk of being condemned by any man.— Hsiao King, Filial Piety (ch. ii.).

Do not speak lightly; your words are your own. Do not say, This is of little importance; no one can hold my tongue for me; words are not to be cast away. Every word finds its answer; every good deed has its recompense.— She King, ii., Major Odes, the Yi.

Looked at in friendly intercourse with superior men, you make your countenance harmonious and mild, anxious not to do anything wrong. Looked at in your chamber, you ought to be equally free from shame before the light which shines in. Do not say, This place is not public; no one can see me here: the approaches of spiritual beings cannot be calculated beforehand, but the more should they not be slighted.— She King, ii., Major Odes, the Yi.

Let me not say that Heaven is high aloft above me. It ascends and descends about our doings; it daily inspects us wherever we are.— She King, i., Sacrificial Odes of Kau, Ode, King Kih.

What future misery have they and ought they to endure who talk of what is not good in others?—MENCIUS, Le Low (pt. ii., ch. ix.).

Above all, sternly keep yourself from drink.—SHOO KING, Announcement about Drunkenness (ch. xiii.).

> Of ten thousand evils, lewdness is the head.
> Of one hundred virtues, filial piety is the first.
>
> CONFUCIAN PROVERB.

There are three thousand offenses against which the five punishments are directed, and there is not one of them greater than being unfilial.—THE HSIAO KING, The Five Punishments.

Benevolence is man's mind and righteousness is man's path.

How lamentable is it to neglect the path and not pursue it, to lose the mind and not know to seek it again.—MENCIUS, Kaou Tsze (pt. i., ch. xi.).

Tsze Kung asked, saying, "What do you say of a man who is loved by all the people of his village?" The Master replied, "We may not for that accord our approval of him." "And what do you say of him who is hated by all the people of his village?" The Master said, "We may not for that conclude that he is bad. It is better than either of these cases that the good in the village love him and the bad hate him."—CONFUCIAN AN., Tsze Loo (ch. xxiv.).

Men must be decided on what they will not do, and then they are able to act with vigor in which they ought.—MENCIUS, Le Low (pt. ii., ch. viii.).

Learn as if you could not reach your object and were always fearing also lest you should lose it.—CONFUCIAN AN., T'ae Pih (ch. xvii.).

King Wan looked on the people as he would on a man who was wounded, and he looked toward the right path as if he could not see it.—MENCIUS, Le Low (pt. ii., ch. xx.).

To nourish the heart there is nothing better than to make the desires few.—MENCIUS, Tsin Sin (ch. xxxv.).

When Heaven is about to confer a great office on any man, it first exercises his mind with suffering, and his sinews and

bones with toil. It exposes his body to hunger, and subjects him to extreme poverty. It confounds his undertakings. By all these methods it stimulates his mind, hardens his nature, and supplies his incompetencies.—MENCIUS, Kaou Tsze (pt. ii. ch. xv.).

You should ever stand in awe of the punishment of Heaven. —SHOO KING, ii.; Prince of Leu on Punishments.

Great Heaven is intelligent and is with you in all your doings. Great Heaven is clear-seeing, and is with you in all your wanderings and indulgences.—SHE KING, ii., Major Odes, the Pan.

Ke Loo asked about serving the spirits of the dead. The Master said, "While you are not able to serve men, how can you serve their spirits?" Ke Loo added, "I venture to ask about death." He was answered, "While you do not know life, how can you know about death?"—CONFUCIAN AN., Seen Tsin (ch. xi.).

For all affairs let there be adequate preparation. With preparation there will be no calamities.—SHOO KING, Charge of Yue (ch. i.).

As to what the superior man would feel to be a calamity, there is no such thing. He does nothing which is not according to propriety. If there should befall him one morning's calamity, the superior man does not account it a calamity.—MENCIUS, Le Low (pt. ii., ch. xxviii.).

God is with you, have no doubts in your heart.—SHE KING, Decade of King Wan II.

Beware. What proceeds from you will return to you again.— MENCIUS, King Hwuy (pt. ii., ch. xii.).

Show reverence for the weak.—SHOO KING, Timber of the Tsze Tree (ch. iii.).

When the year becomes cold, then we know how the pine and the cypress are the last to lose their leaves; *i. e.*, men are not known save in times of adversity.—CONFUCIAN AN., Tsze Han (ch. xxvii.).

By nature men are nearly alike; by practice they get to be wide apart.—CONFUCIAN AN., Yang Ho (ch. ii.).

All are good at first, but few prove themselves to be so at the last.—She King, ii., Major Odes, the Tang.

In serving his parents a son may remonstrate with them, but gently; when he sees that they do not incline to follow his advice he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him he does not allow himself to murmur.—Confucian An., Le Yin (ch. xviii.).

The Great God has conferred on the inferior people a moral sense, compliance with which would show their nature invariably right.—Shoo King, Announcement of T'ang (ch. ii.).

Confucius said:—"There are three things which the superior man guards against. In youth when the physical powers are not yet settled, he guards against lust. When he is strong and the physical powers are full of vigor, he guards against quarrelsomeness. When he is old and the animal powers are decayed, he guards against covetousness."—Confucian An., Ke She (ch. vii.).

He who stops short where stopping short is not allowable, will stop short in everything. He who behaves shabbily to those whom he ought to treat well, will behave shabbily to all.—Mencius, Tsin Sin (pt. i., ch. xliv.).

Men are partial where they feel affection and love; partial where they despise and dislike; partial where they stand in awe and reverence; partial where they feel sorrow and compassion; partial where they are arrogant and rude. Thus it is that there are few men in the world who love and at the same time know the bad qualities of the object of their love, or who hate and yet know the excellences of the object of their hatred.—The Great Learning (ch. viii.).

Heaven's plan in the production of mankind is this: that they who are first informed should instruct those who are later in being informed, and they who first apprehend principles should instruct those who are slower to do so. I am one of Heaven's people who first apprehended. I will take these principles and instruct this people in them.—Mencius, Wan Chang (pt. i., ch. vii.).

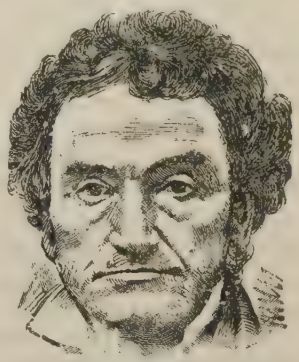
From 'The Proverbial Philosophy of Confucius': copyrighted 1895, by Forster H. Jennings; G. P. Putnam's Sons, Publishers

RUFUS CHOATE

(1799–1859)

BY ALBERT STICKNEY

RUFUS CHOATE, one of the greatest, if not the greatest, of advocates who have appeared at the English or American bar, was one of the most remarkable products of what is ordinarily considered hard, prosaic, matter-of-fact New England. He was a man quite apart from the ordinary race of lawyers or New-Englanders. He was as different from the typical New-Englander as was Hawthorne or Emerson. He had the imagination of a poet; and to his imagination, singular as it may seem, was largely due his success in handling questions of fact before juries.



RUFUS CHOATE

He was born of good old English stock, in the southeastern part of the town of Ipswich, in the county of Essex and State of Massachusetts, on the first day of October, 1799. His ancestors had lived in Essex County from a very early date in its history and had filled important public positions. He was born and bred in sight of the sea, and his love for it stayed with him through life. One of his most eloquent addresses was on 'The Romance of the Sea.' And in his last illness at Halifax, his keenest pleasure was to watch the ships sailing in front of his windows. Dropping into sleep on one occasion, a few days before his death, he said to his attendant, "If a schooner or sloop goes by, don't disturb me; but if there is a square-rigged vessel, wake me."

Mr. Choate had the ordinary education then given in New England to young men who had a love of learning. He began with the district school; from there he went to the academy at Hampton, New Hampshire; and later he entered Dartmouth College, where he graduated the first scholar in his class, in 1819. It is hard to find an accurate standard of comparison between the scholarship of that period and that of the present. No doubt, in our New England colleges of to-day there is a larger number of young men who have a considerable store of knowledge on many subjects of classical learning. But it is very doubtful if the graduates of Harvard and

Yale of to-day are able to read the standard classic authors at the day of their graduation, with the ease and accuracy of Mr. Choate at the end of his active professional career in the year 1859. His continued devotion to the classics is shown by the following extract from his journal in the year 1844, while he was a member of Congress:—

«1. Some professional work must be done every day. . . . Recent experiences suggest that I ought to be more familiar with evidence and Cowen's Phillips; therefore, daily for half an hour, I will thumb conscientiously. When I come home again, in the intervals of actual employment, my recent methods of reading, accompanying the reports with the composition of arguments upon the points adjudged, may be properly resumed.

«2. In my Greek, Latin, and French readings — Odyssey, Thucydides, Tacitus, Juvenal, and some French orator or critic — I need make no change. So, too, Milton, Johnson, Burke — *semper in manu — ut mos est.* To my Greek I ought to add a page a day of Crosby's Grammar, and the practice of parsing every word in my few lines of Homer. On Sunday, the Greek Testament, and Septuagint, and French. This, and the oration of the Crown, which I will completely master, translate, annotate, and commit, will be enough in this kind. If not, I will add a translation of a sentence or two from Tacitus.»

A similar extract from his journal under the date of December 15th, 1844, reads:—

«I begin a great work,— Thucydides, in Bloomfield's new edition,— with the intention of understanding a difficult and learning something from an instructive writer,— something for the more and more complicated, interior, *inter-State* American politics.

«With Thucydides, I shall read Wachsmuth, with historical references aud verifications. Schomann on the Assemblies of the Athenians, especially, I am to meditate, and master Danier's Horace, Ode 1, 11th to 14th line, translation and notes,— a pocket edition to be always in pocket.»

Throughout his life Mr. Choate kept up his classical studies. Few of the graduates of our leading colleges to-day carry from Commencement a training which makes the study of the Greek and Latin authors either easy or pleasant. Mr. Choate, like nearly every lawyer who has ever distinguished himself at the English bar, was a monument to the value of the study of the classics as a mere means of training for the active practical work of a lawyer.

Mr. Choate studied law at Cambridge in the Harvard Law School. Nearly a year he spent at Washington in the office of Mr. Wirt, then Attorney-General of the United States. This was in 1821. Thereafter he was admitted to the bar, in September, 1823. He opened his office in Salem, but soon removed to Danvers, where he practiced for four or five years.

During these earliest years of his professional life he had the fortune which many other brilliant men in his profession have experienced,—that of waiting and hoping. During his first two or three years, it is said, he was so despondent as to his chances of professional success that he seriously contemplated abandoning the law. In time he got his opportunity to show the stuff of which he was made. His first professional efforts were in petty cases before justices of the peace. Very soon however his great ability, with his untiring industry and his intense devotion to any cause in his hands, brought the reputation which he deserved, and reputation brought clients.

In 1828 he removed to Salem. The Essex bar was one of great ability. Mr. Choate at once became a leader. Among his contemporaries at that bar was Caleb Cushing. Mr. Choate at first had many criminal cases. In the year 1830 he was, with Mr. Webster, one of the counsel for the prosecution in the celebrated White murder case.

In 1830 he was elected to Congress as a member of the House of Representatives, at the age of thirty-one years. At once he laid out a course of study which was to fit him for the duties of his public life. An extract from it reads as follows:—

«Nov. 4, 1830.

«*Facienda ad munus nuper impositum.*

«1. Pers. quals. [personal qualities], Memory, Daily Food, and Cowper *dum ambulo.* Voice, Manner, *Exercitationes diurnæ.*

«2. Current politics in papers. 1. *Cum Notulis*, daily,—Geog., &c. 2. Annual Reg., Past Intelligencers, &c.

. . . . . .

«4. Civil History of U. States—in Pitkin and original sources.

«5. Exam. of Pending Questions: Tariff, Pub. Lands, Indians, Nullifications.

«6. Am. and Brit. Eloquence,—Writing, Practice.»

Then follow in his manuscript upwards of twenty pages of close writing, consisting of memoranda and statements, drawn from a multitude of sources, on the subjects laid down by him at the beginning as the ones to be investigated.

In Congress he found himself in competition with many men of marked ability. Among the members of Congress then from Massachusetts were Mr. Webster in the Senate; and in the House, John Quincy Adams, Edward Everett, Nathan Appleton, George N. Briggs, and John Davis. In the Senate, from other States, were Peleg Sprague from Maine,—one of the ablest jurists this country has produced; Samuel Prentiss, Mr. Marcy, Mr. Dallas, Mr. Clayton, Mr. Clay, and Mr. Benton. In the House were James M. Wayne, Mr. McDuffie, Mr. Polk, Mr. Corwin, and Mr. Verplanck.

Among men of this calibre Mr. Choate at once, with ease, took rank as one of the first. He made but two speeches during the session; but these gave him a position which he ever afterwards held among the most eloquent and convincing speakers in public life.

In April 1833 Mr. Choate was re-elected to Congress. At this session he made a speech on the removal of the public deposits by President Jackson from the Bank of the United States. The following incident shows his power as an orator:—

Benjamin Hardin was then a member from Kentucky, of the House of Representatives; and was himself intending to speak on the same side of the question with Mr. Choate. In such cases, Mr. Hardin's rule was to listen to no other speaker before speaking himself. Consequently when Mr. Choate began speaking, Mr. Hardin started to leave the House. He waited however for a moment to listen to a few sentences from Mr. Choate, and with this result, as told in his own words:—"The member from Massachusetts rose to speak, and in accordance with my custom I took my hat to leave, lingering a moment just to notice the tone of his voice and the manner of his speech. But that moment was fatal to my resolution. I became charmed by the music of his voice, and was captivated by the power of his eloquence, and found myself wholly unable to move until the last word of his beautiful speech had been uttered."

At the close of this session Mr. Choate resigned his seat in Congress and went to Boston, there to follow the practice of his profession. At the Boston bar he met a remarkably brilliant group of men. There were Jeremiah Mason, whom Mr. Webster is said to have considered the strongest man that he ever met in any legal contest; Franklin Dexter; Chief Justice Shaw (then at the bar); Judges Wilde, Hoar, and Thomas, afterwards of the Massachusetts Supreme Court; Mr. Fletcher, Judge Benjamin R. Curtis, Sidney Bartlett, Richard H. Dana, William D. Sohier, Henry W. Paine, Edward D. Sohier, with others whose names are now almost forgotten. These men formed a bar the like of which has seldom if ever been assembled in any one jurisdiction. Here too Mr. Choate at once came to the front. With every talent which could make a man a great advocate,—with a marvelous memory, a keen logical intellect, a sound legal judgment,—he had now acquired a large professional experience and a very complete professional training. As has been seen, he had a thorough classical training,—that is, of the kind best fitted to his needs. His professional studies before beginning his professional practice had been the best then attainable; very possibly, for him, they were quite as good as can be had at any of the law schools of to-day. His range of reading and information was extremely wide. He had had several years of experience at Washington in Congress.

And ever since leaving the law school his mere professional studies had been most severe. It is hard to see how any man could be better equipped for professional practice than Mr. Choate was at this time.

His success at the Boston bar was phenomenal. He was in a contest with giants. Mr. Webster alone could be deemed to dispute with Mr. Choate the place of supremacy. The general verdict has been that for pure intellectual power Mr. Webster was the superior. But it may well be doubted whether as an all-round advocate Mr. Choate did not carry off the palm. The common idea of Mr. Choate has been that his marvelous eloquence was his great source of strength and success in his forensic contests. This is an error. Eloquent he undoubtedly was; few men have ever been more so. But unless in frontier communities, eloquence alone has never commanded great success at the bar—if indeed it has ever existed—without strong logical power and sound judgment. The power of convincing intelligent men always depends largely and mainly on soundness of judgment in the selection of positions. Especially is this so in the profession of the law. There have been, no doubt, many instances where men of eloquence have captivated juries by appeals to passion or prejudice. But in the vast majority of cases, success as an advocate cannot be had without sound judgment in the selection of positions, coupled with the power of clear logical statement. Mr. Choate was no exception to this rule. Mr. Henry W. Paine, one of the leaders of the Boston bar in Mr. Choate's time,—himself one of the most logical of men,—once said that he did not care to hear Mr. Choate address a jury, but to hear him argue a bill of exceptions before the full bench of the Supreme Court was one of the greatest intellectual treats. With the ordinary twelve men in a jury-box Mr. Choate was a wizard. His knowledge of human nature, his wide and deep sympathies, his imagination, his power of statement, with his rich musical voice and his wonderful fascination of manner, made him a charmer of men and a master in the great art of winning verdicts. So far as the writer is able to form an opinion, there has never been at the English or American bar a man who has been his equal in his sway over juries. Comparisons are often condemned, but they are at times useful. Comparing Mr. Choate with Mr. Webster, it must be conceded that Mr. Webster might at times carry a jury against Mr. Choate by his force of intellect and the tremendous power of his personal presence. Mr. O'Conor once said that he did not consider Mr. Webster an eloquent man. "Mr. Webster," he said, "was an intellectual giant. But he never impressed me as being an eloquent man." The general judgment is that Mr. Webster had eloquence of a very high order. But Mr. Choate was a magician.

With any opponent of his time except Mr. Webster, he was irresistible before juries. Mr. Justice Catron of the United States Court is reported to have said of Mr. Choate, "I have heard the most eminent advocates, but he surpasses them all." His success came from a rare combination of eloquence, sound logical judgment, and great powers of personal fascination.

In another respect the common opinion of Mr. Choate must be corrected. His great powers of persuasion and conviction undoubtedly gave him some victories which were not deserved by the mere merits of his cases. From this fact there went abroad the impression that he was a man without principle, and that his ethical standards were not high in his selection and conduct of cases. This impression is quite contrary to the judgment of the competent. The impression was due largely to his success in the celebrated defense of Tirrell. Tirrell was indicted for the murder of a woman named Bickford, with whom Tirrell had long associated, who was found dead in a house of ill-repute. At about the hour when the woman lost her life, either by her own hand or by that of Tirrell, the house caught fire. The cause of the fire was not proved. Tirrell had been in her company the preceding evening, and articles of clothing belonging to him were found in the morning in her room. Many circumstances seemed to indicate that the woman had been killed by Tirrell. He was also indicted for arson in setting fire to the house. In addition to other facts proved by the defense, it was shown by reputable witnesses that Tirrell had from his youth been subject to somnambulism; and one of the positions taken by Mr. Choate for the defense was that the killing, if done by Tirrell at all, was done by him while unconscious, in a condition of somnambulism. Tirrell was tried under both indictments and was acquitted on both. The indictment for murder was tried before Justices Wilde, Dewey, and Hubbard. The indictment for arson was tried before Chief Justice Shaw and Justices Wilde and Dewey. The foreman of the jury stated that the defense of somnambulism received no weight in the deliberations of the jury. The judgment of the profession has been that the verdicts were the only ones which could properly have been rendered on the evidence. In the arson case the charge to the jury was by Chief Justice Shaw, and was strongly in favor of the defense. No doubt the defense was extremely able and ingenious. But the criticisms against Mr. Choate for his conduct of those cases, in the opinion of those members of the profession best qualified to judge, have been held to be without good foundation. Lawyers — that is, reputable ones — do not manufacture evidence, nor are they the witnesses who testify to facts. The severe tests of cross-examination usually elicit the truth. No one ever charged Mr. Choate with manufacturing evidence. And no

lawyer of good judgment, so far as the writer is aware, has ever charged him with practices which were not in keeping with the very highest professional standards.

In the space here allotted, any attempt to give an adequate idea of Mr. Choate's professional and public work is quite out of the question. In addition to the conduct of an unusually large professional practice he did a large amount of literary work, mainly in the delivery of lectures, which at that time in New England were almost a part of the public system of education. Throughout his life he took an active part in politics. He attended the Whig convention at Baltimore in 1852, where General Scott received his nomination for the Presidency, and where Mr. Choate made one of the most eloquent speeches of his life in his effort to secure the nomination for Mr. Webster.

Mr. Choate finally killed himself by overwork. Though a man of great physical strength and remarkable vitality, no constitution could stand the strain of his intense labors in the different lines of law, literature, and politics. His magnificent physique finally broke down. He died on July 13th, 1859, being not quite sixty years. His death was an important public event. In the public press, at many public meetings throughout the country, and by public men of the highest distinction, his death was treated as a public misfortune. In his day he rendered distinguished public services. He had the capacities and the interests which fitted him to be a great statesman. Had it not been for our system of short terms, and rotation in office, Mr. Choate would probably have remained in public life from the time of his entry into Congress, would have been a most valuable public servant, and would have left a great reputation as a statesman. As it was, he left, so far as now appears, only the ephemeral reputation of a great advocate.

This scanty sketch can best be closed by a quotation from the address of Richard H. Dana at the meeting of the Boston bar held just after Mr. Choate's death. That extract will show the judgment of Mr. Choate which was held by the giants among whom he lived and of whom he was the leader:—

«'The wine of life is drawn.' 'The golden bowl is broken.' The age of miracles has passed. The day of inspiration is over. The Great Conqueror, unseen and irresistible, has broken into our temple and has carried off the vessels of gold, the vessels of silver, the precious stones, the jewels, and the ivory; and like the priests of the temple of Jerusalem after the invasion from Babylon, we must content ourselves as we can with vessels of wood and of stone and of iron.

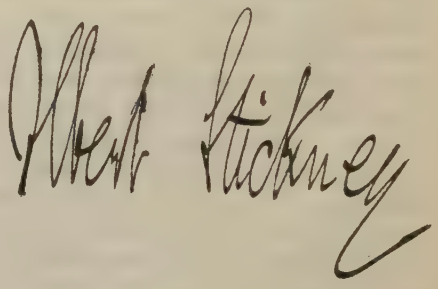
«With such broken phrases as these, Mr. Chairman, perhaps not altogether just to the living, we endeavor to express the emotions natural to this hour of

our bereavement. Talent, industry, eloquence, and learning, there are still, and always will be, at the bar of Boston. But if I say that the age of miracles has passed, that the day of inspiration is over,— if I cannot realize that in this place where we now are, the cloth of gold was spread, and a banquet set fit for the gods,— I know, sir, you will excuse it. Any one who has lived with him and now survives him, will excuse it;— any one who like the youth in Wordsworth's Ode,—

> '— by the vision splendid
> Is on his way attended,
> At length . . . perceives it die away,
> And fade into the light of common day.'»

It will also tend to secure justice to Mr. Choate's memory, if there be here recorded the statement by Judge Benjamin R. Curtis of the judgment of the men of Mr. Choate's own profession, as to the moral standards by which Mr. Choate was governed in his practice. Judge Curtis said in his address at the same meeting of the Boston Bar:—

«I desire, therefore, on this occasion and in this presence, to declare our appreciation of the injustice which would be done to this great and eloquent advocate by attributing to him any want of loyalty to truth, or any deference to wrong, because he employed all his great powers and attainments, and used to the utmost his consummate skill and eloquence, in exhibiting and enforcing the comparative merits of one side of the cases in which he acted. *In doing so he but did his duty. If other people did theirs, the administration of justice was secured.*»



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THE PURITAN IN SECULAR AND RELIGIOUS LIFE

From Address Delivered at the Ipswich Centennial, 1834

TURN first now for a moment to the old English Puritans, the fathers of our fathers, of whom came, of whom were, planters of Ipswich, of Massachusetts, of New England,—of whom came, of whom were, our own Ward, Parker, and Saltonstall, and Wise, Norton, and Rogers, and Appleton, and Cobbet, and Winthrop,—and see whether they were likely to be the founders of a race of freemen or slaves. Remember then, the true, noblest, the least questioned, least questionable, praise of these men is this: that for a hundred years they were the sole depositaries of the sacred fire of liberty in England after it had gone out in every other bosom,—that they saved at its last gasp the English Constitution,—which the Tudors and the first two Stuarts were rapidly changing into just such a gloomy despotism as they saw in France and Spain,—and wrought into it every particle of freedom which it now possesses,—that when they first took their seats in the House of Commons, in the early part of the reign of Elizabeth, they found it the cringing and ready tool of the throne, and that they reanimated it, remodeled it, reasserted its privileges, restored it to its constitutional rank, drew back to it the old power of making laws, redressing wrongs, and imposing taxes, and thus again rebuilt and opened what an Englishman called "the chosen temple of liberty," an English House of Commons,—that they abridged the tremendous power of the crown and defined it,—and when at last Charles Stuart resorted to arms to restore the despotism they had partially overthrown, that they met him on a hundred fields of battle, and buried, after a sharp and long struggle, crown and mitre and the headless trunk of the king himself beneath the foundations of a civil and religious commonwealth. This praise all the historians of England—Whig and Tory, Protestant and Catholic, Hume, Hallam, Lingard, and all—award to the Puritans. By what causes this spirit of liberty had been breathed into the masculine, enthusiastic, austere, resolute character of this extraordinary body of men, in such intensity as to mark them off from all the rest of the people of England, I cannot here and now particularly consider. It is a thrilling and

awful history of the Puritans in England, from their first emerging above the general level of Protestants, in the time of Henry VIII. and Edward VI., until they were driven by hundreds and thousands to these shores; but I must pass it over. It was just when the nobler and grander traits — the enthusiasm and piety and hardihood and energy — of Puritanism had attained the highest point of exaltation to which, in England, it ever mounted up, and the love of liberty had grown to be the great master-passion that fired and guided all the rest, — it was just then that our portion of its disciples, filled with the undiluted spirit, glowing with the intensest fervors of Protestantism and republicanism together, came hither, and in that elevated and holy and resolved frame began to build the civil and religious structures which you see around you.

Trace now their story a little farther onward through the Colonial period to the War of Independence, to admire with me the providential agreement of circumstances by which that spirit of liberty which brought them hither was strengthened and reinforced; until at length, instructed by wisdom, tempered by virtue, and influenced by injuries, by anger and grief and conscious worth and the sense of violated right, it burst forth here and wrought the wonders of the Revolution. I have thought that if one had the power to place a youthful and forming people like the Northern colonists, in whom the love of freedom was already vehement and healthful, in a situation the most propitious for the growth and perfection of that sacred sentiment, he could hardly select a fairer field for so interesting an experiment than the actual condition of our fathers for the hundred and fifty years after their arrival, to the War of the Revolution.

They had freedom enough to teach them its value and to refresh and elevate their spirits, wearied, not despondent, from the contentions and trials of England. They were just so far short of perfect freedom that instead of reposing for a moment in the mere fruition of what they had, they were kept emulous and eager for more, looking all the while up and aspiring to rise to a loftier height, to breathe a purer air, and bask in a brighter beam. Compared with the condition of England down to 1688, — compared with that of the larger part of the continent of Europe down to our Revolution, — theirs was a privileged and liberal condition. The necessaries of freedom, if I may say so, — its plainer food and homelier garments and humbler habita-

tions,—were theirs. Its luxuries and refinements, its festivals, its lettered and social glory, its loftier port and prouder look and richer graces, were the growth of a later day; these came in with independence. Here was liberty enough to make them love it for itself, and to fill them with those lofty and kindred sentiments which are at once its fruit and its nutriment and safeguard in the soul of man. But their liberty was still incomplete, and it was constantly in danger from England; and these two circumstances had a powerful effect in increasing that love and confirming those sentiments. It was a condition precisely adapted to keep liberty, as a subject of thought and feeling and desire, every moment in mind. Every moment they were comparing what they had possessed with what they wanted and had a right to; they calculated by the rule of three, if a fractional part of freedom came to so much, what would express the power and value of the whole number! They were restive and impatient and ill at ease; a galling wakefulness possessed their faculties like a spell. Had they been wholly slaves, they had lain still and slept. Had they been wholly free, that eager hope, that fond desire, that longing after a great, distant, yet practicable good, would have given way to the placidity and luxury and carelessness of complete enjoyment; and that energy and wholesome agitation of mind would have gone down like an ebb-tide. As it was, the whole vast body of waters all over its surface, down to its sunless, utmost depths, was heaved and shaken and purified by a spirit that moved above it and through it and gave it no rest, though the moon waned and the winds were in their caves; they were like the disciples of the old and bitter philosophy of paganism, who had been initiated into one stage of the greater mysteries, and who had come to the door, closed, and written over with strange characters, which led up to another. They had tasted of truth, and they burned for a fuller draught; a partial revelation of that which shall be hereafter had dawned; and their hearts throbbed eager, yet not without apprehension, to look upon the glories of the perfect day. Some of the mystery of God, of Nature, of Man, of the Universe, had been unfolded; might they by prayer, by abstinence, by virtue, by retirement, by contemplation, entitle themselves to read another page in the clasped and awful volume?

THE NEW-ENGLANDER'S CHARACTER

From Address Delivered at the Ipswich Centennial, 1834

I HOLD it to have been a great thing, in the first place, that we had among us, at that awful moment when the public mind was meditating the question of submission to the tea tax, or resistance by arms, and at the more awful moment of the first appeal to arms,— that we had some among us who personally knew what war was. Washington, Putnam, Stark, Gates, Prescott, Montgomery, were soldiers already. So were hundreds of others of humbler rank, but not yet forgotten by the people whom they helped to save, who mustered to the camp of our first Revolutionary armies. These all had tasted a soldier's life. They had seen fire, they had felt the thrilling sensations, the quickened flow of blood to and from the heart, the mingled apprehension and hope, the hot haste, the burning thirst, the feverish rapture of battle, which he who has not felt is unconscious of one-half of the capacities and energies of his nature; which he who has felt, I am told, never forgets. They had slept in the woods on the withered leaves or the snow, and awoke to breakfast upon birch-bark and the tender tops of willow-trees. They had kept guard on the outposts on many a stormy night, knowing perfectly that the thicket half a pistol-shot off was full of French and Indian riflemen.

I say it was something that we had such men among us. They helped discipline our raw first levies. They knew what an army is, and what it needs, and how to provide for it. They could take that young volunteer of sixteen by the hand, sent by an Ipswich mother, who after looking upon her son equipped for battle from which he might not return, Spartan-like, bid him go and behave like a man — and many, many such shouldered a musket for Lexington and Bunker Hill — and assure him from their own personal knowledge that after the first fire he never would know fear again, even that of the last onset. But the long and peculiar wars of New England had done more than to furnish a few such officers and soldiers as these. They had formed that public sentiment upon the subject of war which re-united all the armies, fought all the battles, and won all the glory of the Revolution. The truth is that war in some form or another had been, from the first, one of the usages, one of the

habits, of colonial life. It had been felt from the first to be just as necessary as planting or reaping — to be as likely to break out every day and every night as a thunder-shower in summer, and to break out as suddenly. There have been nations who boasted that their rivers or mountains never saw the smoke of an enemy's camp. Here the war-whoop awoke the sleep of the cradle; it startled the dying man on his pillow; it summoned young and old from the meeting-house, from the burial, and from the bridal ceremony, to the strife of death. The consequence was that the steady, composed, and reflecting courage which belongs to all the English race grew into a leading characteristic of New England; and a public sentiment was formed, pervading young and old and both sexes, which declared it lawful, necessary, and honorable to risk life and to shed blood for a great cause,— for our family, for our fires, for our God, for our country, for our religion. In such a cause it declared that the voice of God himself commanded to the field. The courage of New England was the "courage of conscience." It did not rise to that insane and awful passion, the love of war for itself. It would not have hurried her sons to the Nile, or the foot of the Pyramids, or across the great raging sea of snows which rolled from Smolensko to Moscow, to set the stars of glory upon the glowing brow of ambition. But it was a courage which at Lexington, at Bunker Hill, at Bennington, and at Saratoga, had power to brace the spirit for the patriot's fight, and gloriously roll back the tide of menaced war from their homes, the soil of their birth, the graves of their fathers, and the everlasting hills of their freedom.

OF THE AMERICAN BAR

From the Address before the Cambridge Law School, 1845

SOMETHING such has, in all the past periods of our history, been one of the functions of the American bar. To vindicate the true interpretation of the charters of the colonies, to advise what forms of polity, what systems of jurisprudence, what degree and what mode of liberty these charters permitted,— to detect and expose that long succession of infringement which grew at last to the Stamp Act and Tea Tax, and compelled us to turn from broken charters to national independ-

ence,—to conduct the transcendent controversy which preceded the Revolution, that grand appeal to the reason of civilization,—this was the work of our first generation of lawyers: to construct the American constitutions: the higher praise of the second generation. I claim it in part for the sobriety and learning of the American bar; for the professional instinct towards the past; for the professional appreciation of order, forms, obedience, restraints; for the more than professional, the profound and wide intimacy with the history of all liberty, classical, mediæval, and above all, of English liberty,—I claim it in part for the American bar that, springing into existence by revolution,—revolution, which more than anything and all things lacerates and discomposes the popular mind,—justifying that revolution only on a strong principle of natural right, with not one single element or agent of monarchy or aristocracy on our soil or in our blood,—I claim it for the bar that the constitutions of America so nobly closed the series of our victories! These constitutions owe to the bar more than their terse and exact expression and systematic arrangements: they owe to it in part, too, their elements of permanence; their felicitous reconciliation of universal and intense liberty with forms to enshrine and regulations to restrain it; their Anglo-Saxon sobriety and gravity conveyed in the genuine idiom, suggestive of the grandest civil achievements of that unequaled race. To interpret these constitutions, to administer and maintain them, this is the office of our age of the profession. Herein have we somewhat wherein to glory; hereby we come into the class and share in the dignity of founders of States, of restorers of States, of preservers of States.

I said and I repeat that while lawyers, and because we are lawyers, we are statesmen. We are by profession statesmen. And who may measure the value of this department of public duty? Doubtless in statesmanship there are many mansions, and large variety of conspicuous service. Doubtless to have wisely decided the question of war or peace,—to have adjusted by a skillful negotiation a thousand miles of unsettled boundary-line,—to have laid the corner-stone of some vast policy whereby the currency is corrected, the finances enriched, the measure of industrial fame filled,—are large achievements. And yet I do not know that I can point to one achievement of this department of American statesmanship which can take rank for its

consequences of good above that single decision of the Supreme Court which adjudged that an act of legislature contrary to the Constitution is void, and that the judicial department is clothed with the power to ascertain the repugnancy and to pronounce the legal conclusion. That the framers of the Constitution intended this should be so is certain; but to have asserted it against the Congress and the Executive,—to have vindicated it by that easy yet adamantine demonstration than which the reasonings of the mathematics show nothing surer,—to have inscribed this vast truth of conservatism on the public mind, so that no demagogue, not in the last stage of intoxication, denies it,—this is an achievement of statesmanship of which a thousand years may not exhaust or reveal all the good.

DANIEL WEBSTER

From Eulogy delivered at Dartmouth College, 1853

Sometimes it has seemed to me that to enable one to appreciate with accuracy, as a psychological speculation, the intrinsic and absolute volume and texture of that brain, —the real rate and measure of those abilities,—it was better not to see or hear him, unless you could see or hear him frequently, and in various modes of exhibition; for undoubtedly there was something in his countenance and bearing so expressive of command, —something even in his conversational language when saying "Parva summisse et modica temperate," so exquisitely plausible, embodying the likeness at least of a rich truth, the forms at least of a large generalization, in an epithet, —an antithesis,—a pointed phrase,—a broad and peremptory thesis, —and something in his grander forthputting, when roused by a great subject or occasion exciting his reason and touching his moral sentiments and his heart, so difficult to be resisted, approaching so near, going so far beyond, the higher style of man, that although it left you a very good witness of his power of influencing others, you were not in the best condition immediately to pronounce on the quality or the source of the influence. You saw the flash and heard the peal, and felt the admiration and fear; but from what region it was launched, and by what divinity, and from what Olympian seat, you could not certainly yet tell. To do that you must, if you saw him at all,

see him many times; compare him with himself and with others; follow his dazzling career from his father's house; observe from what competitors he won those laurels; study his discourses,— study them by the side of those of other great men of this country and time, and of other countries and times, conspicuous in the same fields of mental achievement,— look through the crystal water of the style down to the golden sands of the thought; analyze and contrast intellectual power somewhat; consider what kind and what quantity of it has been held by students of mind needful in order to great eminence in the higher mathematics, or metaphysics, or reason of the law; what capacity to analyze, through and through, to the primordial elements of the truths of that science; yet what wisdom and sobriety, in order to control the wantonness and shun the absurdities of a mere scholastic logic, by systematizing ideas, and combining them, and repressing one by another, thus producing, not a collection of intense and conflicting paradoxes, but *a code*, scientifically coherent and practically useful, — consider what description and what quantity of mind have been held needful by students of mind in order to conspicuous eminence — long maintained — in statesmanship; that great practical science, that great philosophical art, whose ends are the existence, happiness, and honor of a nation; whose truths are to be drawn from the widest survey of man,— of social man,— of the particular race and particular community for which a government is to be made or kept, or a policy to be provided; "philosophy in action," demanding at once or affording place for the highest speculative genius and the most skillful conduct of men and of affairs; and finally consider what degree and kind of mental power has been found to be required in order to influence the reason of an audience and a nation by speech,— not magnetizing the mere nervous or emotional nature by an effort of that nature, but operating on reason by reason — a great reputation in forensic and deliberative eloquence, maintained and advancing for a lifetime, — it is thus that we come to be sure that his intellectual power was as real and as uniform as its very happiest particular display had been imposing and remarkable.

ST. JOHN CHRYSOSTOM

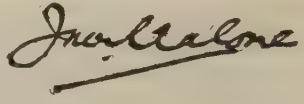
(A. D. 347–407)

BY JOHN MALONE

A STRONG soldier of the Cross and from good fighting stock was that John of Antioch who, among the people that were first of the earth to bear the name of Christian, was called Chrysostom — "mouth of gold." His father Secundus, who died about the time of Chrysostom's birth, was a military commander in Syria under Constantine and Constantius II. John was born at Antioch, A. D. 347, when the Eastern Empire and the City of Constantine were new. His young mother Arethusa, a Christian, then but twenty years of age, devoted herself to widowhood and the education of her son in the city of his birth. The youth's early years were passed under her careful guidance, and at the age of twenty he entered on the study of oratory and philosophy under the celebrated Libanius. In 369 he became a baptized Christian and reader in the house of Melitius the bishop. The unhappy reigns of Valens and Valentinian, when neo-paganism in the West and in the Gothic settlement in the East began to work the Empire's fall, saw John devoted to an ascetic life, after the example of the monks and hermits who sheltered in the mountains about the gay and queenly city of his birth. His mother's grief and loneliness brought him back from his cave to an energetic career as an outspoken preacher of God's Word and the eternal profit of good stout-hearted workaday well-doing. He made himself dear to the people of Antioch, for he had eloquence such as had been unknown to Greeks since Demosthenes, and he shrank not from labor and self-denial. So they called him "golden-mouth," as the Indians call their tried men "straight-tongues." On the death of Nectarius, the successor of Gregory of Nazianzus, Theophilus of Alexandria and Arcadius the Emperor made him Metropolitan of Constantinople, A. D. 397. All before this time he was laying about him with good ear-smiting Greek at vice and luxury, of which there was abundance both in palace and in hovel; and his elevation to an Imperial neighborhood did not stay him. He cleared Byzantium of pagan shows, gathered the relics of the martyrs, and sent missionaries to preach to the Goths in their own speech. Not many years of this kind of leadership were allowed him. Arcadius, well disposed but indolent, was under the rule of a willful woman; and when Chrysostom turned his swayful voice against her pet vanities, the vexed Eudoxia intrigued his deposition. In 403 John went to exile

in Bithynia, with the words "The Lord hath given, the Lord hath taken away" upon his lips. A great earthquake so frightened the Imperial City and family that with one outcry they called Chrysostom back. When the fear of the infirm earth had worn away, Eudoxia remembered her enmity and took it back to nurse. So one day when John had said in his sword-like invective that "Herodias was raging again," she showed less mercy than the Baptist had obtained; for under the plea that his restoration had been unwarranted, the Metropolitan was sent to a forced wandering in the wilds of outer provinces, from which there returned of him only the venerated relics of a martyr. Driven from spot to spot, sometimes in chains, always under the prod of guarding spears, one day of September 407 he dragged himself to the tomb of the martyr Basiliscus at Comana in Pontus, and laid his soul in the hands of God. Thirty years afterward, Theodosius the Younger brought the body back to Constantinople.

In person Chrysostom was small and spare. His life of rigorous fasting and toil made him still more slight and hollow-cheeked, but it is told that there was always a blaze of fire in the deep-set eyes. The work of Chrysostom was chiefly ecclesiastical oratory, in which no one of his own or later time surpassed him. First of the great Christian preachers after the Church came from the caves, he was not less able as a teacher. His letters, full of sweetness and firm honesty; his poetry, delicate and musical; and his philosophic essays, rich with the clear-cut jewels of dialectics,—are worthy of his station in the first order of the Doctors of the Church.



[The following extracts are from 'A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church, First Series.' Published by the Christian Literature Company, New York.]

THAT REAL WEALTH IS FROM WITHIN

From the 'Treatise to prove that no one can harm the man who does not injure himself'

WHAT I undertake is to prove (only make no commotion) that no one of those who are wronged is wronged by another, but experiences this injury at his own hands.

But in order to make my argument plainer, let us first of all inquire what injustice is, and of what kind of things the material of it is wont to be composed; also what human virtue is, and what it is which ruins it; and further, what it is which seems to

ruin it but really does not. For instance (for I must complete my argument by means of examples), each thing is subject to one evil which ruins it; iron to rust, wool to moth, flocks of sheep to wolves. The virtue of wine is injured when it ferments and turns sour; of honey when it loses its natural sweetness and is reduced to a bitter juice. Ears of corn are ruined by mildew and drought, the fruit and leaves and branches of vines by the mischievous host of locusts, other trees by the caterpillar, and irrational creatures by diseases of various kinds; and not to lengthen the list by going through all possible examples, our own flesh is subject to fevers and palsies and a crowd of other maladies. As then each one of these things is liable to that which ruins its virtue, let us now consider what it is which injures the human race, and what it is which ruins the virtue of a human being. Most men think that there are divers things which have this effect; for I must mention the erroneous opinions on the subject, and after confuting them, proceed to exhibit that which really does ruin our virtue, and to demonstrate clearly that no one could inflict this injury or bring this ruin upon us unless we betrayed ourselves. The multitude then, having erroneous opinions, imagine that there are many different things which ruin our virtue; some say it is poverty, others bodily disease, others loss of property, others calumny, others death, and they are perpetually bewailing and lamenting these things: and whilst they are commiserating the sufferers and shedding tears, they excitedly exclaim to one another, "What a calamity has befallen such and such a man! he has been deprived of all his fortune at a blow." Of another again one will say, "Such and such a man has been attacked by severe sickness and is despaired of by the physicians in attendance." Some bewail and lament the inmates of the prison, some those who have been expelled from their country and transported to the land of exile, others those who have been deprived of their freedom, others those who have been seized and made captives by enemies, others those who have been drowned, or burnt, or buried by the fall of a house, but no one mourns those who are living in wickedness; on the contrary, which is worse than all, they often congratulate them, a practice which is the cause of all manner of evils. Come then (only, as I exhorted you at the outset, do not make a commotion), let me prove that none of the things which have been mentioned injure the man who lives soberly, nor can ruin his

virtue. For tell me, if a man has lost his all either at the hands of calumniators or of robbers, or has been stripped of his goods by knavish servants, what harm has the loss done to the virtue of the man?

But if it seems well, let me rather indicate in the first place what is the virtue of a man, beginning by dealing with the subject in the case of existences of another kind, so as to make it more intelligible and plain to the majority of readers.

What then is the virtue of a horse? is it to have a bridle studded with gold and girths to match, and a band of silken threads to fasten the housing, and clothes wrought in divers colors and gold tissue, and head-gear studded with jewels, and locks of hair plaited with gold cord? or is it to be swift and strong in its legs, and even in its paces, and to have hoofs suitable to a well-bred horse, and courage fitted for long journeys and warfare, and to be able to behave with calmness in the battle-field, and if a rout takes place, to save its rider? Is it not manifest that these are the things which constitute the virtue of the horse, not the others? Again, what should you say was the virtue of asses and mules? is it not the power of carrying burdens with contentment, and accomplishing journeys with ease, and having hoofs like rock? Shall we say that their outside trappings contribute anything to their own proper virtue? By no means. And what kind of vine shall we admire? one which abounds in leaves and branches, or one which is laden with fruit? Or what kind of virtue do we predicate of an olive? is it to have large boughs and great luxuriance of leaves, or to exhibit an abundance of its proper fruit dispersed over all parts of the tree? Well, let us act in the same way in the case of human beings also: let us determine what is the virtue of man, and let us regard that alone as an injury, which is destructive to it. What then is the virtue of man? Not riches, that thou shouldst fear poverty; nor health of body, that thou shouldst dread sickness; nor the opinion of the public, that thou shouldst view an evil reputation with alarm, nor life simply for its own sake, that death should be terrible to thee; nor liberty that thou shouldst avoid servitude: but carefulness in holding true doctrine, and rectitude in life. Of these things not even the devil himself will be able to rob a man, if he who possesses them guards them with the needful carefulness, and that most malicious and ferocious demon is aware of this.

Thus in no case will any one be able to injure a man who does not choose to injure himself; but if a man is not willing to be temperate, and to aid himself from his own resources, no one will ever be able to profit him. Therefore also that wonderful history of the Holy Scriptures, as in some lofty, large, and broad picture, has portrayed the lives of the men of old time, extending the narrative from Adam to the coming of Christ: and it exhibits to you both those who are vanquished and those who are crowned with victory in the contest, in order that it may instruct you by means of all examples that no one will be able to injure one who is not injured by himself, even if all the world were to kindle a fierce war against him. For it is not stress of circumstances, nor variation of seasons, nor insults of men in power, nor intrigues besetting thee like snow-storms, nor a crowd of calamities, nor a promiscuous collection of all the ills to which mankind is subject, which can disturb even slightly the man who is brave and temperate and watchful; just as on the contrary the indolent and supine man who is his own betrayer cannot be made better, even with the aid of innumerable ministrations.

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ON ENCOURAGEMENT DURING ADVERSITY

From the 'Letters to Olympias'

To my Lady, the most reverend and divinely favored Deaconess Olympias, I John, Bishop, send greeting in the Lord: Come now, let me relieve the wound of thy despondency, and disperse the thoughts which gather this cloud of care around thee. For what is it which upsets thy mind, and why art thou sorrowful and dejected? Is it because of the fierce black storm which has overtaken the Church, enveloping all things in darkness as of a night without a moon, and is growing to a head every day, travailing to bring forth disastrous shipwrecks, and increasing the ruin of the world? I know all this as well as you; none shall gainsay it, and if you like I will form an image of the things now taking place so as to present the tragedy yet more distinctly to thee. We behold a sea upheaved from the very lowest depths, some sailors floating dead upon the waves, others engulfed by them, the planks of the ships breaking up, the sails torn to tatters, the masts sprung, the oars

dashed out of the sailors' hands, the pilots seated on the deck, clasping their knees with their hands instead of grasping the rudder, bewailing the hopelessness of their situation with sharp cries and bitter lamentations, neither sky nor sea clearly visible, but all one deep and impenetrable darkness, so that no one can see his neighbor; whilst mighty is the roaring of the billows, and monsters of the sea attack the crews on every side.

But how much further shall I pursue the unattainable? for whatever image of our present evils I may seek, speech shrinks baffled from the attempt. Nevertheless, even when I look at these calamities I do not abandon the hope of better things, considering as I do who the Pilot is in all this — not one who gets the better of the storm by his art, but calms the raging waters by his rod. But if he does not effect this at the outset and speedily, such is his custom — he does not at the beginning put down these terrible evils; but when they have increased and come to extremities, and most persons are reduced to despair, then he works wondrously and beyond all expectation, thus manifesting his own power and training the patience of those who undergo these calamities. Do not therefore be cast down. For there is only one thing, Olympias, which is really terrible, only one real trial, and that is sin; and I have never ceased continually harping upon this theme: but as for all other things, plots, enmities, frauds, calumnies, insults, accusations, confiscation, exile, the keen sword of the enemy, the peril of the deep, warfare of the whole world, or anything else you like to name, they are but idle tales. For whatever the nature of these things may be, they are transitory and perishable, and operate in a mortal body without doing any injury to the vigilant soul. Therefore the blessed Paul, desiring to prove the insignificance both of the pleasures and sorrows relating to this life, declared the whole truth in one sentence when he said, "For the things which are seen are temporal." Why then dost thou fear temporal things which pass away like the stream of a river? For such is the nature of present things, whether they be pleasant or painful. And another prophet compared all human prosperity not to grass, but to another material even more flimsy, describing the whole of it "as the flower of grass." For he did not single out any one part of it, as wealth alone, or luxury alone, or power, or honor; but having comprised all the things which are esteemed splendid amongst men under the one

designation of glory, he said, "All the glory of man is as the flower of grass."

Nevertheless, you will say, adversity is a terrible thing and grievous to be borne. Yet look at it again compared with another image, and then also learn to despise it. For the railing, and insults, and reproaches, and gibes, inflicted by enemies and their plots, are compared to a worn-out garment and moth-eaten wool, when God says, "Fear ye not the reproach of men, neither be ye afraid of their revilings, for they shall wax old as doth a garment, and like moth-eaten wool so shall they be consumed." Therefore let none of these things which are happening trouble thee; but ceasing to invoke the aid of this or that person, and to run after shadows (for such are human alliances), do thou persistently call upon Jesus whom thou servest, merely to bow his head and in a moment of time all these evils will be dissolved. But if thou hast already called upon him, and yet they have not been dissolved, such is the manner of God's dealing (for I will resume my former argument); he does not put down evils at the outset, but when they have grown to a head, when scarcely any form of the enemy's malice remains ungratified, then he suddenly converts all things to a state of tranquillity and conducts them to an unexpected settlement. For he is not only able to turn as many things as we expect and hope, to good, but many more, yea infinitely more. Wherefore also Paul saith, "Now to Him who is able to do exceeding abundantly above all that we ask or think." Could he not, for example, have prevented the Three Children at the outset from falling into trial? But he did not choose to do this, thereby conferring great pain upon them. Therefore he suffered them to be delivered into the hands of barbarians, and the furnace to be heated to an immeasurable height and the wrath of the king to blaze even more fiercely than the furnace, and hands and feet to be bound with great severity, and they themselves to be cast into the fire; and then, when all they who beheld despaired of their rescue, suddenly and beyond all hope the wonder-working power of God, the supreme artificer, was displayed, and shone forth with exceeding splendor. For the fire was bound and the bondmen were released; and the furnace became a temple of prayer, a place of fountains and dew, of higher dignity than a royal court, and the very hairs of their head prevailed over that all-devouring element which gets the better even of iron and

stone, and masters every kind of substance. And a solemn song of universal praise was instituted there by these holy men, inviting every kind of created thing to join in the wondrous melody: and they uttered hymns of thanksgiving to God for that they had been bound, and also burnt, as far at least as the malice of their enemies had power; that they had been exiles from their country, captives deprived of their liberty, wandering outcasts from city and home, sojourners in a strange and barbarous land: for all this was the outpouring of a grateful heart. And when the malicious devices of their enemies were perfected (for what further could they attempt after their death?) and the labors of the heroes were completed, and the garland of victory was woven, and their rewards were prepared, and nothing more was wanting for their renown, then at last their calamities were brought to an end, and he who caused the furnace to be kindled, and delivered them over to that great punishment, became himself the panegyrist of those holy heroes and the herald of God's marvelous deed, and everywhere throughout the world issued letters full of reverent praise, recording what had taken place, and becoming the faithful herald of the miracles wrought by the wonder-working God. For inasmuch as he had been an enemy and adversary, what he wrote was above suspicion even in the opinion of enemies.

Dost thou see the abundance of resource belonging to God? his extraordinary power, his loving-kindness and care? Be not therefore dismayed or troubled, but continue to give thanks to God for all things, praising and invoking him; beseeching and supplicating; even if countless tumults and troubles come upon thee, even if tempests are stirred up before thine eyes, let none of these things disturb thee. For our Master is not baffled by the difficulty, even if all things are reduced to the extremity of ruin. For it is possible for him to raise those who have fallen, to convert those who are in error, to set straight those who have been ensnared, to release those who have been laden with countless sins, and make them righteous, to quicken those who are dead, to restore lustre to decayed things, and freshness to those who have waxen old. For if he makes things which are not to come into being, and bestows existence on things which are nowhere by any means manifest, how much more will he rectify things which already exist!

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CONCERNING THE STATUTES

From Homily VIII.

KNOWING these things, let us take heed to our life: and let us not be earnest as to the goods that perish; neither as to the glory that goeth out; nor as to that body which groweth old; nor as to that beauty which is fading; nor as to that pleasure which is fleeting: but let us expend all our care about the soul, and let us provide for the welfare of this in every way. For to cure the body when diseased is not an easy matter to every one; but to cure a sick soul is easy to all: and the sickness of the body requires medicines, as well as money, for its healing; but the healing of the soul is a thing easy to procure, and devoid of expense. And the nature of the flesh is with much labor delivered from those wounds which are troublesome; for very often the knife must be applied, and medicines that are bitter; but with respect to the soul there is nothing of this kind. It suffices only to exercise the will and the desire, and all things are accomplished. And this hath been the work of God's providence. For inasmuch as from bodily sickness no great injury could arise (for though we were not diseased, yet death would in any case come, and destroy and dissolve the body); but everything depends upon the health of our souls; this being by far the more precious and necessary, he hath made the medicining of it easy, and void of expense or pain. What excuse therefore or what pardon shall we obtain, if when the body is sick, and money must be expended on its behalf, and physicians called in, and much anguish endured, we make this so much a matter of our care (though what might result from that sickness could be no great injury to us), and yet treat the soul with neglect? And this, when we are neither called upon to pay down money, nor to give others any trouble, nor to sustain any sufferings; but without any of all these things, by only choosing and willing, have it in our power to accomplish the entire amendment of it: and knowing assuredly that if we fail to do this, we shall sustain the extreme sentence, and punishments, and penalties, which are inexorable! For tell me, if any one promised to teach thee the healing art in a short space of time, without money or labor, wouldst thou not think him a benefactor? Wouldst thou not submit both to do and to suffer all things, whatsoever he who prom-

ised these things commanded? Behold now, it is permitted thee without labor to find a medicine for wounds, not of the body, but of the soul, and to restore it to a state of health without any suffering! Let us not be indifferent to the matter! For pray what is the pain of laying aside anger against one who hath aggrieved thee? It is a pain indeed to remember injuries, and not to be reconciled! What labor is it to pray, and to ask for a thousand good things from God, who is ready to give? What labor is it, not to speak evil of any one? What difficulty is there in being delivered from envy and ill-will? What trouble is it to love one's neighbor? What suffering is it not to utter shameful words, nor to revile, nor to insult another? What fatigue is it not to swear? for again I return to this same admonition. The labor of swearing is indeed exceedingly great. Oftentimes, whilst under the influence of anger or wrath, we have sworn, perhaps, that we would never be reconciled to those who have injured us.

I am now for the sixth day admonishing you in respect of this precept. Henceforth I am desirous to take leave of you, meaning to abstain from the subject, that ye may be on your guard. There will no longer be any excuse or allowance for you; for of right, indeed, if nothing had been said on this matter, it ought to have been amended of yourselves, for it is not a thing of an intricate nature, or that requires great preparation. But since ye have enjoyed the advantage of so much admonition and counsel, what excuse will ye have to offer, when ye stand accused before that dread tribunal and are required to give account of this transgression? It is impossible to invent any excuse; but of necessity you must either go hence amended, or if you have not amended, be punished, and abide the extremest penalty! Thinking therefore upon all these things, and departing hence with much anxiety about them, exhort ye one another, that the things spoken of during so many days may be kept with all watchfulness in your minds; so that whilst we are silent, ye instructing, edifying, exhorting one another, may exhibit great improvement: and having fulfilled all the other precepts may enjoy eternal crowns; which God grant we may all obtain through the grace and loving-kindness of our Lord Jesus Christ.

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